

37

Letter J. A. Hort.

47

A NEW GREEK HARMONY

OF

THE FOUR GOSPELS,

COMPRISING

A SYNOPSIS, AND A DIATESSARON;

TOGETHER WITH

AN INTRODUCTORY TREATISE,

AND NUMEROUS TABLES, INDEXES, AND DIAGRAMS,

SUPPLYING

THE NECESSARY PROOFS AND EXPLANATIONS.

BY

WILLIAM STROUD, M.D.



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CROWN COURT, TEMPLE BAR.

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PREFACE.

THE following work originated, more than thirty years since, from an attempt to arrange the scriptural narrative of the resurrection of Christ in a more simple and natural manner than that which is usually adopted. Having as he supposed succeeded tolerably well in this undertaking, the author was induced to extend his design until it comprehended the whole of the Four Gospels. From that time till the present, although subject to long and frequent interruptions, he has gradually proceeded in the enterprise; and, having at length produced a volume as complete as his abilities permit, he offers it with due deference to the public. On considering the numerous and valuable Harmonies which from an early period of the Christian era have successively appeared, it might perhaps be deemed superfluous, if not presumptuous, to propose a new one; had not competent judges even in recent times admitted, that in this important and difficult department of sacred literature there is still room for improvement. In support of this opinion an ample review of former Harmonies, from that of Tatian in the second century to that of Robinson in the nineteenth, might have been here introduced; but a critical examination of their respective merits and defects would have been extremely laborious, and perhaps after all more tedious than satisfactory. Many of them are liable to objection, either for the insufficiency of their preparatory investigation, or for the imperfect manner in which they have exhibited its results. Most of them have shown too much deference to ancient tradition, too much readiness to borrow from previous authors, and too much disposition to substitute vague opinion, or bold assumption, for accurate analysis, reasoning, and method. This is the more to be regretted since, as will hereafter be proved, little dependence can here be placed on external testimony, almost all our knowledge concerning the gospels being derived from their own internal evidence. The information transmitted by the early Christian writers, or Fathers of the Church as they are termed, is much scantier and more uncertain than might have been expected, some of them having moreover committed gross errors respecting matters of fact, or adopted legendary tales which cannot be believed; and hence those Harmonies which are chiefly founded on traditional authority have fallen short of that excellence to which they might otherwise have attained.

PREFACE.

How far the volume now offered is likely to supply the required improvement must be left for its readers to decide; but some opinion of its fitness for the task may be deduced from the following brief account of its character and construction. In the first place it is original, the whole subject having been re-examined and re-arranged. In the Preliminary Dissertation a large amount of historical and explanatory matter is collected respecting the nature and contents of the several gospels, their authors and objects, as well as their relation to each other, and to the remaining books of the New Testament. The principles and rules according to which a work of this kind ought to be conducted, with a view to exclude mere conjecture and as far as possible to attain demonstration, are also discussed and determined. The Greek text, which for such a purpose is obviously preferable to any translation, has been corrected by the aid of all the principal critical editions from the Received Text to that of Tischendorf; and, in the foot-notes, the authorities for every material alteration are annexed. The sacred history is carefully analyzed and described; being divided into twelve principal parts, subdivided into nearly fifty sections, and more than seven hundred paragraphs, each of which is numbered, and preceded by a short notice of its subject, and a reference to the source whence it is derived. In collating the Four Gospels, the order assigned to them is that in which they are here assumed to have been originally published, namely, Luke, Matthew, Mark, John; and for this decision reasons are assigned. In fixing the order of their contents, two very simple but sufficient rules are observed.—All passages containing indications of time or sequence are arranged according to such indications, and all others are retained in their actual connexion with those of the former class. When passages in two or more gospels are in concordance, they are presented in the double form of Synopsis, and Diatessaron, separated by an intermediate column, showing from which gospel and on what grounds each portion of the consolidated text is selected. It is evident that neither of these processes is complete without the other, since the reader cannot easily make use of a Synopsis, nor be assured of the correctness of a Diatessaron; but, by means of the two when thus combined, he can peruse with satisfaction the statements of the evangelists, either individually with their several peculiarities and variations, or united in a single and continuous narrative comprising their best expressions and their fullest details.

With a view to enable him more conveniently to examine the order of the Harmony, which as far as can be ascertained is that of time, an abstract of the arrangement, together with the usual indexes, is subjoined. Chronological tables, and various explanatory diagrams are likewise provided; and the text is throughout illustrated by numerous scripture-references, which supply the substance of a commentary without its form. It is concluded that all the gospels were in the first instance addressed to Christians, that of Matthew to Jews, and the three others to Gentiles; that the gospels of Luke and

PREFACE.

Matthew are primary and substantive, those of Mark and John secondary and supplemental, Mark's gospel being chiefly designed to combine and harmonize the two preceding ones. The considerable deviations from the order of time which occur in the gospels of Luke and Matthew have been examined and explained, to an extent which it is presumed has not before been attempted. The early ministry of Christ in Galilee and Judæa, and the commencement of his subsequent special ministry in the former region, are more accurately arranged and dated than has been hitherto done. His farewell progress through the provinces of Palestine, constituting the Eighth Part of the Harmony, and occupying a large space in the narrative, is for the first time fully traced, and forms one of the principal peculiarities of the present work. The events of the last week of his mortal life, commonly termed the Passion-Week, have been carefully adjusted; and the account of his resurrection and its connected incidents is materially simplified and elucidated.

The author trusts that in the preceding remarks he has not spoken too favourably of his own labours in this department, nor with any disrespect for those of others, several of which on the contrary he highly esteems. He also hopes that, in admitting on good evidence a few corrections of the Greek text, he shall not be accused of taking any undue liberty with the sacred record; nor be suspected of doubting its divine authority because, in common with many students of Scripture, he is of opinion that the inspiration under which these and others of its historical books were composed was chiefly superintendent, and therefore less plenary than that which dictated the doctrinal, preceptive, and prophetic parts. It is scarcely necessary that he should apologize for having on most occasions, when quoting from the New Testament, adopted a translation varying to some extent, although more in style than in substance, from the Authorized Version; since it is freely admitted by those best qualified to pronounce an opinion on the subject that this venerable Version, however generally excellent, and for practical uses sufficient, is nevertheless susceptible of much improvement, especially in reference to perspicuity, precision, and adaptation to the English language at its present advanced period. There seems indeed to be no good reason why the most valuable book in the world should not be translated in the best possible manner; and it is by no means improbable that, by the united efforts of several zealous persons devoted to this desirable object, some progress will before long be made towards its attainment.

The advantages of a work like that now offered to the public, supposing it to be properly executed, are great and numerous. By a careful analysis and collation of the Four Gospels their contents are illustrated, and their character is ascertained. The persons of the evangelists, their qualification for the task assigned to them, the circumstances in which they were placed, the motives by which they were influenced, the times when they wrote, and the parties whom they severally addressed, are thus chiefly, and in some cases exclusively discoverable. The varieties existing among them in reference to talent,

PREFACE.

disposition, social rank, and mental culture, producing corresponding varieties in their style, and giving rise to their respective concordances, diversities, peculiarities, and omissions, are hereby brought to light, and rendered available for the purposes of exposition and deduction. On the other hand, unless the Four Gospels are judiciously consolidated and arranged, the sacred history cannot be thoroughly comprehended; but, with the addition of this process, the whole of its details are presented in their natural order and relation; all irregularities corrected, all omissions supplied, the most perfect expressions of the evangelists selected, and the full amount of their information respecting persons and places, times and circumstances, antecedents and consequents, motives and actions, placed before the reader in the form best adapted for his contemplation, and, by means of competent proofs, secured for his permanent possession.

Amongst other advantages resulting from such a Harmony, may be mentioned the great mass of internal evidence thereby supplied, and not otherwise attainable, respecting the genuineness and authenticity of the gospels, and the divine origin of the religion which they proclaim. This conclusion is unavoidably suggested by the vast number of undesigned coincidences, latent connexions, and cases of minute and critical accuracy with which they abound; as likewise by the easy and natural manner in which the four narratives, written at various times and places by different persons, and for different purposes, can so easily, and with so little appearance of incongruity or discordance, be combined into one. A few difficulties and seeming inaccuracies undoubtedly remain, which ought to be fairly acknowledged, and may hereafter perhaps be satisfactorily explained; or if not, may be regarded as insignificant defects which the Holy Spirit, who prompted and directed the entire composition, did not deem it worth while to correct. Whilst however this volume may incidentally contribute useful remarks on various points of Christian theology, the reader is cautioned not to misunderstand its real character and object. He must not expect to find in it a systematic defence of the truth and authority of the Four Gospels, a complete solution of their difficulties, an elaborate comment on their doctrines, nor a practical application of their precepts. But, if he requires a Harmony of their contents in the original Greek, founded on a strict process of analysis and demonstration, and combining the two forms of Synopsis and Diatessaron, arranged in the order of time, divided into convenient sections, and accompanied by suitable explanations, enabling him to study with greater facility the history of the first period of Christianity,—the personal ministry of Christ upon earth,—the author trusts he will not be entirely disappointed. Having used his best efforts to render the work accurate and complete, he hopes that, under the divine blessing, it may help to illustrate that most important part of the New Testament, and thereby promote the glory of God, and the highest interests of mankind.

TABLE OF CONTENTS.

CONTENTS OF THE INTRODUCTION.

	PAGES
SECTION I. On the nature and design of an Evangelical Harmony	i—iii
SECTION II. On the character of the Four Gospels, as furnishing the materials of a harmonized narrative .	iv—cxiii
Testimony respecting them given by the early Christian writers	vii—xiii
Remarks on the early testimony	xiv—xvii
Collation of the external and internal evidence	xvii—lix
Parties to whom they were originally addressed	xvii—xxv
The Evangelist Matthew	xxv—xxix
The Evangelist John	xxix—xxxv
The Evangelist Luke	xxxv—xlv
The Evangelist Mark	xlv—liii
Order of succession of the Four Gospels, or the times of their first publication	liii—lvi
Review of the circumstances under which they were first published	lvi—lix
Collation of them to ascertain the order of their publication	lix—lxxxv
The Gospel of John	lxi, lxii
The Gospel of Mark	lxiii—lxxi
The Gospels of Matthew and Luke	lxxii—lxxxv
Computation of the absolute dates of the Four Gospels	lxxxv—cxiii
SECTION III. On the principles and rules adopted in the Harmony	cxiv—cxx
Rules of Subdivision	cxv, cxvi
Rules of Collation	cxvi, cxvii
Rules of Arrangement	cxviii, cxix
Rules of Consolidation	cxix, cxx

TABLE OF CONTENTS.

	PAGES
SECTION IV. On the character of the Harmony, as founded on the foregoing principles	cxxi—cexvi
On the Greek text of the Harmony	cxxi—cexv
On the internal arrangement and distribution of the Harmony	cxxv, cxxvi
Explanation of Part I.	cxxvi—cxxviii
Explanation of Parts II. and III.	cxxviii—cxxxv
Explanation of Part IV.	cxxxvi—cxlii
Explanation of Part V.	cxlii—cl
Explanation of Part VI.	cl—cliv
Explanation of Part VII.	cliv—clvi
Explanation of Part VIII.	clvi—clxix
Explanation of Part IX.	clxix—clxxviii
Explanation of Part X.	clxxviii—clxxxiv
Explanation of Part XI.	clxxxiv—cciv
Explanation of Part XII.	ccv—cexvi

LIST OF TABULAR ILLUSTRATIONS OCCURRING IN THE INTRODUCTION.

Chronological Tables	cx—cxii
Table I. Chronology of Jewish and Gentile affairs	cx
Table II. Chronology of Christian affairs	cx
Table III. Chronology of the Books of the New Testament	cxii
Tabular view of the united ministry of John the Baptist, and of Christ	cxxxii
Tabular view of Peter's denials of Christ	cxc

CONTENTS OF THE HARMONY,

FURNISHING ALSO A SYNOPSIS OF ITS ARRANGEMENT AND AUTHORITIES.

	PAGES
Explanation of the typographical arrangements	2
PART I. Birth, parentage, and early life of John the Baptist, and of Jesus Christ. (Matthew, Luke)	3—13
SECTION I. Birth of John the Baptist. (Luke)	3—7
SECTION II. Birth of Jesus Christ. (Matthew, Luke)	8—10
SECTION III. Removal of Jesus when an infant to Egypt, and Nazareth. (Matthew)	11, 12
SECTION IV. His first visit when a youth to the temple at Jerusalem. (Luke)	13
PART II. Precursory ministry of John the Baptist. (Matthew, Mark, Luke, Acts)	14—24
SECTION I. Commencement of his ministry. (Matthew, Mark, Luke, Acts)	14—18
SECTION II. Baptism of Christ by John, and his subsequent temptation by Satan. (Matthew, Mark, Luke)	19—22
SECTION III. Pedigree of Christ. (Matthew, Luke)	23, 24
PART III. Commencement of the ministry of Christ in Galilee and Judæa. (John)	25—35
SECTION I. His first evangelical visit to Galilee	25—27
SECTION II. His first evangelical visit to Jerusalem	28, 29
SECTION III. His second evangelical visit to Galilee, and conversion on the way of many Samaritans at Sychar	30—32
SECTION IV. His second evangelical visit to Jerusalem, and first retreat from persecution in that city .	33—35
PART IV. Commencement of the special ministry of Christ in Galilee. (Matthew, Mark, Luke)	36—57
SECTION I. His third evangelical visit to Galilee, and retreat from persecution at Nazareth	36, 37
SECTION II. His early ministry in Capernaum and the surrounding country	38—45
SECTION III. His first conflict with the scribes, Pharisees, &c. in Galilee	46—57
PART V. First ordination of the apostles by Christ, and preparation of them for their office. (Matthew, Mark, Luke)	58—107
SECTION I. His first ordination of the apostles, and first public charge to them, or Sermon on the mountain	58—70
SECTION II. His second conflict with the scribes, Pharisees, &c. in Galilee	71—84
SECTION III. His renewed instructions at the lake of Gennesareth, and at the house in Capernaum .	85—94
SECTION IV. His first evangelical visit to Batanæa, and return to Capernaum	95—107

TABLE OF CONTENTS.

PAGES

PART VI. First mission of the apostles by Christ, and conclusion of his special ministry in Galilee. (Matthew, Mark, Luke, John)	108—144
SECTION I. His first mission of the apostles, with instructions for their conduct. (Matthew, Mark, Luke)	108—113
SECTION II. His first miraculous supply of food to the multitude, and reproof of their worldly disposition. (Matthew, Mark, Luke, John)	114—128
SECTION III. His second public charge to the apostles, and admonitions to the surrounding multitude. (Luke)	129—132
SECTION IV. His third conflict with the scribes, Pharisees, &c.; and conclusion of his special ministry in Galilee. (Matthew, Mark, Luke)	133—144
PART VII. Renewed ministry of Christ at Jerusalem, and his second repulse from that city. (John)	145—161
SECTION I. His third evangelical visit to Jerusalem, and renewed persecution of him by the Sanhedrim	145—148
SECTION II. His instructions to the people in the temple, and retreat from their first attempt to stone him	149—152
SECTION III. His cure on a sabbath-day of a man blind from his birth, and subsequent retreat to Peræa from a second attempt of the Jews to stone him	153—157
SECTION IV. His miraculous revival of Lazarus at Bethany, and final retreat from the machinations of his enemies at Jerusalem	158—161
PART VIII. Conclusion of the ministry of Christ in the country parts of Palestine. (Matthew, Mark, Luke, 2 Peter)	162—208
SECTION I. His final ministry in Batanæa, and transfiguration on Mount Hermon	162—173
SECTION II. His instructions to the apostles at Capernaum, respecting church discipline and Christian benevolence	174—181
SECTION III. His mission of seventy temporary apostles, during his final progress through Samaria and Galilee to Jerusalem	182—187
SECTION IV. His final ministry in Peræa	188—195
SECTION V. His final ministry between the Jordan and Bethany	196—208
PART IX. Conclusion of the ministry of Christ in the city of Jerusalem. (Matthew, Mark, Luke, John)	209—257
SECTION I. His fourth and last evangelical visit to Jerusalem. (Matthew, Mark, Luke, John)	209—223
SECTION II. His final conflict with the chief-priests, scribes, Pharisees, &c. at Jerusalem. (Matthew, Mark, Luke)	224—241
SECTION III. His special prediction of the destruction of Jerusalem, and of the end of the Jewish dispensation. (Matthew, Mark, Luke)	242—255
SECTION IV. Conclusion of the ministry of Christ at Jerusalem, and his final retreat from the opposition of the Jewish people. (Matthew, John)	256, 257

TABLE OF CONTENTS.

	PAGES
PART X. Last paschal supper of Christ with his apostles. (Matthew, Mark, Luke, John, 1 Corinth.) .	258—276
SECTION I. Engagement of Judas Iscariot to betray him to the Sanhedrim. (Matthew, Mark, Luke)	258, 259
SECTION II. Last paschal supper of Christ with the apostles, and his institution of the Lord's Supper. (Matthew, Mark, Luke, John, 1 Corinth.)	260—267
SECTION III. His final instructions to the apostles before his death. (Luke, John)	268—274
SECTION IV. His final prayer for himself, his apostles, and his church. (John)	275, 276
 PART XI. Sufferings, death, and burial of Christ. (Matthew, Mark, Luke, John)	277—324
SECTION I. His agony in the garden of Gethsemane, and surrender to the Jewish authorities	277—287
SECTION II. His trial and condemnation by the Sanhedrim	288—296
SECTION III. His trial and condemnation by Pontius Pilate	297—308
SECTION IV. His crucifixion, death, and burial.	309—324
 PART XII. Final instructions of Christ to his apostles after his resurrection.	325—341
(Matthew, Mark, Luke, John, Acts, 1 Corinth.)	325—341
SECTION I. His first interviews with his disciples at Jerusalem after his resurrection. (Matthew, Mark, Luke, John, 1 Corinth.)	325—335
SECTION II. His subsequent interviews with his disciples in Galilee. (Matthew, John, 1 Corinth.)	336, 337
SECTION III. His final charge to the apostles at Jerusalem, and ascension to heaven from the Mount of Olives. (Matthew, Mark, Luke, Acts, 1 Corinth.)	338—341

LIST OF THE TABULAR ILLUSTRATIONS OCCURRING IN THE HARMONY.

Synopsis of that part of the Herodian family which is connected with the New Testament	18
Epitome of the two pedigrees of Christ given by Matthew and Luke	24
Synopsis of the twelve apostles, and of their family connexions	70
Tabular view of the period of ten Jewish days, including the arrival of Christ at Bethany on his final visit to Jerusalem, and his resurrection	274
Synopsis of the principal events connected with the resurrection of Christ	335

TABLE OF CONTENTS.

CONTENTS OF THE APPENDIX.

	PAGES
Synopsis of the principal passages in the Acts and Epistles which relate to the ministry of Christ . . .	342, 343
Synopsis of passages of the Four Gospels which are excluded from the Harmony, on account of their peculiarity, or their redundancy	344
Synopsis of the Arrangement adopted in the Harmony, showing its relation to that observed by the several Evangelists, as likewise their respective contributions to the entire narrative . . .	345—358
Summary of the foregoing Synopsis, showing by the number of lines the amount of Peculiarities and Concordances furnished to the Harmony by each Evangelist	359
Index to the Four Gospels, showing the place assigned in the Harmony to the chapters and verses of each of them, and distinguishing their integral Peculiarities and Concordances	360—370
Index to Matthew's Gospel	360—363
Index to Mark's Gospel	363—365
Index to Luke's Gospel	365—368
Index to John's Gospel	369, 370
Synopsis of those portions of the gospels of Matthew and Luke which include the principal differences between the order of these gospels and that of the Harmony, with a view to their explanation	371—382
Additional Note respecting the authorship of the last twelve verses of Mark's Gospel	383, 384
Errors and Omissions.	

SYNOPSIS OF THE PARTS, SECTIONS, AND PARAGRAPHS, CONTAINED IN THE HARMONY.

PARTS.	SECTIONS.	PARAGRAPHS.	PARTS.	SECTIONS.	PARAGRAPHS.
I.	4.	31.	VII.	4.	60.
II.	3.	19.	VIII.	5.	75.
III.	4.	30.	IX.	4.	79.
IV.	3.	40.	X.	4.	46.
V.	4.	90.	XI.	4.	135.
VI.	4.	66.	XII.	3.	52.
Totals. 6.	22.	276.	12.	46.	723.

INTRODUCTION.

WHILE the nature of the ensuing work is such as to demand a considerable amount of preliminary explanation, its unavoidable bulk suggests the expediency of compressing that explanation within very moderate limits; on which account several discussions, which might otherwise have been inserted with advantage in this place, will either be much abridged, or entirely omitted. The following remarks will consequently be confined to four principal subjects; namely,—I. The nature and design of an Evangelical Harmony; II. The character of the Four Gospels, as furnishing the materials of such an undertaking; III. The rules and principles adopted in the present Harmony; and, IV. The general result of their application, including a short description of the work itself, and a careful examination of those parts of it which may be regarded as more especially difficult, or doubtful.

SECTION I.

ON THE NATURE AND DESIGN OF AN EVANGELICAL HARMONY.

To combine the several accounts of the Life of Christ on earth, as given by the Evangelists, into a complete and continuous narrative, more perfect than is furnished by any of them singly, but expressed in their own words, and arranged as far as can be ascertained in the order of time, is the object of a Harmony of the Four Gospels. The utility, as well as the difficulty of such an enterprise is sufficiently manifest; and the numerous efforts made for its achievement during the long interval of sixteen hundred years, which have elapsed since the days of Tatian, and Ammonius, the earliest harmonists, clearly prove that, while the Christian community takes a lively interest in works of this kind, it is not easily satisfied with the mode of their execution.

A comprehensive review of former Harmonies in various languages, now amounting to some hundreds, and a comparison of them with the present one, might here be introduced; but, as the task would be tedious, and in some measure invidious, and as sufficient information on the subject is to be found in other books, it will on this occasion be declined. Were such a review undertaken, it would not be difficult to show that many of these Harmonies are merely copies and imitations; and that, although some of them possess great merit, they are all more or less defective either in plan, or in execution. Several of them are founded on erroneous principles; such as, that the narratives of all the Evangelists are perfectly methodical, or else, that some one of them is the unerring standard to which the rest should be compelled to conform. By one class of Harmonists the Gospels are collated, but not united; by another they are united, but not collated: and perhaps in none of them are sufficient pains taken to prove the authority and correctness of the arrangement adopted. Yet it is by no means intended to assert that in the prosecution of this object there has been any want of talent, industry, or learning. Biblical students of the present day must, on the contrary, be ever deeply indebted to some of their predecessors, whom in these respects they can scarcely hope to equal, much less to excel. The chief deficiency has been that of an exact and demonstrable method,

such as it is here attempted to apply, and of which it is no small recommendation that it can be provided and employed without the aid of great abilities; since, when the mind is stedfastly directed to the object in view, an ordinary share of diligence, candour, and attention, is sufficient for its attainment.

When the Four Gospels were first published, there existed various circumstances of a local and temporary nature, which occasioned their partial, and in some respects different representations of the same common subject. A slight inspection of their contents will show that facts mentioned by one Evangelist are often omitted by others, that their style of description exhibits considerable variety, and that they do not always observe the order of time. But it is also manifest that, like many other parts of Scripture, these books, although originally adapted to particular persons and cases, were designed to be ultimately available to all mankind; and for this end it is highly desirable that they should appear in a combined, as well as in a separate form, whereby every portion of the narrative may be inserted in its most appropriate place, and expressed in the strongest and clearest language which the sacred writers supply.

Some persons may perhaps be of opinion that the Gospels in their present state are so absolutely perfect, that any thing like an attempt to improve their mode of representation must be presumptuous, and vain. It is readily granted that for the promotion of personal piety an elaborate study of the Evangelists is by no means necessary; and that, were the minds of men better disposed towards religion than they are, an account of its facts and doctrines far less copious and methodical than is found in any of these books would be sufficient for salvation. But, since four distinct Gospels, varying in detail yet equal in authority, have been given for human instruction, it is a proof of reverence rather than of presumption, to render that instruction as effective as possible, by combining and arranging its several parts on reasonable principles suggested by the authors themselves, and without making the slightest substantial alteration, either in their materials, or their language.

The utility of such a Harmony, if well executed, is self-evident; and, indeed, unless some such process is either mentally or visibly performed, it is impossible to do full justice to this important part of Scripture. A good Harmony exhibits the gospel to the best advantage in reference to completeness, perspicuity, and order; renders its minutest details interesting and instructive; obviates many cavils and objections which without its aid could not easily be refuted; and develops many latent facts and undesigned coincidences, which might otherwise be overlooked; and in all these ways affords peculiar and irresistible evidence of the truth, and divine origin of Christianity. An attempt to present the sacred narrative in the clearest and most impressive manner which its original documents permit, is therefore neither presumptuous, nor calculated to offend the feelings of those whose well-established faith requires no further confirmation. Such persons will, on the contrary, rejoice to see all the resources of revelation, whether obvious or latent, rendered applicable to the improvement of minds less teachable than their own. It is, moreover, in strict conformity with the usual course of divine agency, to require men, when once liberally supplied with means and motives, to use their best efforts, as rational and moral agents, in cultivating and applying them. In the acquisition of religious knowledge, as of the arts and sciences, impressions merely passive are comparatively of little value; and the active co-operation of the learner, in dependence on the promised influence of the Holy Spirit, is necessary for complete success. The history of prophets and apostles shows that even their superior gifts and illuminations did not exempt them from the constant study of revealed truth; and implies that the Scriptures, like their divine author, are an inexhaustible treasure of wisdom and knowledge, which never fails to reward the researches of devout and diligent inquirers.

Many who admit the propriety and utility of a Harmony are apt to overrate its difficulty; and some persons, of no mean literary and biblical pretensions, have even pronounced it impracticable. That the task is difficult, and demands a large amount of labour and patience, together with a strong love of truth, and an earnest resolution to employ all suitable means for its attainment, cannot be denied. But, if these requisites are in any tolerable degree present, there is no reason to despair of arriving at a satisfactory conclusion; more especially if care is taken to exclude all superfluous matters, and to employ a just and accurate method of investigation. The following subjects, some of which are not unfrequently introduced in works of this kind,

will therefore be either wholly or partially omitted in the present one ; and, by thus concentrating the attention on the more essential parts of the process, a greater degree of success may be expected. No systematic attempt will be made to trace minutely the history of the Evangelists ; to prove the genuineness, authenticity, or divine authority of their records ; to explain the difficulties, obscurities, or seeming inaccuracies which these records occasionally present ; to discuss the chronology, topography, natural and civil history, or literature, connected with the sacred narrative ; or to supply any thing like a doctrinal, or practical exposition of its contents. The work is professedly addressed to Christians, who are presumed to be either sufficiently informed on all these points, or at least well acquainted with the sources whence information may be obtained. Incidental illustrations of some of these subjects will no doubt be occasionally furnished, but the office of a harmonist is far more limited than that of a commentator ; and, when he has sub-divided, arranged, and combined the purest text of the Four Gospels which he can procure, and supplied the necessary proofs and illustrations of the process which he has pursued, his task is accomplished.

Among the circumstances which facilitate the construction of a Harmony, and encourage hopes of its success, it may be remarked that the Evangelists, only four in number, were contemporary authors, united by the ties of Christian friendship, and of a common office ; that they derived their knowledge of the subjects on which they wrote from the same source, and by perpetual repetition were perfectly familiar with them ; that they all used the same Jewish, or Hellenistic form of the Greek language, and were all prompted and assisted by the same Holy Spirit. Hence, notwithstanding some natural and unimportant diversities in their narratives, composed at different times and places, and with different objects in view, although all apparently within a few years after the ascension of Christ, they present no material discrepancies, but, on the contrary, the most remarkable coincidences, furnishing a strong internal evidence of truth. Moreover, they generally give sufficient notes of time, place, persons, and circumstances, to enable a studious reader, proceeding on correct principles, to ascertain the order, as well as the intrinsic character of the facts which they describe. More than half the narrative consists of PECULIARITIES, or passages supplied by a single Evangelist, which merely require proper arrangement ; and the remainder of CONCORDANCES, or passages common to two or more Evangelists, which are mutually illustrated by suitable collation ; and, among several parallel but slightly different statements, it is seldom difficult to select those which are either absolutely or relatively preferable to the rest.—And such is the scope and design of the following work ; which, when described in the simplest terms, is merely a practical guide to the methodical perusal of the Four Gospels, in alternate and successive portions, so divided and arranged as, without any substantial addition, subtraction, or alteration, as likewise without any undue repetition, to produce the effect of a single narrative, regular, continuous, and complete.

SECTION II.

ON THE CHARACTER OF THE FOUR GOSPELS, AS FURNISHING THE MATERIALS
OF A HARMONIZED NARRATIVE.

Before proceeding with the task of harmonizing the contents of the Four Gospels, it seems reasonable that all the authentic information respecting them, which can be obtained from internal and external sources, should be collected and considered. Revelation, like all the other acts of God, is stamped with his perfections, and exhibits the inimitable features of divine wisdom, goodness, and power. The wisdom of God is evinced in revelation by the skilful employment of ordinary means to their utmost available extent, and by the judicious restriction of supernatural interposition within the narrowest possible limits. Both these processes are necessary to accomplish the ends of nature, and of providence; both recommend themselves to the human mind, and furnish unequivocal proofs of intelligence, reality, and design.

Thus, in the Christian dispensation, a small body of duly qualified persons was appointed by its adorable author to receive the message of salvation from himself, and to proclaim it to the world. In his discourse to them at the last paschal supper, he illustrated this arrangement by the similitude of a vine, with its branches, and fruit; wherein the trunk of the tree represents himself, the source of all evangelical knowledge; the branches his apostles, through whom alone that knowledge is conveyed; and the fruit all other Christians, who are at once its recipients, and its products. The same distinction between the apostles, and their disciples, is equally exhibited in a passage of Christ's final prayer:—"Neither do I pray on behalf of these alone, "but on behalf of those also who believe on me through their word, that they all may be one," &c.—In a similar sense, the Church is said to be—"built on the foundation of the apostles and prophets, Jesus Christ "himself being the chief corner-stone."—For this purpose, the original teachers were abundantly supplied with the requisite qualifications and testimonials. They were specially instructed by Christ himself, and by the Holy Spirit; they were eye or ear-witnesses of the facts which they related; and were not only endowed with miraculous powers themselves, but also with the peculiar faculty of communicating them to their converts, by which means the seal of God was distinctly affixed to their ministry. Finally, they were divinely prompted to commit their oral instructions to writing, whereby the revelation, at first confined to themselves, was rendered permanent and universal, spreading to the remotest countries, and descending to the latest times, without the slightest change of agency, or diminution of evidence. Hence, on account of its unbroken and unbounded diffusion, co-extensive with the limits and duration of the human race, the voice of the apostles, like that of the heavenly bodies, is stated by one of their number, in the language of the Psalmist, to have—"gone forth into all the earth, and their words to the ends of the world."*

The Christian dispensation is therefore naturally divisible into three successive periods, corresponding to the immediate source of its instructions; whether derived from the personal ministry of Christ, as described in the Four Gospels; from that of the apostles, as represented in the other parts of their inspired writings; or from these writings alone, that is, from the Scriptures of the New Testament, since the death of their authors. During the first period the doctrines of Christianity could not be fully promulgated, because its facts were not fully accomplished. The last of these facts were Christ's ascension to heaven, about six weeks after his death and resurrection at the Feast of the Passover; and the consequent effusion of the Holy Spirit on the apostles at the ensuing Feast of Pentecost. Aided by these advantages, the apostles during the second period thoroughly explained, published, and by miraculous evidence demonstrated the system of divine truth committed to their trust. This having been reduced to writing, either by themselves, or by some of their

* Psalm xix. 1—4; John xv. 1—16; xvii. 20—23; Romans i. 13—15; x. 14—18; Ephes. ii. 19—22; Heb. xi. 8—10; 2 Peter iii. 1, 2; Rev. xxi. 14.

disciples acting under their direction, was consigned to the care of the Christian churches, or societies, which they had planted; and from them has been transmitted without any material alteration to the present age. Since the death of the apostles, the Scriptures of the New Testament, the natural commentary and completion of all previous revelations, are therefore the only authentic code of Christianity, the sole and sufficient source of religious instruction for the whole human race to the end of time. The truths which they proclaim, and the miraculous evidence by which those truths are confirmed, being of divine origin, and professedly complete, will neither admit of addition, subtraction, or modification.—“How shall we escape,”—is the solemn question of an apostle,—“if we neglect so great a salvation? which, having been first intimated by the Lord, “was confirmed to us by those who heard [him]; God [also] subjoining his testimony, by signs and wonders, “and by various powers and gifts of the Holy Spirit, dispensed according to his own will.”—Even the persuasive influence of the Holy Spirit, which is requisite to dispose the human mind for the cordial reception of these truths, is strictly confined to that office, and never encroaches on the peculiar province of revelation. Thus, on a needful occasion, a special interposition was granted to Cornelius, at Cæsarea not to reveal the gospel to him and his family, but to bring them under the preaching of Peter; and thus it is stated of “Lydia at Philippi, that the Lord opened her heart to attend to the things spoken by Paul.” For the successful interpretation of Scripture, patience, diligence, and an earnest regard for truth, are indeed necessary conditions; but the process itself is purely intellectual, and when properly conducted, always terminates in rational demonstration.*

The ministry of the apostles consisted, therefore, in establishing Christianity once for all in the world; both by preaching, and writing, by miraculous evidence, and by practical example. A work so extensive and important was abundantly sufficient to occupy the whole of their time and attention, during the comparatively short period of their remaining lives, most of which probably terminated within fifty years from the ascension of their divine master. On this account, it was just and reasonable that they should be exempted from all ordinary and superfluous cares, and, not merely from labouring for their subsistence, but also from discharging inferior offices in the Christian Church. For the same reason, the number of the apostles who left instructions on record, as well as the amount of their writings, was as limited as possible. Six only of them were called to this duty; namely, Matthew, who as a tax-gatherer had some previous qualifications; James, and Judas, the brethren of the Lord; John, his most beloved disciple; Peter, the chief apostle to the Jews, and in a secondary sense the Rock of the Church; and Paul, the great apostle of the Gentiles. In supplying materials for the Gospel by Luke, and for the Book of the Acts, its important sequel, the declaration of the Evangelist in his preface implies that most or all of the apostles took a part; but, in the composition of the Scriptures of the New Testament generally, since each of them was separately competent to the task, it was neither necessary nor expedient that all should be engaged. Neither was it necessary that these sacred books should in all instances be written by the hands of the apostles. Their Epistles, or pastoral letters, were accordingly often dictated to select and confidential disciples, such as Timothy, Tertius, Sosthenes, Silvanus, and others, who performed the humble but useful office of amanuenses, and transcribers. Two of the Gospels, those of Mark, and Luke, were even wholly compiled by such disciples from materials furnished by apostles, and on that authority were received and transmitted by the primitive churches, as fully equivalent to original documents; but, beyond this limit, no traditional instruction can exhibit the indispensable condition of apostolical sanction, the sufficient, but at the same time the sole ground of a claim to inspiration.

Not only the choice of writers, but the language wherein these Scriptures were written, their matter, style, and adaptation to the occasions on which they appeared, furnish so many proofs of their truth, and of the divine wisdom with which they were indited. For they are not composed in a vague and abstract manner, without any special purpose, or application; but were exactly suited to the circumstances and exigences of the times.

* Acts x. xvi. 11—15; Heb. ii. 1—4.

They delineate the actions and discourses of Christ, and of his apostles, on the subject of religion, just as they occurred, either in the narrative, the preceptive, or the prophetic form ; and, although at first addressed to contemporary churches, or individual Christians, yet, with slight adjustment, they are equally available to the whole human race in all ages. Thus, they furnish plain declarations for the guidance of the humble inquirer ; and original facts and cases, more interesting and impressive than general propositions, from which the studious and reflective reader may deduce important conclusions. Written in the first place for the benefit of those who had already been converted by the preaching of the apostles, had witnessed their miracles, and in many instances had through their delegated agency been endowed with supernatural gifts, they constantly and openly appeal to these marvellous occurrences. Hence, the ready acceptance and transmission of these writings by the primitive Christians, with every demonstration of reverence and affection, offer an unexceptionable proof of their being, what they profess to be, the genuine and inspired testimony of the apostles of Christ. Of this testimony contemporary converts were, it is obvious, the most competent judges, and the most appropriate guardians. As a further evidence of regard, copies of these writings were speedily multiplied, translated into various languages, and carefully preserved by Christians of all countries and denominations, as divine oracles, employed alike for private study, and public instruction. The natural course of human affairs has ever since insured a constant succession of such copies, of which a single intermediate link is sufficient to connect the present with the primitive manuscripts, and has effectually preserved them from any material injury ; so that the sacred text appears at this moment in all its original perfection.

During the apostolical age the Christian Church, from which all such distinctions were afterwards banished, consisted of two branches, the Jewish, and the Gentile ; to each of which some of the books of the New Testament were specially, although not exclusively adapted. Thus, not to mention letters to individuals, the Epistle to the Hebrews, the Epistles of Peter, John, James the son of Alphæus, and Judas his brother, as well as the Gospel by Matthew, were apparently addressed to converted Jews ; and the remainder of the inspired volume to converted Gentiles, in a proportion exactly corresponding to their relative numbers and importance. The Scriptures of the New Covenant were moreover delivered in a new language, equally suited to both parties. For, as Hebrew was the native language of the Mosaic institution, so was Greek that of the Gospel ; as if it were designed to show, by this very circumstance, that the system of revealed religion was now complete, no longer confined to any particular people or region, but freely and plainly offered to the whole human race. For this purpose, as no country is better suited than Palestine to be the centre whence religious truth might be diffused through the world, so no language is more fit to serve as a medium for such communication than Hellenistic Greek. The Greek language in its purest form is one of the most accurate, copious, and expressive which has ever appeared, corresponding in these respects to the superior genius, energy, and intelligence of the nation by whom it was constructed. About the time of the Christian era it had attained its highest perfection, and its most extensive diffusion. Holding an intermediate place between the eastern and the western languages, it had been easily introduced by the Macedonian and Roman conquests, as the language of science, literature, and general intercourse, into almost every civilized land ; and, whilst its venerable contemporaries, the Hebrew, and the Latin, have long since nearly ceased to be spoken, Greek is still a living tongue, little impaired by the lapse of ages, and the vicissitudes of events, and perhaps even destined to be in a great measure restored to its pristine perfection. But, although such is the distinguished excellence of the Greek language in its classical form, Hellenistic Greek, the dialect commonly used by Jews throughout the Roman Empire, and into which the Scriptures of the Old Testament had been previously translated, was still better adapted, notwithstanding its idiomatic uncouthness, and literary defects, to be the language of the New Testament, serving at once to indicate its origin, to attest its veracity, to connect it with the former dispensation, and to furnish a common standard, from which versions into every other tongue might most easily and accurately be effected. The wisdom of divine providence was therefore conspicuous in choosing such a language for the purpose, and in so disposing human affairs at the time as to render it very generally known to the Jewish people dispersed through the world ; a people fore-ordained to be witnesses for God to the rest of mankind, the depositaries of the ancient revelation, and the earliest members of the Christian Church.

TESTIMONY RESPECTING THE FOUR GOSPELS GIVEN BY THE EARLY CHRISTIAN WRITERS.

Much information respecting the Four Gospels is furnished by the Gospels themselves, and by other parts of the New Testament ; but, before tracing this internal source of evidence, it will be desirable to collect the testimony of the principal ecclesiastical authors of the three first centuries of the Christian era ; which, although neither so copious, nor in all cases so trustworthy as could be wished, is nevertheless interesting and valuable. The materials of this testimony are derived from Dr. Lardner's well known and admirable work,—*The Credibility of the Gospel History* ;—to which, and to Dr. Davidson's excellent *Introduction to the New Testament*, the inquisitive reader is referred for ampler details.* The primitive Christians were more disposed to practise and propagate their religion than to compile its annals ; and, when ecclesiastical historians at length appeared, the opportunity for obtaining information was rapidly passing away ; and, at the end of the second century, when the contemporaries of the apostles were probably all deceased, may be regarded as having terminated. Reports originating after that period, and not derived from an earlier and more credible source, must therefore be considered as plausible conjectures rather than as authentic documents ; and, when reports are destitute of a solid foundation, no antiquity however venerable can remedy their deficiency, or give them a valid title to respect.

The churches, or religious societies, which by the force of truth, and the aid of miraculous powers, the apostles had planted in various parts of the world, became, as has been already stated, the depositaries of their instructions ; and, in the discharge of this office, their number and diversity furnished an effectual security against errors and omissions. Owing to the vast amount of ministerial labour which within a period comparatively short the apostles were called to perform, they had little leisure for composition ; but the exigences of the times drew from them, under the guidance of the Holy Spirit, those invaluable memoirs and epistles, written either by themselves, or by their disciples under their direction, which chiefly constitute the volume of the New Testament. The oral testimony of the apostles respecting the actions and discourses of Christ, perpetually repeated in the course of their daily preaching and conversation, was already stamped with divine authority ; and, in an age when prophetic endowments were in constant operation, it was easy for their chosen associates, Mark, and Luke, and still more so for the apostles themselves, to compile and publish such testimony, without any sensible deterioration. Like the oral instructions of the apostles, the Christian records thus composed, were committed to the care of the contemporary churches ; many of which continued long afterwards to flourish in uninterrupted succession. Down to a somewhat late period, it is demonstrable that the tradition of the primitive churches was in perfect unison with the Scriptures of the New Testament ; but, by a natural and inevitable tendency, the former gradually became obscure and uncertain, and at length totally disappeared ; while the latter remain to this day entire and unchanged, showing the immense superiority of written records over oral reports, and the wisdom of the divine procedure in preferring the former to the latter.

The most prominent facts concerning the composition of these Scriptures are incidentally mentioned in the writings of various bishops or presbyters of the ancient churches, which have been more or less perfectly preserved to the present time. With a conciseness suited to the circumstances in which they were placed, the earliest of these writers, Clement of Rome, Barnabas, Hermas, Ignatius, and Polycarp, usually termed the apostolical fathers, chiefly intimate that such a volume, including the Four Gospels, then existed, was attributed to the apostles as its authors ; and, in conjunction with the Old Testament, was regarded by Christians as the primary source of all religious instruction. This simple testimony, without the aid of large quotations, or minute descriptions, is sufficient for the purpose ; since, if the existence of such a volume at that period is

* Lardner (Dr. Nathaniel), *Works*, 11 vols. 8vo. Lond. 1788. Davidson (Dr. Samuel), *Introduction to the New Testament* ; 3 vols. 8vo. Lond. 1851.

fairly established, its authenticity, and subsequent preservation without material change, may be inferred as necessary consequences. From the works of the apostolical fathers, composed in the Greek language, and addressed to persons who for the most part were unacquainted with any other, except perhaps the Latin, it is therefore manifest that the Scriptures of the New Testament were extant at that time in Greek. If, as Papias and others affirm, the Gospel of Matthew was originally written in Hebrew, or Syro-Chaldaic, the native dialect of Palestine, it must consequently at a very early period have been translated into Hellenistic Greek, either by Matthew himself, or under his direction, so as to be united with the other sacred books in the same volume, and in the same language.

With a degree of accuracy and particularity equally appropriate at the epoch when they flourished, the next succession of Christian writers, called primitive fathers, give a fuller and more descriptive account of these books, as likewise of their authors, the parties to whom they were addressed, and the times, places, circumstances, and languages, in which they were written. On most of these points their testimony is unexceptionable, and conclusive. They had the best opportunities of information; and, writing under the eye of adversaries, as well as of the Christian Church, they had neither motive nor occasion to commit any material error. Respecting the more important particulars, there could have been no difficulty in obtaining exact knowledge; for, although the evangelists were not ambitious of fame, they did not affect concealment, and their object would have been defeated, had their names and qualifications been uncertain, or unknown. The churches planted or confirmed by the apostles possessed authentic copies of these writings from the period of their first publication, and could not have been mistaken with regard to their origin, transmission, and estimation. Of these churches most of the primitive fathers were pastors, or teachers. Living in different times and places, and connected with different parties, their reports are often to a considerable degree independent, and at least strongly confirm those of their predecessors. There is some variety among the ancient fathers, as to value and authority. The earlier, including Papias, Justin Martyr, Hegesippus, Irenæus, Pantæus, Clement of Alexandria, and Polycrates, had the advantage of proximity in time, and of more original information. The later, comprising Tertullian, Julius Africanus, Origen, Eusebius, Jerome, and Theodore of Mopsuestia, who for the sake of distinction may be termed the learned fathers, are remarkable for profound erudition, and extensive research. If, as is readily admitted, their taste and judgment are not always entitled to applause, their testimony on plain matters of fact within their cognizance, is in general free from objection. If on one or two minor points their statements are doubtful, these exceptions are readily recognised by their mutual discordance; while the particulars wherein they all either positively or tacitly agree may be regarded as fully established. These particulars are, chiefly, that the Evangelists wrote under a kind of necessity, and evinced a becoming modesty and diffidence in appearing as authors, or in speaking of themselves; that there were only four canonical Gospels, which were written by the venerable persons whose names they bear; amongst whom, Luke is acknowledged as also the author of the Acts, and John of the Epistles usually ascribed to him, as likewise of the Apocalypse; that the Gospels are essentially memoirs composed by the apostles, aided by the Holy Spirit, concerning the life and actions of Christ whilst on earth; and that they were universally and exclusively received by the early Christians, as a genuine portion of Scripture, and a principal aid of devotion.

That Matthew was one of the Evangelists, is distinctly stated by Papias, Irenæus, Pantæus, Clement of Alexandria, Tertullian, Julius Africanus, Origen, Eusebius, Jerome, and Theodore.—“Matthew,”—says Papias,—“wrote the divine oracles in the Hebrew tongue, and every one interpreted them as he was able.”—Irenæus in like manner declares,—“Matthew among the Jews wrote a Gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding [or establishing] the church there.”—And again,—“The Gospel according to Matthew was written to the Jews, for they earnestly desired a Messiah of the seed of David; and Matthew, having also the same desire to a yet greater degree, strove by all means to give them full satisfaction that Christ was of the seed of David; wherefore he began with his genealogy, . . . [and] relates his generation which is according to man.”—Pantæus is said by Eusebius, and Jerome, to have gone out as a preacher from Alexandria to India; where he found the

gospel by Matthew in Hebrew, as it had been originally conveyed thither by the apostle Bartholomew, the first missionary to that remote country, and to have brought back with him a copy to Alexandria, written in Hebrew letters. Clement mentions a tradition concerning the chronological order of the gospels, which he had received from presbyters of more ancient times, namely, that the gospels containing the genealogies, that is, those by Matthew, and Luke, were first written; and elsewhere remarks:—"In the gospel according to Matthew, the genealogy from Abraham is brought down to Mary, the mother of the Lord."

Tertullian observes,—“Among the apostles, John and Matthew [first] teach us the faith, among apostolical men, Luke and Mark refresh it;”—and states that genuine copies of these, and of the two other gospels, had been preserved in the apostolical churches from the time of their institution, and were authenticated by their unanimous testimony and tradition. In another place he says:—"Matthew, the most faithful historian of the gospel, as being a companion of the Lord, for no other reason than that we might be informed of the origin of Christ according to the flesh, began in this manner:—The book of the generation of Jesus Christ, the son of David, the son of Abraham."—In attempting to explain the same genealogy, which he regards as exhibiting the natural course of descent, Julius Africanus observes:—"For which reason, neither is that genealogy destitute of authority which the evangelist Matthew rehearses thus,—And Jacob begat Joseph."—In defining the canon of the New Testament, Origen thus expresses himself:—"As I have learned by tradition concerning the four gospels, which alone are received without dispute by the whole church of God under heaven. The first was written by Matthew, once a publican, afterwards an apostle of Jesus Christ, who delivered it to the Jewish believers, composed in the Hebrew language."—He adds that, while many—"without the gift of the Holy Spirit took upon them to write gospels, Matthew, and Mark, and John, and Luke, did not take in hand to write; but, being full of the Holy Ghost, wrote gospels."—"Of all the disciples of our Lord,"—says Eusebius,—“Matthew, and John only have left us any memoirs; who too, as we have been informed, were compelled to write by a kind of necessity. For Matthew, having first preached to the Hebrews, when he was about to go to other people, delivered to them in their own language the gospel according to him; by that writing supplying the want of his presence with those whom he was then leaving.”—And again,—“The apostle Matthew does not pretend to any honourable station in the former part of his life, but places himself among publicans employed in heaping up money. This none of the other evangelists have mentioned, not his fellow-disciple John, nor Luke, nor Mark; but Matthew is his own accuser, and dissembles not his former course of life.”—Like several of his predecessors, Jerome declares that only four evangelists were acknowledged by the church.—“The first is Matthew the publican, surnamed Levi, who wrote his gospel in Judæa, in the Hebrew language, chiefly for the sake of the Jews that believed in Jesus, and did not join the shadow of the law with the truth of the gospel.”—In the opinion of Jerome,—“the first living creature [in the vision of Ezekiel,] having the face of a man, denotes Matthew, who writes as of a man, beginning thus,—The book of the generation of Jesus Christ, the son of David, the son of Abraham.”—In another part of his works he very distinctly repeats:—"Matthew, called also Levi, of a publican made an apostle, first of all wrote a gospel in Judæa, in the Hebrew language and in Hebrew letters, for the sake of those of the circumcision who believed. Who afterwards translated it into Greek is uncertain. Moreover, the very Hebrew [gospel] is in the library of Cæsarea, which was collected with great care by the martyr Pamphilus; and, with the leave of the Nazarenes who live at Bercæa in Syria, and use that volume, I transcribed a copy."—Jerome further observes on this occasion that, in quotations from the Old Testament, Matthew follows the Hebrew original rather than the Septuagint version. Lastly, Theodore represents the gospels of Matthew, Mark, and Luke, to have been published about the same time, previously to that of John, and after the general removal of the apostles from Palestine, where they had long remained, to various remote countries; Peter proceeding to Rome, John to Ephesus, and the others elsewhere. He adds that these gospels were soon diffused throughout the world, and were generally received by Christians with great respect.

With the exception of Pantænus, and Julius Africanus, the same early writers who mention Matthew, also give an account of Mark. Papias, quoting from the authority of the presbyter John, says that Mark was

not a hearer or follower of the Lord, but a disciple and interpreter of Peter, from whose narrations he derived the materials of his gospel; that he wrote exactly whatever he remembered, not however, as they suppose, in the order in which things were spoken or done by Christ, but rather as they occurred in the discourses of Peter; and that—"he made it his care to omit nothing which he had heard, and to say nothing false in what he related."—Justin Martyr quotes frequently from the other gospels, but seldom from that of Mark. It is evident, however, that he had the highest respect for them all, as authentic memoirs or records of Jesus Christ, and of his doctrine; two of which were written by apostles, and the other two by companions and followers of apostles; that is, by Matthew, Mark, Luke, and John.—Irenæus states that, after the departure from Rome of Peter, and Paul, who had preached the gospel and established the church in that city,—“Mark, also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter, . . . [and] begins from the prophetic Spirit which came down from above to men; saying,—The beginning of the gospel of Jesus Christ, as it is written in Esaias the prophet.”—Clement of Alexandria reports the gospel by Mark to have been composed at the earnest request of many Christians at Rome; who, having heard the powerful discourses of Peter, were anxious to obtain from his faithful follower Mark a written memorial of his doctrine, that the things which had been spoken might be the better fixed in their recollection. Unless Eusebius, to whom we are indebted for these extracts from works long since lost, has committed a mistake, Clement seems on different occasions to have given different accounts of the manner in which this gospel, when composed, was received by Peter. For in one place he says that Peter—“neither forbade it, nor encouraged it;”—and in another that, when he—“knew what had been done, the Spirit having revealed it to him, he was pleased with the zeal of the men, and authorized that writing [or Scripture] to be read in the churches;”—And in this account Papias is said to agree.

Tertullian strongly maintains the important principle, that the publication of the gospel, both by preaching and writing, was essentially and primarily the office of the apostles; and therefore that, in composing their narratives, Mark, and Luke, whom he terms apostolical men, performed the task—“with the apostles, and after the apostles;”—and hence are—“supported by the authority of their masters, yea of Christ who made the apostles masters.”—He accordingly observes that the gospel published by Mark—“may be said to be Peter’s, whose interpreter Mark was.”—In his account of the four canonical gospels Origen states,—“The second is that according to Mark, who wrote it as Peter dictated it to him, who therefore also calls him his son, in his catholic epistle.”—(1 Peter v. 13.) Both this evangelist, and Luke, are regarded by Origen as having written under the influence of the Holy Spirit. Eusebius observes that—“Peter out of abundance of modesty thought not himself worthy to write a gospel; but Mark, who was his friend and disciple, is said to have recorded Peter’s relations of the acts of Jesus . . . For Mark was not present to hear what Jesus said, . . . but all things in Mark are said to be memoirs of Peter’s discourses.”—Jerome, collecting apparently the sense of preceding authors, remarks of the four evangelists,—“The second is Mark, interpreter to the apostle Peter, and the first bishop of Alexandria, who never saw the Lord himself, but related things as he had heard them from his master, very truly, but not in the exact order in which they were done.”—He supposes the second cherubic head in Ezekiel’s vision to denote—“Mark, in whom is heard the voice of the lion roaring in the desert,—The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”—Adopting one of the statements of Clement, he elsewhere relates,—“Mark, the disciple and interpreter of Peter, at the desire of the brethren at Rome, wrote a short gospel according to what he had heard related by Peter; which when Peter knew, he approved of it, and authorized it to be read in the churches. . . . Taking the gospel which himself had composed, he went to Egypt, and at Alexandria founded a church of great note. . . . He died in the eighth year of Nero, and was buried at Alexandria, where he was succeeded as bishop by Anianus.”—Like Origen, Jerome supposes the Mark mentioned by Peter in his first epistle as his son to have been this evangelist, but speaks with more hesitation of the Mark noticed in Paul’s Epistle to Philemon, v. 24.

Among the primitive fathers two only have furnished distinct information respecting Luke, namely, Irenæus, and Clement of Alexandria; but he receives ample testimony from their successors. Justin Martyr,

however, evidently quotes from Luke's gospel, and alludes to him as having been, like Mark, a companion and follower of the apostles. Irenæus represents the three first gospels to have been written about the same time; namely, that by Matthew while Peter and Paul were preaching the gospel at Rome, that by Mark after their departure. He then adds,—“And Luke, the companion of Paul, put down in a book the gospel preached by him,”—Paul. In other passages he remarks,—“The gospel according to Luke, being of a priestly character, begins with Zacharias the priest, offering incense to God. . . . There are many and those very necessary parts of the gospel, which we know by his means.”—After this, he enumerates several of the peculiarities of Luke, which he declares were universally received by all professing Christians, and supposes this was divinely appointed, in order to give authority to the second part of his narrative, namely, The Acts of the Apostles. He styles this evangelist a companion and fellow-labourer of the apostles, and especially of Paul; and considers him, like Mark, to have been fully acquainted with their doctrine, and to have given a faithful account of it, with the guidance and assistance undoubtedly of the Holy Spirit, though neither of them were hearers of Jesus Christ himself. Clement of Alexandria has expressly owned, and often quoted the four gospels, and the Acts of the Apostles. On one occasion he observes,—“The truth of this is evident; for thus it is written in the gospel according to Luke,—Now in the fifteenth year of the reign of Tiberius Cæsar, the word of the Lord came unto John, the son of Zacharias;”—and again,—“As Luke in the Acts of the Apostles records Paul to have said,—Ye men of Athens, I perceive that in all things ye are too superstitious.”—According to Eusebius, Clement affirmed that the Epistle to the Hebrews was written to them by Paul in their own language, but was carefully translated into Greek by Luke, for the sake of the Gentiles; which accounts for the conformity of style between this epistle and the Acts of the Apostles. He also ascribes to Clement, as previously mentioned, a tradition derived from presbyters of more ancient times, that the gospels containing the genealogies were first written, that is, those of Matthew, and Luke.

Tertullian performed the useful office of proving the genuineness and authenticity of the Christian Scriptures, including the four gospels, on the ground of their having been introduced by the apostles, and subsequently preserved with the greatest care and reverence by the several churches which they had planted. Referring to these churches, he remarks,—“I say then that with them, but not with them only which are apostolical, but with all who have fellowship with them in the same faith, is that gospel of Luke received from its first publication, which we so zealously maintain;”—that is, the genuine entire gospel of Luke, not that which had been curtailed and altered by Marcion. After attributing, as above stated, Mark's gospel to Peter, he adds,—“For Luke's digest also is often ascribed to Paul; and indeed it is easy to take that for the master's, which the disciples have published.”—In commenting on the two genealogies of Christ, Julius Africanus regards that recorded by Matthew as exhibiting the natural, and that by Luke as the legal line; thus bearing witness to the authority of the two gospels containing those interesting documents. He strengthens his argument by pointing out the different language used on this occasion by the respective evangelists; and, after noticing that Matthew affirms,—“And Jacob begat Joseph,”—he proceeds,—“On the other hand Luke,—being as was supposed,—for he adds this withal,—the son of Joseph, who was the son of Eli, who was the son of Melchi.—He could not more plainly and properly express that kind of descent which is according to law.”—In giving a short account of the four gospels, which he states were—“alone received without dispute by the whole church of God under heaven,”—after describing those of Matthew, and Mark, Origen observes,—“The third is that according to Luke, the gospel composed by Paul, published for the sake of the Gentile converts.”—In commenting on Luke's preface,—“Forasmuch as many have taken in hand to set forth in order a declaration, &c.,”—he infers that, while the four evangelists acknowledged by the universal church wrote their narratives under the influence of the Holy Spirit, many who preceded them, as well as some who arose afterwards, rashly assumed the office without that influence, and consequently without sufficient qualification and authority. Closely following in the track of Origen, Eusebius makes a statement nearly similar; namely, that Luke—“thought himself obliged, in order the better to divert us from the uncertain relations of others, to deliver in his gospel a certain

"account of those things which he was well assured of, from his intimate acquaintance and familiarity with Paul, and his conversation with the other apostles."—In another passage, he terms Luke a native of Antioch,—“and by profession a physician, who has left us, in two books divinely inspired, evidence of the art of healing souls,”—namely, the gospel, the materials of which were furnished by the apostles, and the Acts, composed from what he had seen with his own eyes. And it is supposed that Paul referred to the gospel by Luke, whenever in his epistles he uses the expression,—“according to my gospel.” In giving, like several of his predecessors, a short character of the four evangelists, Jerome says,—“The third is Luke the physician, a Syrian of Antioch, whose praise is in the gospel, who was a disciple of the apostle Paul, and published his gospel in the countries of Achaia, and Bœotia; who likewise, as he also intimates in his preface, writes rather as a hearer than as an eye-witness.”—Again,—“The third face of a calf, [or ox, in Ezekiel’s vision,] prefigures the evangelist Luke, who begins his gospel with the history of Zachariah the priest.”—He elsewhere states,—“Luke, a physician of Antioch, not unskilful in the Greek language, as his writings show, a disciple of the apostle Paul, and the constant companion of his travels, wrote a gospel of which Paul makes mention. He published also another excellent volume entitled, The Acts of the Apostles, the history of which comprehends Paul’s two years dwelling at Rome, and reaches therefore to the fourth year of Nero; from whence we perceive that this last book was written in that city.”—In other passages Jerome speaks of Luke, as having been a proselyte to Judaism before his conversion to Christianity; and says—“that, of all the evangelists Luke was best skilled in the Greek language, that he wrote his gospel more especially for Gentiles, and that he wrote the history of Paul, in the Acts, in a compendious manner.”

Concerning John’s gospel, Papias, the earliest of the primitive fathers, seems to have made little mention, but is stated by Eusebius to have adduced testimonies out of the first epistles of John, and of Peter. Justin Martyr has frequent quotations from it. Having described the publication of the three first gospels, Irenæus remarks,—“Afterwards John, the disciple of the Lord who leaned upon his breast, likewise published a gospel, whilst he dwelt at Ephesus in Asia. Nor can there be more nor fewer gospels than these. The gospel according to John declares the primary and glorious generation [of Christ] from the Father.—In the beginning was the Word.”—He further reports that John was—“desirous, by declaring the gospel, to root out the errors that had been sown in the minds of men by Cerinthus, and a good while before by those who are called Nicolaitans;”—and that, after receiving the Apocalypse,—“towards the end of the reign of Domitian, he subsequently resided with the church at Ephesus until the time of Trajan.” Amidst various quotations from all the evangelists, Clement of Alexandria remarks,—“The Lord, in the gospel according to John, speaks figuratively:—Eat my flesh,—saith he,—and drink my blood.”—In treating of the order of the gospels Clement states, according to Eusebius,—“Last of all John, observing that in the other gospels those things were related that concerned the body [of Christ,] and being persuaded by his friends, and also moved by the Spirit of God, wrote a spiritual gospel.”—In defending the practice of keeping Easter on the fourteenth day of the month, Polycrates pleads the authority of the apostles Philip, and John, as likewise of Melito bishop of Sardis, all of whom he declares were buried in that region; using the following words:—“For in Asia there are great lights buried, which shall be raised up in the day of the Lord’s advent, in which he shall come with glory from heaven, and shall raise up all his saints; as Philip, one of the twelve apostles, and moreover John, who leaned upon the Lord’s breast. And why need I mention Melito, &c.?”

After stating, as formerly noticed,—“Among the apostles, John, and Matthew [first] teach us the faith; among apostolical men, Luke, and Mark refresh it,”—Tertullian proceeds,—“We have also churches which are the disciples of John; for, though Marcion rejects his Revelation, the succession of bishops, traced up to the beginning, will show it to have John for its author;”—and, having proved the authenticity of Luke’s gospel, he adds,—“The same authority of the apostolical churches will support the other gospels, which we have from them and according to them, I mean John’s, and Matthew’s.” In describing the four canonical gospels Origen concludes,—“Lastly, that according to John But why need I speak of John, who

“leaned upon the breast of Jesus, who has left us one gospel, professing at the same time that he was able to write more than even the world itself could contain?”—and, after rejecting the pretensions of certain spurious gospels, appropriately remarks that John, and his three brother-evangelists—“did not take in hand to write, but, being full of the Holy Ghost, wrote gospels.”—Respecting the same inspired author, the learned and laborious Eusebius gives a very full and valuable testimony.—“Let us,”—says he,—“observe the writings of this apostle which are not contradicted by any. And first of all must be mentioned, as acknowledged of all, the gospel according to him, well known to all the churches under heaven. And that it has been justly placed by the ancients the fourth in order, and after the other three, may be made evident in this manner.”—He then describes the publication of the other gospels; and, after stating that—“of all the disciples of our Lord, Matthew and John only have left us any memoirs; who too, as we have been informed, were compelled to write by a kind of necessity,”—proceeds to observe,—“The three first written gospels being now delivered to all men, and to John himself, it is said that he approved of them, and confirmed the truth of their narratives by his own testimony; saying there was only wanting a written account of the things done by Christ in the former part and beginning of his preaching. And certainly that observation is very true.”—Speaking of the exemplary modesty and humility of the apostles, he remarks;—“You may observe John to be of the same mind with Matthew, for in his epistles he either nameth not himself at all, or calls himself only elder, nowhere apostle, or evangelist. In his gospel, when he speaks of him—whom Jesus loved,—he does not mention himself by name.”

Like that of Eusebius, Jerome’s account of John is very copious and particular. After describing the authors of the three former gospels, he continues:—“The last is John, the apostle and evangelist whom Jesus loved most, who leaned on the Lord’s breast, and from thence derived the purest doctrine, to whom alone it was said by the Lord when on the cross,—Behold thy mother.—When he was in Asia, and the seeds sown by the heretics, Cerinthus, Ebion, and others, who denied Christ to have come in the flesh, were now springing up, whom also in his epistle he calls antichrists, and the apostle Paul often reprehends, he was compelled by almost all the bishops of Asia, and by deputations from many churches, to write more fully of our Saviour’s divinity.”—In explaining after the manner of some who had preceded him Ezekiel’s vision, Jerome remarks,—“The fourth [living creature] denotes the evangelist John; who, taking the wings of an eagle, ascends on high, and discourses of the Word of God.”—In another passage he assigns an additional motive for John’s writing; namely that, although approving the previous narratives of Matthew, Mark, and Luke, he—“observed that they had recorded an account of but one year of our Lord’s ministry, even the last, after the imprisonment of John [the Baptist,] in which year also he suffered;”—and therefore undertook to relate the acts of the preceding time, a circumstance—“which may serve to account for the seeming difference between John and the rest.”—Jerome further reports that—“John, the apostle whom Jesus loved most, son of Zebedee, brother of the apostle James whom Herod beheaded after the Lord’s passion, was young when he was called by Christ to follow him, [and] that he was at once apostle, evangelist, and prophet.”—During the second persecution of the Christians under Domitian,—“John was banished to the island Patmos, where he wrote the Revelation;”—but, after the death of Domitian,—“returned to Ephesus in the time of the emperor Nerva, and, dying at a great age in the sixty-eighth year of our Lord’s passion, was buried near the same city.”—Finally, Theodore of Mopsuestia, speaking more fully of John than of the other evangelists, states that the narratives of the latter having been brought to him by the Christians of Asia, to know his opinion concerning them, he declared his approbation of them; but acknowledged that they had omitted some miracles which might be of great use if recorded, and had written chiefly of the coming of Christ in the flesh, without sufficient reference to his divinity. Having in consequence been solicited by the brethren to supply these deficiencies, he acceded to their request, and—“was induced to begin immediately with the doctrine of Christ’s deity; after which, he proceeded to the account of the things said and done by the Lord in the flesh.”

REMARKS ON THE EXTERNAL TESTIMONY RESPECTING THE FOUR GOSPELS.

By most of those who peruse the foregoing extracts it will probably be acknowledged, that they present a large and valuable amount of external testimony respecting the Four Gospels, derived from the earliest period of Christian antiquity ; but it will nevertheless be desirable to review this testimony with some attention, and to compare it with the internal evidence furnished by the Gospels themselves ; in order to exclude statements of a conjectural and doubtful character, and to admit those only which rest on a firm and satisfactory foundation.

The writings of the apostolical fathers, Clement of Rome, Barnabas, Hermas, Ignatius, and Polycarp, having been composed before the end of the first century of the Christian era, or soon after its termination, have the advantage of close proximity to the age of the apostles ; but, except in reference to the facts attested by them, have little claim to excellence, or authority. On the contrary, their general feebleness and imperfection mark in the most decided manner the difference between inspired and uninspired writers, however nearly connected in time, and in other respects closely resembling each other. The errors and absurdities by which some of them are disfigured have, indeed, excited strong suspicions that they are not really the productions of the eminent men whose names they bear, but were fabricated, or at least corrupted at a later period. Thus, the Epistle of Clement, which is one of the best of them, adduces the fabulous story of the phoenix, as an authentic proof of the doctrine of the resurrection, and represents God as sanctioning by an instinct the worship of the sun. The Epistle of Barnabas contains several erroneous and apocryphal readings of Scripture ; as likewise, some mystical interpretations of the Jewish ceremonial law, which can scarcely be exceeded in folly by the lowest productions of the cabalistical school. These interpretations the author nevertheless places on a level with the sublimest doctrines of the gospel, and solemnly appeals to the Holy Spirit in confirmation of their truth. One of the worst features of the Epistles of Ignatius, is the extravagant view which they continually present of the dignity and authority of bishops, presbyters, and deacons ; and which are enforced with a degree of vehemence and earnestness, marking too plainly the rapid progress of ecclesiastical pretension and despotism. The genuineness of these treatises is, however, maintained by several succeeding authors of celebrity and learning ; particularly, by Irenæus, Clement of Alexandria, Origen, Eusebius, and Jerome ; and, were the case even otherwise, their unquestionable antiquity would still render them available for the purpose here designed. They prove that the early Christians to whom they were addressed were well acquainted with the Old, and New Testaments, of both which they speak in terms of great and equal veneration, and furnish copious extracts. They also show that the volume of the New Testament in the Greek language, such as it now appears, and including the epistles, and gospels, was extant before the end of the first century, universally received by the churches, and ascribed to the apostles, writing under the influence of the Holy Spirit, as its authors. They contain allusions to the Four Gospels, without naming them, but chiefly to that of Matthew, owing perhaps to its more original and comprehensive character ; and least to that of Mark, which in these respects is of an opposite description. The writings of John also, which were among the latest of the canonical books, are more sparingly cited, and principally by the last of these fathers, Ignatius, and Polycarp. They communicate little information concerning the history of the evangelists ; but the statement of Barnabas that,—“ when [Christ] chose his apostles who were afterwards to publish his gospel, he took men who had “ been very great sinners,”—is most probably an allusion to Matthew’s former occupation as a tax-gatherer, an office which, it is well known, was at that time generally considered by the Jews as peculiarly sinful and disreputable.

The period occupied by these early fathers, who may be regarded as the contemporaries of the apostles, terminated soon after the end of the first century ; and that of their immediate successors, the primitive fathers, soon after the end of the second. In point of learning and intelligence, the latter were in general very superior to the former, but had the disadvantage of living at a greater distance from the events which

they relate. With respect to the value and amount of their testimony, there is some difference among them, and a corresponding demand for discrimination. Papias, and Hegesippus, appear to have been weak-minded and credulous men, whose writings, as likewise those of Pantænus, and Polycrates, are, with the exception of a few fragments preserved in the books of others, almost entirely lost. Justin Martyr, Irenæus, and Clement of Alexandria have, on the other hand, left behind them works of considerable importance and extent; but these writers also, as well as several of their successors, have committed serious errors in reference both to doctrines, and to facts, and are therefore by no means to be implicitly trusted. They seem to have collected all the traditions then extant relative to the Four Gospels, and were apparently the sources from which such information descended to later times; and hence the more learned writers who followed them have, for the most part, merely repeated the statements of their predecessors, sometimes with corrections, or amplifications, but never with any material addition.

In support of the charges here adduced against the primitive fathers, it may be proper to give a few illustrations. The celebrated Eusebius, bishop of Cæsarea, who has the merit of preserving what little remains of the writings of Papias, entertained but a mean opinion of his judgment. "There are,"—says Eusebius,— "five books of Papias, entitled, An Explication of the Oracles of the Lord; in the preface of which books Papias does by no means say that he heard or saw any of the holy apostles, but only that he had received the things concerning the faith from those who were well acquainted with them, which he shows in these words.—I shall not think much to set down, together with my interpretations, what I have learned from the elders, [or presbyters,] and do well remember, confirming the truth by them. For I took no delight, as most men do, in those that talk a great deal, but in those that teach the truth; nor in those that relate strange precepts, but in them that relate the precepts which the Lord has intrusted us with, and which proceed from the truth itself. And, if at any time I met with one who had conversed with the elders, I inquired after the sayings of the elders; what Andrew, or what Peter said, or what Philip, what Thomas, or James had said; what John, or Matthew, or what any other of the disciples of the Lord were wont to say; and what Aristion, or John the presbyter, disciples of the Lord, say; for I was of opinion that I could not profit so much by books, as by the living."—Although this passage does not prove Papias to have been an incompetent witness of matters of fact falling within his own sphere of observation, it nevertheless strongly confirms the unfavourable opinion of his judgment expressed by Eusebius. For, with the four canonical Gospels in his hands, Papias here distinctly avows his conviction, that he could not profit so much by books as by the living; in other words, that he preferred the oral traditions of uninspired persons to the full and authoritative instructions of the apostolical Scriptures, to which he at the same time attempted, by such precarious gleanings, to furnish a useful supplement. The success of the attempt was equal to its wisdom; for, so little were his collections valued by the ancient Christians, that of the five books of his Explication nothing now remains but a few fragments, chiefly cited by Eusebius; who, after mentioning certain anecdotes recorded by Papias, observes;—"And other things the same author has related which he received by unwritten tradition, and some strange parables of our Saviour, and sermons of his, and several other things of a fabulous kind. Among which he says, like-wise, that there shall be a thousand years after the resurrection of the dead, wherein the kingdom of Christ shall corporally subsist upon this earth. Which opinion I suppose he was led into by misunderstanding the apostolical narrations, and for want of seeing into those things which they spoke mystically, and in figures; for he was a man of no great capacity, as may be conjectured from his writings. Yet he gave occasion to a great many ecclesiastical writers after him, who respected the antiquity of the man, to be of the same opinion; as Irenæus, and the rest who have maintained that opinion."

Unlike Papias, Justin Martyr, Clement of Alexandria, and Irenæus were men of acute minds, and extensive learning. The principal errors of the two former were of a speculative nature, and more or less connected with the allegorical and cabalistical system of the Jewish rabbins. This has been well stated by the Rev. W. D. Conybeare in his Bampton Lectures for the year 1839, who remarks,— "In the Dialogue on the Jewish controversy, we must particularly regret to find that all Justin Martyr's defects as an interpreter

"are more than usually prominent. Many of the same misapplications we have before noticed, and others equally palpable, here occur; and the principle of allegorical interpretations, so familiar to the Jews of the Alexandrian school, and especially to Philo-Judaus, and so eagerly embraced in the forged Epistle of the Pseudo-Barnabas, is here too often carried to an excess which it were impossible to approve, and difficult to palliate."—Respecting Clement of Alexandria, the same author states,—“Having mentioned Clement’s allusions to the books of the New Testament, I may here observe that he distinctly quotes all those admitted into our present canon, with only three exceptions, [namely, the Epistle of James, 2 Peter, and 3 John.] It is much to be regretted, however, that Clement has likewise quoted with unhesitating acceptance many of the notorious forgeries which were circulated in that age.”—He also charges this father with maintaining an hypothesis, which—“libels Christianity, by most falsely representing it to have adopted the distinction of an exoteric, and esoteric doctrine, (the worst disgrace of the schools of Gentile philosophy,) the former being the ostensible teaching promulgated to the public, the latter confined to the select and initiated few.”*—A singular mistake committed by Clement concerning an important point in the evangelical narrative, is thus mentioned by Bishop Kaye:—“According to Clement, our Lord was born in the twenty-eighth year of the reign of Augustus, when the census was first ordered to be made. Like several of the fathers, he inferred from the words of Isaiah lxi. 1, 2,—*to preach the acceptable year of the Lord*,—that our Lord’s ministry lasted only a single year. We learn, also, that even in his time considerable diversity of opinion existed respecting the days on which our Lord was born, and suffered.”†

That learned bishops living in the second century should, with the New Testament before their eyes, have supposed the ministry of Christ to have lasted only a year, is strange enough; but a far more extraordinary, and indeed almost incredible error on the same subject was committed by Irenæus, and may serve to prevent any undue confidence in that author, with regard to some other chronological dates which he has recorded. This error, together with another of minor importance, is described by the Rev. W. D. Conybeare in the following terms:—“It has been often and very justly remarked that the only two instances, in which he himself professes to depend for any of the facts he has mentioned on any other than scriptural authority, are both so palpably erroneous, as to afford the most convincing proof how very little reliance can be placed on any traditional basis. In the first of these instances Irenæus, expressly referring to those who professed to have received it from St. John, asserts that the ministry of Christ was prolonged for some twenty years after his baptism; and that he remained on earth till the time of Trajan, not having been crucified until nearly his fiftieth year. He also argues that this must have been about his age from the observation of the Jews:—*Thou art not yet fifty years old*.—[John viii. 57.]—He further argues that thus it became him, who came to save every age, himself to participate in each successive condition of our ordinary life, in its more advanced as well as in its earlier stages; and he thinks it dishonouring him to conceive that he, our great teacher, could have been deprived of its senior and more venerable portion, and that which was regarded as alone competent to the office of an instructor. Surely a weaker argument than the above cannot be well imagined. It is probable that the traditional authority which thus misled him was derived through Papias, whose extreme imbecility of judgment Eusebius has strongly exposed, and whom yet Irenæus followed in his Millenarian speculations. The other instance in which, as I have said, Irenæus appears to have been betrayed into a palpable mis-statement by relying on oral tradition, relates to those very speculations, and is avowedly borrowed from the same Papias. In this, a strange prophecy, evidently of Rabbinical fabrication, concerning the extraordinary fertility of the Millennial period, is attributed, in violation of every mark of internal evidence and probability, to the lips of our divine Lord.”‡—

* Rev. W. D. Conybeare, M.A., Bampton Lectures for the year 1839; 8vo. Oxford; pp. 138, 217—220.

† Right Rev. John Kaye, Bishop of Lincoln; *Some Account of the Writings, and Opinions of Clement of Alexandria*; 8vo. Lond. 1835; p. 347.

‡ Rev. W. D. Conybeare, Bampton Lectures, pp. 322—324.

Facts like these should be duly considered, when similar statements are said to be supported or opposed by *the whole of Christian antiquity*; a rhetorical phrase sometimes substituted for solid argument, but which, when strictly examined, is often found to signify nothing more than the traditions of three or four ancient Christian writers of doubtful credibility, whose reports may have been repeated, but, owing to the want of additional testimony, could neither be confirmed nor contradicted by their successors. In the following analysis these traditions will therefore be qualified, or rejected, when they are inconsistent with each other, with the internal evidence of the Gospels themselves, or with other known facts; but, with these exceptions, will be admitted as corroborative evidence.

COLLATION OF INTERNAL, AND EXTERNAL EVIDENCE RELATIVE TO THE FOUR GOSPELS.
PARTIES TO WHOM THE GOSPELS WERE ORIGINALLY ADDRESSED.

It has already been shown that the Gospels exhibit the testimony of the apostles respecting the principal transactions of the first period of Christianity, or the personal ministry of Christ. This testimony, derived from original observation, perfected by divine suggestion, and confirmed by miracles, was committed to the care of contemporary churches which had thereby been called into existence. The formation of these churches by such means, the conversion of thousands of persons, under every temporal discouragement, to a course of exalted piety and virtue, and the consequent endowment of many of them with supernatural powers, through the simple preaching of the gospel by the apostles, constitutes a principal part of that extensive system of evidence by which the truth of the Christian religion is triumphantly established. The cordial reception of the several books of the New Testament by the primitive churches, and their transmission to after ages as the code and charter of Christianity, prove the genuineness and accuracy of the venerable records, or, in other words, that they are a faithful transcript of that personal ministry of the apostles whereof these churches were the witnesses and the fruits. The excellence of the religion inculcated in these records is self-evident, its divine origin is demonstrated by the miracles which attended its introduction, and the reality of the miracles is attested by those who on their conversion became the subjects or the agents of them, and whose testimony was in many cases confirmed by their endurance of the most severe and protracted persecution in its defence.

That the Four Gospels were written for the purpose of promoting the knowledge and influence of Christianity, is sufficiently manifest from the character of their contents, and the style of their composition; but, unless they had been carefully preserved, transcribed, and circulated, this purpose would have been disappointed. And to whom could the sacred writers have looked with confidence for the fulfilment of these objects but to contemporary Christians, with whom they were well acquainted, and maintained an active intercourse. They had been sufficiently admonished by their divine master not to give holy things to dogs, nor to cast their pearls before swine, lest they should trample them under their feet, and turn against the donors; (Matt. vii. 6.) and they had too many opportunities of observing the malignity which the gospel encountered, even when preached by apostles, and accompanied by miracles, to expect that it would obtain a more favourable reception, if presented to unbelievers in writing, without the aid of such advantages. In accordance with these views, the Gospel by Luke, which may serve as a representative of the rest, is formally dedicated to Theophilus, a person whom the epithet, *κράτιστος*, most potent, proves to have been a man of rank and station, and probably a magistrate or governor; and its purpose is plainly declared to have been that of showing him the certainty of the truths wherein he had been instructed, or, as the term *κατηχέσθαι* properly signifies, initiated. Theophilus was therefore a Christian convert, possessed of influence and authority, on terms of intimacy with the evangelist, and well disposed to value his narrative, and to promote its diffusion.

The anonymous character, generally speaking, of the Four Gospels, and of some of the epistles, is indeed, under all the circumstances of the case, a sufficient proof that the parties on each side were known to each other, and qualified for such a correspondence; that is, were Christian teachers, and hearers. The same

relation is intimated by the use of expressions in which some of the cardinal doctrines of Christianity are incidentally noticed with a degree of brevity and familiarity, which its disciples alone could appreciate, and which for all others would have been both unsuitable, and unintelligible. Of such a description are abrupt allusions to the doctrine of the Trinity, the office of Christ, and the effusion of the Holy Spirit, as likewise to the affairs of John the Baptist, the apostles, and other early Christians, and to the miracles which under apostolical agency usually followed conversion. In this respect, the exordium of the several Gospels is well deserving of attention. When Matthew, for example, commences his narrative with,—“The pedigree of *Jesus Christ* ;”—reckons the number of generations from the Babylonish Captivity—“*to the Christ* ;”—and relates that,—“after his mother Mary had been betrothed to Joseph, she was found with child *by the Holy Spirit* ;”—it is evident that to none but Christians could such language have been reasonably addressed. In a similar manner, Mark introduces his compendious history with the abrupt and significant title,—“The beginning of the *gospel of Jesus Christ, the Son of God* ;”—and, in common with Matthew, and Luke, declares that, immediately after the baptism of Jesus,—“he saw *the Spirit* like a dove descending upon him.”—In the short but valuable preface to Luke’s gospel already quoted, the evangelist, after alluding to—“the things which are most firmly believed amongst *us*, as they were communicated to *us* by those who from the beginning were eye-witnesses and attendants on *the Word*,—proceeds to say,—it seemed good *to me also* to write a narrative,” &c.—The expression,—ministers of the word,—adopted in the authorized version, is ambiguous, and by the majority of readers is probably considered synonymous with,—ministers of the gospel. But *the Word* which had eye-witnesses and attendants,—*αὐτόπται καὶ ἰνρηέται*,—was assuredly not a message but a person, and none other than the Divine Logos, more fully described by John. No one, when writing anonymously and in such a style to others, uses the terms *me*, and *us*, unless the parties are mutually known and associated ; and those who, like Luke, and Theophilus, firmly believed the testimony of the apostles concerning Christ, and embraced the doctrine of the Logos, were undoubtedly Christians. Luke soon after states that Zachariah and Elizabeth—“were filled with *the Holy Spirit* ;”—that the same divine agent rested on the prophet Simeon, to whom it was revealed—“*by the Holy Spirit*, that he should not see death till he had seen *the Lord’s Christ* ; and that he [consequently] came *by the Spirit* into the temple,”—and in the infant Jesus recognised the Saviour of the world. The sublime introduction of John’s Gospel presents a similar aspect.—“In the beginning was *the Word*, and *the Word* was with God, and *the Word* was God. . . . And *the Word* became incarnate, and dwelt amongst *us*, full of grace and truth ; and *we* beheld his glory, a glory as of *the only begotten [Son] of the Father*. . . . And out of his fullness have *all we* received, even gift for gift. . . . No one ever saw God. *The only begotten Son*, who is in the bosom of *the Father*, has made him known.”*

In like manner, the familiar application to Jesus of the divine epithet,—*the Lord*,—implies that those by whom it was adopted were Christians. John uses this appellation in relating the first appearance of Christ to the apostles after his resurrection,—“So the disciples rejoiced on seeing *the Lord* ;”—and in several other places. The expression is a favourite one with Luke, who introduces it on many occasions, including the account, peculiar to his Gospel, of the mission of the seventy temporary apostles.—“After these things *the Lord* appointed seventy others also.”—The early and abrupt allusion of the same evangelist to the ascension of Christ,—“It came to pass, when the time for his ascension was approaching,”—proves with equal certainty that he wrote his history for the use of persons by whom that august event was acknowledged. By Mark the term is used twice only, but with remarkable significancy, when briefly describing the conclusion of Christ’s personal ministry, and the general character of that of the apostles.—“So, after *the Lord* had spoken to them, he was borne up to heaven, and sat at the right hand of God. And they went forth and proclaimed the gospel everywhere, *the Lord* working with them, and confirming the message by

* Matt. i. 1, 17, 18 ; Mark i. 1, 10 Luke i. 1—4, 41, 67 ; ii. 25—32 ; iii. 15, 21, 22 ; iv. 1, 14, 41 ; John i. 1—3, 14—18 ; viii. 27 ; xiii. 1—4 ; 1 Corinth. xii. 3 ; 1 John iv. 15 ; v. 1.

"the miracles with which it was attended."—It deserves to be repeated that the first readers of Mark's narrative were among the converts gained by this miraculous testimony; and that, by their cordial reception and transmission of his gospel as a scriptural book, they have practically certified that it faithfully represents the ministry of the apostles, to which they owed both their conversion, and their supernatural endowments. The same conclusion is deducible from the memorable passage, wherein John explains the figurative language of Christ respecting the streams of living water, which, as the antitype of the rock in the wilderness, he was commissioned to supply.—"This he spoke concerning *the Spirit*, which they who believed on him were about "to receive; for as yet there had been no [effusion of the] *Holy Spirit*, because Jesus had not yet been "glorified."—This brief and familiar allusion to sublime mysteries characteristic of Christianity, proves that they were admitted by those to whom the Gospels were first addressed, or in other words, that these persons were *contemporary Christians*.*

By a similar process of internal evidence it may be proved that they were for the most part *Gentile Christians*; since the frequent and minute explanation of names, customs, and other subjects, which every Jew must have known from his infancy, admits of no other conclusion. The translation of Hebrew terms into Greek, and the precise description of places in Palestine, which frequently occur in the Gospels, would not alone sanction this conclusion; although they certainly show that the persons for whose benefit they were written commonly spoke Greek, and were little acquainted with the language, or localities of the land of Israel. These persons might nevertheless have been, and in some instances doubtless were *foreign Jews*, who, by long residence in the distant regions where they were settled, had almost forgotten their mother country, and their primitive dialect. This fact is clearly ascertained both by general history, and by the scriptural account of the effusion of the Holy Spirit on the day of Pentecost; when the vast multitude out of every nation under heaven,—"*Parthians, and Medes, and Elamites, &c.*,"—who had assembled at Jerusalem to celebrate the festival, and were so justly astonished on hearing uneducated Galileans address divine truths to them in all their various languages, although they might include a few proselytes, were chiefly—"*devout Jews*." It is also well known that Chaldee Targums, and the Septuagint Greek Version of the Old Testament, were at that period in common use among foreign Jews, unacquainted with Hebrew.

This reservation is not, however, without its limits. Foreign Jews, as well as Gentiles, might indeed require to be informed that *Emmanuel* means God with us, that *Golgotha* signifies a place like a skull, and that *Eli, Eli, lama sabachthani* is translated, My God, my God, why hast thou forsaken me? But they could scarcely have been ignorant that *Rabbi*, and *Rabboni*, mean Master, or Teacher, and that *Corban* signifies a sacred fund, or treasury; since these technical terms must have been in constant use among themselves, whatever language they spoke; and even converted Gentiles adopted these and other Hebrew words, such as *Mammon*, *Maranatha*, *Amen*, *Hosanna*, and *Hallelujah*, which consequently appear without explanation in various parts of the New Testament. In like manner, foreign Jews as well as Gentiles might perhaps require to be apprized that the town of Capernaum was situated near the lake of Gennesareth, on the confines of the tribes of Zebulun and Naphtali, and that the country of the Gadarenes lay over against Galilee; but none of them could need to be told that the Jordan was a river, or the Kidron a brook, that the native city of David was called Bethlehem, that there was a hill on the eastern side of Jerusalem called the Mount of Olives, and a pool near the sheep-market called Bethesda, that Jacob's well was near the town of Sychar in Samaria, or that the village of Bethany was situated about two miles from the Jewish metropolis, on the road to Jericho.†

* Mark xvi. 19, 20; Luke vii. 13, 31; ix. 51; x. 1; xi. 39; xii. 42; xiii. 15; xvi. 8; xvii. 5, 6; xviii. 6; xxii. 31, 61; xxiv. 3; John iv. 1; vi. 23; vii. 37—39; xi. 2; xx. 20; xxi. 7, 12; Acts xix. 1—7; 1 Cor. x. 1—4.

† Matt. i. 23; iv. 13; vi. 24; xxi. 9, 15; xxvii. 6, 33, 46; Mark i. 5; vii. 11; xi. 9, 10; xv. 22, 34; Luke ii. 4; iv. 31; viii. 26; xvi. 9, 11, 13; xix. 29; xxi. 37; John i. 38; iv. 4—6; v. 1, 2; xi. 18; xii. 12, 13; xviii. 1; xix. 16, 17; xx. 16; Acts i. 12; ii. 1—12; 1 Corinth. xiv. 16; xvi. 22; 2 Corinth. i. 20; Revel. xix. 1—6.

But, although the explanation of Hebrew names and localities does not always prove that the parties addressed were Gentiles, the explanation of Hebrew customs and ceremonies can have no other import. These explanations, which are confined to the Gospels of Mark, Luke, and John, and chiefly to the latter, show that they were designed for *converted Gentiles*; while the absence of such explanations, in conjunction with the occurrence of several positive and peculiar characters, demonstrate that the gospel of Matthew was written for *converted Jews*. Thus, Mark finds it necessary to explain that—"the Pharisees, and the Jews" generally, do not eat without frequently rinsing their hands, observing [in this respect] the tradition of the "elders; that, [on returning] from market, they do not eat until they have sprinkled themselves; and that there are many other [similar customs] which they observe by tradition; [such as,] the sprinkling of cups, and of pots, of brazen vessels, and of couches."—He also remarks that—"two mites make a farthing;"—and that—"the preparation-day—means—the day before the sabbath."—So, in describing various rites and ceremonies, Luke is careful to intimate that they took place—"in conformity with the custom of the priest's office, according to the custom of the feast,—or—agreeably to the Law of Moses;"—and, in speaking of one of the most celebrated Jewish festivals, takes the pains to state,—“Now the feast of unleavened bread, which is called the Passover, drew near; . . . Then came the first day of unleavened bread, when the paschal lamb must be slain, &c.”—John's Gospel abounds with similar notices. He continually speaks of—"the Jews,"—as of a race distinct from those whom he was addressing, and to whom he gives the requisite information, that—"the Jews do not associate with the Samaritans,"—and that the Galileans, like the Jews, went up to Jerusalem to keep the Passover. On various occasions he explicitly relates that—"the Jewish feast of the Passover, or of Tabernacles, was approaching;—or that—the feast of the Dedication was going on at Jerusalem, and it was winter."—In describing the miracle at Cana in Galilee, he says,—“Now there were standing near, in conformity with the Jewish [custom of] purification, six stone water-jars, each holding two or three firkins.”—He observes that, by virtue of his office as high-priest,—Caiaphas prophesied that Jesus would die for the [Jewish] nation; and not for that nation only, but also “to collect into one [body] the children of God who were scattered abroad.”—He remarks that the sabbath-day immediately following the crucifixion of Christ—"was a high day;"—that the dead body of Jesus was bound up in bandages with spices,—“according to the Jewish manner of interment;”—and that it was deposited in the tomb—"during the Jews' preparation-day."*

On the other hand, except in two slight and inconclusive instances, (Matt. xxii. 23; and xxviii. 15) the gospel of Matthew contains no such explanations, but exhibits every sign of having been addressed to converted Israelites. Thus, he often prefers Hebrew terms and appellations, or leaves them untranslated, when the other evangelists use the equivalent Greek ones. He alone gives the original words, *Raca*, and *Moreh*, without stating that they mean *Hypocrite*, and *Apostate*. He alone designates Jerusalem—"the holy city;"—particularly when describing, in a manner equally characteristic, the revival on the death of Christ of many holy persons whose bodies had long slept in their tombs. He employs the oriental expressions,—“the country of the Gergesenes, a Canaanitish woman, Simon Kananites, and Simon Bar-Jonah;”—where the other evangelists substitute,—“the country of the Gadarenes, a Syro-Phœnician woman, Simon the Zealot,—and—Simon the son of Jonah.”—Mark, writing to Gentiles, gives the needful information already noticed, that—"the preparation-day—means—the day before the sabbath;"—but Matthew, knowing his readers to be well acquainted with such matters, and wishing on a certain occasion to omit the word sabbath, calls it by an ingenious circumlocution,—“the day after the preparation-day;”—his object having apparently been to avoid exposing the unlawful conduct of the Sanhedrim in securing the

* Mark vii. 1—5; xii. 42; xv. 42; Luke i. 8, 9; ii. 22—24, 27, 39, 42; vii. 3; xxii. 1, 7; xxiii. 50, 51; John i. 19; ii. 6, 13, 18—20; iii. 1; iv. 9, 45; v. 1, 10, 15—18; vi. 4, 41, 52; vii. 1, 2, 11—15, 35; viii. 22, 31, 48, 52, 57; ix. 18, 22; x. 19, 22—24, 31—33; xi. 18, 19, 31—33, 36, 45, 49—55; xii. 9—11; xviii. 12—14, 31, 38; xix. 7, 12—14, 20—22, 31, 38—42; xx. 19.

corpse of Christ on the sabbath-day; when, with better regard to the divine commandment, his female disciples suspended their provision of spices and ointments for embalming it.*

The special adaptation of Matthew's Gospel to the circumstances and feelings of Israelites appears still more conspicuously on considering its peculiarities, or the subjects selected by the evangelist as best suited to those whom he addressed. Thus, he begins his narrative by tracing the legal pedigree of Christ through the elder line of Joseph, his foster-father, from David, of whom it was well known he should be the descendant, as he really was through the junior but more favoured line of Mary, his only human parent. He alone adduces the evidence by which Joseph was assured of the divine interposition in this momentous transaction. He alone describes the appearance of the extraordinary meteor which, by a similar interposition, conducted the Persian magians to worship at Jerusalem the new-born King of the Jews; and the early retirement of the Holy Family to Egypt, and Galilee, in order to avoid the extermination apprehended from the enmity of Herod, and Archelaus. He is particularly careful to show how exactly the prophecies of the former dispensation were fulfilled or illustrated in the person of Christ; supplies some remarkable facts respecting his resurrection, and the vain attempts of the Sanhedrim to prevent or conceal that cardinal event; and furnishes several distinct proofs of his claim to adoration, and of the doctrine of the Trinity therewith connected. He takes much pains to demonstrate that the kingdom of Christ was not, as the Jews commonly expected, a kingdom of this world, but the kingdom of heaven predicted by Daniel, and other ancient prophets; that, in strict conformity with this principle, Jesus disclaimed all pretensions to political authority, yielded a due submission to the ruling powers, and even performed a miracle that he might be enabled to pay the appointed tribute. He displays in a striking manner the contrast which existed between the character of Christ as a religious teacher, and that of the corrupt hierarchy by whom he was rejected and persecuted; points out the insufficiency of the standard of righteousness adopted by the scribes and Pharisees, the worthlessness of their self-imposed ceremonies and traditions, and the excess of their hypocrisy, arrogance, rapacity, and other vices; thereby intimating the danger of trusting to the spiritual direction of such blind and incompetent guides, who were the principal perverters of Judaism, and the professed enemies of Christianity. He notices, more distinctly than the other evangelists, the regard shown to the original people of God, by offering the gospel to them exclusively in the first instance; depicts more copiously the awful judgments which would attend their refusal of the divine favour, and the consequent transfer of the kingdom of heaven to another people by whom it would be gratefully received; thus refuting the erroneous notions usually entertained by the Jews respecting the perpetuity of their own institution, and the absolute inferiority of the Gentiles. It was probably on account of the great importance of this doctrine to the special purpose which he had in view that, omitting so material a circumstance as the ascension of Christ, Matthew chose to conclude his Gospel abruptly, with the final commission given by the Lord to his apostles to—"go forth, and make proselytes amongst *all the Gentiles*, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;"—thereby virtually abolishing the Jewish peculiarity, and in the closing words, wherein he promises to assist them with miraculous endowments—"ἕως τῆς συντελείας τοῦ αἰῶνος, until the end of the age, or dispensation,"—words exclusively employed by this evangelist, assigning the limits of its further continuance, and predicting the great religious revolution, by which it would shortly be terminated. These proofs may suffice to show that Matthew's Gospel was originally written for the benefit of *converted Jews*; and the minute explanations which it occasionally furnishes respecting persons, places, and events, imply with nearly equal certainty that it was addressed to *foreign Jews*, or those living at a distance from Palestine, to whom alone such explanations were suitable. No other Jews could, for example, need to be informed that Nazareth, and Capernaum

* Matt. iv. 5; v. 21, 22; viii. 28; x. 4; xv. 21, 22; xvi. 17; xxvii. 50—53, 62—66; Mark iii. 16—18; v. 1; vii. 24—26; xv. 42; Luke vi. 14, 15; viii. 26, 37; xxiii. 54—56; John i. 40—42; xxi. 15—17; Acts i. 13; xxvi. 4—8; xxviii. 19, 20.

were cities of Galilee; that there was a place a little without the walls of Jerusalem on the eastern side, called Gethsemane, and another on the opposite side, called Golgotha; that John the Baptist was beheaded by order of Herod Antipas, through the machinations of Herodias, his brother Philip's wife; that at the period of the death of Christ Caiaphas was high-priest, and Pontius Pilate governor of Judæa; and that, at each return of the Passover, the Roman procurator was accustomed to release to the multitude assembled at Jerusalem any prisoner whom they might demand.*

That those parties, whether Jews or Gentiles, who first received the written Gospels, were Christians of the apostolic age, has perhaps been sufficiently demonstrated; but, as a corroborative proof of the fact, it may be deduced as before from internal evidence, that they were well acquainted with the Scriptures of the Old Testament, in which Jews were instructed from their infancy, and Gentiles as soon as they became proselytes, either to Judaism, or to Christianity. That such was the practice of the first readers of the Gospels is manifest, not only from the numerous references made in these narratives to the histories and prophecies of the former dispensation, but also from their incidental use of language, and notice of facts, in a manner which on any other supposition would have been unreasonable, and incongruous. Independently of quotations ascribed to persons whose discourses they record, the evangelists themselves occasionally use them, more especially Matthew; as might naturally be expected from one who, writing for the benefit of Hebrew converts, was strongly induced to adopt a mode of illustration so congenial to their habits and predilections. The general appellation of—*The Scriptures*—is repeatedly employed by Luke, and John; some of their principal sections, such as,—*the Law of Moses, the Prophets, and the Psalms*,—are distinctly noticed by Luke; the book of *Jeremiah* is cited by Matthew, and that of *Isaiah* by all the evangelists, but particularly by John; who, after transcribing a passage allusive to Christ, subjoins the appropriate remark,—“These things said Isaiah when he saw his glory, and spoke concerning him.”—From the minute description of—“the book of the prophet Isaiah,”—given by Luke when recording the first sermon delivered by Christ in the synagogue at Nazareth, it may be inferred that the sacred books were often kept in separate parts, or rolls; and hence the entire collection of them in one volume was properly termed—*The Holy Scriptures*,—τὰ βιβλία, τὰ ἱερὰ γράμματα, or αἱ γραφαί.†

The acquaintance of the primitive readers of the Gospels with the Scriptures of the Old Testament is perhaps still more strongly proved by the insertion in them of passages borrowed from those Scriptures, without annexing the name of the book; a practice which implies the persuasion of the evangelists that those whom they thus addressed were fully competent to supply the omission. A general knowledge by their readers of the civil and ecclesiastical history of the Hebrew nation is presumed in each of the Gospels; but, in accordance with the compendious simplicity of its character, the Gospel by Mark contains fewer allusions of this kind than any of the others. Persons and circumstances connected with that history are, in consequence, sometimes familiarly mentioned, sometimes explained. *The tribes of Zebulun and Naphtali* are incidentally named by Matthew, and that of *Asher* by Luke; who also computes the first sabbath after the second day of the Passover, under the singular appellation of the—σάββατον δευτεροπρώτον,—and states that Zachariah, the father of John the Baptist, was a priest of the course of *Abijah*; and his wife Elizabeth a descendant from *Aaron*. In their respective pedigrees of Christ, the same writers speak freely of *Abraham*, *David*, and many other persons distinguished in the Hebrew annals; the three earlier evangelists abruptly introduce *Moses* and *Elijah* in the scene of the Transfiguration; and John notices as well-known places,

* Matt. i. ii. iii. 1—3; iv. 5, 12—17, 23; v. 17—22; vii. 28, 29; viii. 2, 10—12, 16, 17, 28; ix. 18, 35; x. 4—8; xii. 15—21; xiii. 34, 35, 52; xiv. 1—12, 33; xv. 1—14, 21—28; xvi. 15—19; xvii. 24—27; xix. 23—30; xxi. 1—5, 40—44; xxiii. xxiv. xxv. xxvi. 3, 36; xxvii. 1, 2, 9, 10, 15, 33—35; xxviii.

† Matt. ii. 17, 18; iii. 3; iv. 14—16; viii. 16, 17; xii. 15—21; xxvii. 6—10; Mark i. 1—4; xii. 26, 27; Luke iii. 1—6; iv. 16—21; xx. 41—44; xxiv. 25—27, 44—47; John xii. 37—41; xx. 9; Romans iii. 1, 2; Ephes. ii. 19—22; 2 Peter iii. 1, 2.

Solomon's portico at Jerusalem, and the field near Sychar which was given by *Jacob* to his son *Joseph*, and contained *Jacob's well*. A knowledge of the being and agency of good and evil angels, derivable only from revelation, is also presumed in the Gospels, the names of some angels of each class, such as, *Gabriel*, *Satan*, *Baalzebub*, &c., are cited, and the fearful subject of demoniacal possession is historically treated as a matter of fact, without note or explanation. On several occasions, an angel of the Lord, and in one instance a multitude of the heavenly host, is announced without comment; and, in other cases, the most solemn and mysterious subjects are mentioned with equal brevity and simplicity; as, for example, in the following account by Mark of Christ's principal temptation after his baptism.—“And immediately *the Spirit* sent him forth into the wilderness, where he abode forty days, tempted by *Satan*, and was with the wild beasts, and *the angels* ministered to him.”—Lastly, the use of the divine epithet,—*the Lord*,—whether in reference to the Father, or to the Triune Deity, in such expressions as,—“the angel of the Lord, the law of the Lord, the commandments of the Lord, the hand of the Lord, the power of the Lord, the glory of the Lord, &c.”—is well known to have been adopted by the ancient Jews, in order to avoid the undue repetition of the sacred name, *Jehovah*. The employment of this epithet in the same manner by at least two of the evangelists, Matthew, and Luke, concurs, therefore, with the preceding proofs to show that those to whom their narratives were originally addressed, whether Jews or Gentiles, had been previously familiar with the Scriptures of the Old Testament; which, as stated by the apostle Paul in his second Epistle to Timothy,—“were able to make him wise unto salvation, through faith in Jesus Christ.”*

This subject is connected with a fact of great interest and importance for the full explanation of many parts, not only of the Four Gospels, but also of other books of the New Testament, and which admits of complete demonstration; namely, that a large proportion of the Gentile converts to Christianity during the apostolic age had previously to their conversion been semi-proselytes to Judaism, having renounced idolatry, and, for the purposes of religious instruction and public worship, become regular attendants at the Jewish synagogues. This fact accounts for their intimate acquaintance with the Scriptures of the Old Testament, and with the history and customs of the Hebrew people. They were, in general, far better disposed than the Jews themselves to exchange the bondage of Judaism for the easy yoke of Christ; but, unhappily, still retained in many instances a strong predilection for the principles and practices of their former teachers, and thereby laid the foundation of those grievous corruptions of Christianity which, in spite of the strenuous opposition of the great apostle of the Gentiles, have prevailed more or less from that time to the present.

Respecting the persons of the Four Evangelists, the parties whom they addressed, and the language in which they wrote, the testimony of all the early fathers who have alluded to those subjects is unanimous; and with this external testimony the internal evidence furnished by the Gospels themselves perfectly agrees. From the latter it has been deduced that Matthew's Gospel was specially addressed to Christian Jews, and the three other Gospels to Christian Gentiles; and with that conclusion the following extracts from the works of Papias, Hegesippus, Irenæus, Pantænus, Origen, Eusebius, and Jerome, are in strict accordance. These extracts include the statements of those fathers who affirm that the Gospel by Matthew was originally written in the Hebrew, or Syro-Chaldaic language, because such statements may be regarded as necessarily implying that it was designed for Jews; while the absence of any similar statement, taken in conjunction with several more positive intimations, equally implies that the three other Gospels were written in Greek. “Matthew,—says Papias,—wrote the [divine] oracles in the Hebrew tongue, and every one interpreted them as he was able.”—Speaking of Hegesippus, Eusebius remarks,—“He also takes some things out of the gospel according to the Hebrews, and out of the Syriac, and in particular out of the Hebrew tongue;

* Matt. i. ii. 13, 15, 19, 23; iv. 1, 10—13, 24; vi. 24; x. 25; xii. 24—27; xiii. 35; xvii. 3; xxi. 4, 5; xxviii. 2; Mark i. 12, 13; iii. 11, 12, 22, 23; ix. 4; Luke i. 5—11, 19, 26, 27, 58, 66; ii. 4, 5, 8—15, 21—27, 36—39; iii. 23—38; iv. 1, 2, 41; v. 17; vi. 1; ix. 30; xi. 14—19; xvi. 9—13; xxii. 3, 43; John ii. 17, 22; iv. 5, 6; v. 4; x. 23; xii. 14—16, 29; xiii. 2, 27; xix. 24, 28, 36, 37; xx. 11, 12; 2 Tim. iii. 14—17.

“ manifesting hereby that he is one of the faithful from among the Hebrews.”—On this passage Dr. Lardner observes :—“ I imagine that St. Jerome has given us, though undesignedly, the true sense of what Eusebius wrote when he says,—In the gospel according to the Hebrews, which is written indeed in the Syriac and Chaldaic tongue, [or Syro-Chaldaic tongue,] but in Hebrew characters, is this history,—which he there relates.”—Dr. Lardner also observes,—“ It is plain that Hegesippus received the history in the second chapter of St. Matthew, so that he used our Greek gospel; or, if he used only the Hebrew edition of St. Matthew’s gospel, this history must have been in it in his time.”—“ The gospel according to Matthew,—says Irenæus,—was written to the Jews; for they earnestly desired a Messiah of the seed of David, &c.;—and again :—Matthew among the Jews wrote a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding [or establishing] the church there.”—Of Pantænus, the learned president of the theological school of Alexandria, it is reported by Eusebius,—“ that he showed such ardour of affection for the divine word, as to be nominated also a preacher of the gospel of Christ to the nations of the east, and to have gone as far as India, [or Ethiopia;] where it is commonly said he found the gospel of Matthew, which before his arrival had been delivered to some in that country who had the knowledge of Christ; to whom Bartholomew, one of the apostles, is said to have preached, and to have left with them that writing of Matthew in Hebrew letters, and that it was preserved among them to that time.”—The statement of Jerome on this subject is nearly to the same purpose.—“ At the request of ambassadors from India, [Pantænus] was sent into that country by Demetrius, bishop of Alexandria, where he found that Bartholomew, one of the twelve apostles, had preached the coming of our Lord Jesus Christ, according to the gospel of Matthew, which he brought back with him to Alexandria, written in Hebrew letters.”—“ The first [gospel]—remarks Origen,—was written by Matthew, once a publican, afterwards an apostle of Jesus Christ, who delivered it to the Jewish believers, composed in the Hebrew language. The third is that according to Luke, the gospel commended by Paul, published for the sake of the Gentile converts.” [Romans xvi. 25; 2 Timothy ii. 8.] Eusebius observes that—“ Matthew, having first preached to the Hebrews, when he was about to go to other people, delivered to them in their own language the gospel according to him; by that writing supplying the want of his presence with those whom he was then leaving.”—Jerome, in like manner, says of the evangelists :—“ The first is Matthew the publican, surnamed Levi, who wrote his gospel in Judæa, in the Hebrew language, chiefly for the sake of the Jews that believed in Jesus, and did not join the shadow of the law with the truth of the gospel.”—And again, in another part of his works :—“ Matthew, called also Levi, of a publican made an apostle, first of all wrote a gospel in Judæa, in the Hebrew language, and in Hebrew letters, for the sake of those of the circumcision who believed. Who afterwards translated it into Greek is uncertain.”—Jerome also remarks,—“ that of all the evangelists Luke was best skilled in the Greek language, that he wrote his gospel more especially for the Gentiles, and that he wrote the history of Paul, in the Acts, in a compendious manner.”

That Matthew wrote his gospel in Hebrew, or Syro-Chaldaic, is so positively stated by several of the early fathers, that the fact cannot reasonably be doubted. Jerome even declares,—“ Moreover, the very Hebrew [Gospel] is in the library at Cæsarea, which was collected with great care by the martyr Pamphilus; and, with the leave of the Nazarenes who live at Beræa in Syria, and use that volume, I transcribed a copy.”—In other parts of his works the same author asserts that the gospel called according to the Hebrews, and which as late as the fourth century continued to be read by the Nazarenes and Ebionites, had been translated by him into Greek and Latin. But, although all this may be admitted, it would be unwise to follow the example of those who, acting apparently on the principle—*Omne ignotum pro mirifico*,—have capriciously overrated the Hebrew Gospel of Matthew, and undervalued the Greek. For the former, as well as the Greek and Latin versions made by Jerome, has long been totally lost, while the latter was quoted by the apostolical fathers, and received by the primitive churches, as equally authentic with the other books of the New Testament, and was accordingly united with them in the same volume. The natural inference is that it was either, like the Hebrew Gospel, written by Matthew himself; or, what is equivalent, was translated

from that gospel by some other person under his superintendence. Of works written by their authors in two different languages, several examples might be adduced, amongst which one of the most apposite is that of Josephus, a person of the same nation and country as Matthew, and who flourished only a few years later. That his history of the Jewish War against the Romans under Vespasian, and Titus, was written first in Hebrew, or Syro-Chaldaic, and afterwards in Greek, is thus stated by himself.—“ I have proposed to myself, “ for the sake of such as live under the government of the Romans, to translate those books into the Greek “ tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians ;” *—that is, to the Jewish colonies in Parthia, Assyria, Babylonia, &c. Now, if Josephus could do this with regard to so large and difficult a work as his history of the Jewish War, Matthew might well do the like in reference to so short and simple a narrative as his gospel. A Galilean tax-gatherer residing at Capernaum, in the immediate vicinity of many Grecian cities, must from his infancy have been familiar with Hellenistic Greek ; or, if not, would have become so on receiving the miraculous gift of tongues. His Hebrew Gospel might have been acceptable to some classes of Israelites in their native land, as likewise to those inhabiting the remoter provinces of Asia, and is accordingly said to have been found by Pantænus in India, a statement remarkably supported by the researches of Dr. Buchanan, who discovered in that country Jewish colonies of ancient date.† But, for the general instruction of all nations, (Matt. xxviii. 18—20,) no language was so suitable as the Greek, nor can any reason be assigned why Matthew alone should have differed in this respect from the other writers of the New Testament, who, in selecting Greek as the language of its original documents, were doubtless guided by divine influence. Thus the apostle Paul, whether addressing Gentile Christians at Rome, or Jewish Christians in Palestine, wrote to both alike in Greek. The same language was employed by Peter, when exhorting Christian Jews in Asia Minor, and by James the less, when writing to those belonging to the twelve tribes scattered abroad ; and, if Matthew acted consistently, he must have pursued a similar course. His Hebrew gospel, like the Hebrew church, was first corrupted, and then lost, whilst his Greek gospel, which exhibits all the freedom and spirit of an original composition, remains pure and perfect to the present day ; and since, as above mentioned, it also possesses apostolical sanction, it is a matter of no practical importance whether it is the production of Matthew himself, or a translation from his Hebrew gospel made by another person under his direction. In the latter case, it would stand on precisely the same ground as the gospels of Mark, and Luke, large portions of which as well as of the Acts, not to mention the Epistle to the Hebrews, must have been Greek translations from Hebrew originals, furnished by the apostles to their disciples and amanuenses.

It has been shown that the testimony of the early Christian fathers concerning the Four Gospels, and the persons who composed them, is remarkably clear, positive, and unanimous, originally resting on the authority of the apostles themselves. In deference to that authority these gospels, written in Hellenistic Greek, were cordially received by all the primitive churches, as documents of the highest value ; and, having in consequence been extensively multiplied and diffused, were transmitted without any material change to their successors. On these points the external testimony is so full and conclusive, that an appeal to internal evidence is less necessary. Some instances of such evidence will, however, be here adduced ; and, on account of their perfect yet latent coincidence with the former, must be regarded as affording strong corroborative proof in reference to authorship ; whilst they at the same time furnish much interesting illustration, and exhibit unquestionable marks of reality.

THE EVANGELIST MATTHEW.

It is affirmed by Eusebius, and Jerome, and intimated by several others of the ancient fathers, that the author of the Gospel ascribed to Matthew was the publican, or tax-gatherer of that name, who, at an early period of Christ's ministry in Galilee, promptly embraced his invitation to become one of his followers ;

* Whiston's Josephus ; 8vo. Lond. 1806 ; vol. iii., pp. 245, 246.

† Buchanan (Rev. Claudius, D.D.), *Christian Researches in Asia* ; 12mo. Edinb. 1812. Pp. 204—225.

and, on the election of the twelve apostles which took place soon afterwards, was enrolled among their number. Jerome adds that the evangelist was also named Levi. Eusebius remarks that Matthew, and John were the only disciples of Christ who left behind them any memoirs of their divine master; and that Matthew frankly acknowledges his former profession, which, through feelings of delicacy towards him, was concealed by his brother-evangelists. The internal evidence of these facts is as follows. Regarded by themselves, all the gospels are anonymous; but the persons of anonymous authors are sometimes discoverable from their writings by peculiar characters of thought and sentiment, which single them out from the rest of mankind. Unless prevented by more important considerations, the candour and humility of the evangelists, as well as of the other New-Testament writers, induced them to speak with as little favour of themselves, and with as much indulgence towards others, as truth and justice would permit. In describing occurrences wherein they were personally concerned, they in general therefore relate them fully and with the addition of their names, when they were not creditable to them, but briefly and without their names, when they were calculated to do them honour; and by the peculiarities in their narratives so produced they may often be distinctly recognised. Thus, in the several descriptions given of the vocation of Matthew by the three earlier evangelists, amongst whom Luke is for the present assumed to have been the first, and Mark the third, the following characteristic differences are observable.

LUKE V.

27. After these things [Jesus] went forth, and saw a tax-gatherer named Levi, sitting at the tax-office, and said to him, Follow me.
28. On which, forsaking every thing, he arose, and followed him.

MATT. IX.

9. And, as Jesus passed thence, he saw a man named Matthew, sitting at the tax-office, and said to him, Follow me.
And he arose, and followed him.

MARK II.

14. And, as [Jesus] passed by, he saw Levi, the [son] of Alphæus, sitting at the tax-office, and said to him, Follow me.
And he arose, and followed him.

From these accounts it appears that Matthew was also called Levi; and, as the latter name is never mentioned in the same connexion except on this occasion by Mark, and Luke, who on all others term the apostle Matthew, it may be presumed to have been little known to the Christian church. Agreeably to the principle above proposed, the selection of a less familiar name when imputing an ignominious profession, may reasonably be ascribed to the friends of the evangelist, but the insertion of the name by which he was best known, to the evangelist himself. In like manner, Luke adds the favourable circumstance that, on accepting the invitation of Jesus, the new disciple—"forsook every thing;"—and Mark, that he was—"a son of "Alphæus,"—and consequently a distant relative of Christ himself; both which facts are modestly omitted by him who is considered to be the author of the narrative.

So, in describing the feast given to Jesus by the apostle, immediately after his vocation, the three evangelists write as follows.

LUKE V.

29. And Levi gave him a great entertainment at his house, and there was a large company of tax-gatherers and others, who placed themselves at table with them.

MATT. IX.

10. And it came to pass as he was at table in the house, that behold many tax-gatherers and sinners came, and placed themselves at table with Jesus, and his disciples.

MARK II.

15. And it came to pass as he was at table in his house, that many tax-gatherers and sinners placed themselves at table with Jesus, and his disciples; for there were many of them, and they followed him.

Here again Matthew discovers himself to be the author by the familiar and impersonal expression,—“as he was at table in the house;”—also, by his slight notice of the feast itself, which Luke terms—“a great entertainment;”—and by plainly designating as—“tax-gatherers and sinners”—those whom, with a delicate reserve, Luke, who elsewhere uses the same epithet, here calls—“tax-gatherers and others.”

As Mark wrote later than Matthew, he seems to have thought it better to adopt Matthew's mode of speaking on the subject; since the fact was then known, and the clearer statement was useful in explaining the charge subsequently urged against Christ by the scribes and Pharisees, of eating and drinking—"with tax-gatherers and sinners."—He subjoins, however, the mitigating circumstance omitted by Matthew, that these disreputable guests—"followed Jesus,"—that is, became his disciples.

A similar difference between the three evangelists occurs in their respective lists of the twelve apostles. Enumerating them, as it appears, in the order wherein they were originally sent out by pairs, Luke assigns the fourth place to "Matthew, and Thomas,"—and in this particular is exactly followed by Mark. Matthew, on the other hand, with the humility which so well becomes a wise and good man when writing of himself, gives the priority to his brother-apostle; and, what none other of the sacred writers has done, subjoins to his own name the degrading appellation of—"the tax-gatherer;"—although, as he had entirely relinquished that unpopular profession, the distinction was unnecessary;—"Thomas, and Matthew the tax-gatherer."—In the same spirit, he alone records the words of Christ which conjoin tax-gatherers with *Gentiles, and harlots*; and on other occasions employs the term—"tax-gatherers,"—when Luke substitutes the less invidious designation of "sinners."—The interesting parable of the Pharisee and the tax-gatherer, which exhibits the latter in a favourable point of view, is also found in Luke's gospel, but not in that of Matthew.*

The special indications furnished by the narrative ascribed to this evangelist, which show him to have been its author are confirmed by others of a more general, but not irrelevant nature, which evince a marked accordance with his alleged character, both as a relative of Christ, a tax-gatherer, and an apostle. Like James the less, Matthew is intimated in the New Testament to have been a son of Alphæus, the same person apparently with Cleopas, or Clopas, who was the husband of Mary, a sister of the mother of Jesus. This *other Mary* is distinctly stated to have been the wife of Clopas, and the mother of *Joses*, as well as of *James the less*, who is consequently termed "the Lord's brother;" although more properly his first cousin. But she is not represented as bearing the same relation to Matthew; who, on the contrary, is never mentioned when James and his brethren are enumerated, and seems to have been a son of Alphæus by another wife. Unless therefore Alphæus was, as some have supposed, a brother of Joseph the husband of Mary, Matthew was not, in the strictest sense, a relative of Christ. Yet his connexion with the holy family was sufficiently intimate to give him a deep interest in his person, and to render him fully acquainted with his history. On the other hand, the affinity of Jesus to Matthew might serve to strengthen the aspersion so often thrown against him by his adversaries, that he was a friend of tax-gatherers and sinners; as his closer relationship to Simon the Zealot might favour the charge that he was a factious demagogue, or seditious opponent of the Roman government; although there can be no doubt that, on their conversion, both these apostles renounced whatever was unsuitable or improper in their former associations. It has sometimes been remarked that, as the vocation of Matthew took place at a period comparatively late, he was not a competent witness of the occurrences mentioned in the previous part of his narrative. But the objection has little force; since, like Andrew, Peter, Philip, Nathaniel, &c., Matthew might have been a disciple, or at least a friend of Jesus before his vocation, and his ready compliance with the call may, like theirs, be thus in part explained. Independently however of this consideration, it is evident that, both as a relative, and as a resident in Galilee, he had every opportunity of being well informed respecting the few but important incidents of that period which he was prompted to record; and, although a tax-gatherer, it is not pretended that he was either an immoral, or an irreligious man. It is indeed a remarkable coincidence that, in comparison with the statements of Mark, and Luke, his account of the early ministry of Christ in Galilee is both defective, and irregular.†

* Matt. v. 46, 47; x. 2, 3; xviii. 15—17; xxi. 31, 32; Mark iii. 16—18; Luke v. 30; vi. 13—15, 32—34; vii. 34; xv. 1; xviii. 9—14.

† Matt. x. 1—4; xiii. 54, 55; xxvii. 55, 56; xxviii. 1; Mark ii. 13, 14; iii. 14—19; vi. 1—3; xv. 40, 47; xvi. 1; Luke vi. 12—16; xxiv. 10, 18; John i. 35—46; xix. 25; Acts i. 12—14; xii. 1—3, 16, 17; xv. 13; xxi. 17, 18; Galat. i. 18, 19; ii. 6—12; James i. 1; Jude 1.

As a son of Alphaeus, and more especially if he was a nephew of Joseph, Matthew had the best means of learning those private transactions connected with the birth of Jesus which he alone narrates, and, as a relative in whatever degree, would have a strong motive to adduce those facts which elucidate his legal claim to the throne of David; such as his pedigree in the senior line of Solomon and Abiud, that in the junior line of Nathan and Rhesa having been previously published by Luke; his recognition by the Persian magians under a divine impulse as king by birthright of the Jews; his persecution on that account when an infant by the Jewish princes; and his consequent removal from Judæa, first to Egypt, and afterwards to Galilee; all of which circumstances appertain to this subject, and are peculiar to Matthew's gospel. At the period of writing it he had undoubtedly acquired more correct and enlarged views of the nature of Christ's kingdom than were entertained by his countrymen in general; and accordingly takes pains to show that it was spiritual and universal, comprehending Gentiles as well as Jews, and that Jesus himself, exempt from worldly ambition and ostentation, avoided undue popularity, and submitted to lawful government. Hence perhaps the evangelist thought fit to close his narrative somewhat abruptly, with a brief account of the final mission of the apostles by Christ; who, having now commenced his reign, informed them that universal authority was given to him in heaven, and on earth, commanded them to make disciples amongst all the Gentiles, and promised to support their ministry by attendant miracles,—“πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος,”—till the remaining days of the Mosaic dispensation, now approaching to its end, should have terminated. Several other particulars which evince the biographer to have been a relative of him whose life he describes are observable in this gospel; namely, a marked assiduity in displaying the excellence and benignity of the personal character of Jesus, in recording several of his distinguished miracles and discourses omitted by the other evangelists, and in noticing his extensive and increasing fame, the respectful homage paid to him by various parties, and the adoration rendered him on some occasions by his disciples. To the same cause may be ascribed the superior fulness or accuracy of Matthew's gospel, in recording certain circumstances which he must have regarded with profound interest, and consequently have been the more desirous to commemorate. Among these may be mentioned several connected with Christ's last sufferings, and with his resurrection;—the treachery and suicide of Judas Iscariot, the solicitation of Pilate by his wife to release Jesus, and the anxiety of the Roman governor to exonerate himself from the responsibility of his execution, the resurrection of many holy persons deceased immediately after that of Christ, the vain attempts of the Sanhedrim to contradict or conceal the latter event, and the abundant proof of it afforded by Jesus to the general body of his disciples on the mountain in Galilee, where by his direction they had assembled for the purpose.*

The view here taken is further confirmed by the numerous allusions made by the author of this gospel to money-matters, in a manner exactly corresponding to the habits and associations of one who had formerly been a tax-gatherer. He alone, for example, mentions the gifts offered to Jesus by the magians, the tribute-money which he procured from a fish, the bribe given by the Sanhedrim to Judas Iscariot, their application of the money when returned to the purchase of the Potter's field, and the large present made by them to the soldiers who had guarded the tomb of Christ, to induce them to conceal his resurrection. Several parables which relate to pecuniary transactions, as well as single terms of similar import, are also exclusively found in this portion of Scripture; such as the parables of the hidden treasure, the costly pearl, the king settling accounts with his dependants, the proprietor hiring labourers into his vineyard, and the master intrusting talents to his servants. In like manner, the words ἄργυρος, δίδραχμοι, ἔμπορία, ἔμπορος, μισθόμαι, νόμισμα, ὀφείλη, ὀφείλημα, στατήρ, τάλαντον, τελέω, and τέλος, in the sense of duty on traffic, τιμάω, and τιμή, in that of appraisement, τραπέζιτης, and χρυσός, are peculiar to Matthew's gospel; and ἀποδίδωμι, ἀργύριον, θησαυρός, κερδαίνω, κήνσος, μισθός, and ὀφειλέτης, are more frequently employed by him than by the other evangelists.

* Matt. i. ii. iv. 23—25, end; viii. 10—12; ix. 18, 26—35; x. 16—42, end; xi. 11—15, 28—30, end; xii. 14—21; xiv. 23—36; xvi. 13—19; xix. 27—30, end; xx. 20; xxi. 8—11, 14—16, 42—44; xxvi. 25, 51—54; xxvii. 3—10, 19, 24, 25, 51—53, 62—66, end; xxviii. 1—4, 9—20, end.

In two occurrences of this kind, namely, the procuring of tribute-money from a fish, and the answer of Christ to the question of the Pharisees and the Herodians whether it was lawful to pay tribute to Cæsar, Matthew must naturally, both as a relative, and as a retired tax-gatherer, have taken much interest. The first of these is accordingly described by him alone; and, as in several other cases, with a degree of minuteness and particularity which show him to have been an eye-witness, on whose mind the event produced a strong and lasting impression. The second, although not peculiar to Matthew's gospel, is related by him with a precision superior to that of his predecessor Luke, and which has been judiciously copied by Mark, who wrote later than either of them. On the former occasion, although the Son of God, and therefore justly exempt from such a demand, Jesus exerted his miraculous power in order to pay the redemption-tax of half a shekel, or about two drachms, levied from time to time by divine appointment on every male Israelite, more especially when the people were numbered. The amount is suitably expressed in Greek money as a *δίδραχμον*, or two-drachm piece for one person, and a *στατήρ*, or four-drachm piece for two. On the latter occasion, he indirectly sanctioned the payment of the annual poll-tax of a denarius, or drachm, imposed by the Roman government on its Jewish subjects, and which was the more equitably due, as they had voluntarily sought the protection, and submitted to the authority of that power. In this instance, Matthew is careful to describe the adverse factions of the Pharisees, and the Herodians, as uniting their efforts to place Christ in a dilemma from which they imagined he could not escape, but must unavoidably compromise either his popularity, or his safety. He appropriately substitutes the Latin word *κῆνσος* for the Greek *φόρος*, used by Luke; and represents Jesus as desiring them to show him, not a denarius as Mark and Luke express it, but more specifically,—*τὸ νόμισμα τοῦ κῆνσου*,—the capitation-money, by circulating which within their territory the Jews, according to their own maxim, admitted the sovereignty of the government from which it issued. The two transactions taken together prove that he was well disposed to render both to God, and to Cæsar, their respective dues; and that in no objectionable sense was he either a friend of tax-gatherers, or an opponent of taxes.*

THE EVANGELIST JOHN.

Concerning John, the only other apostolical evangelist, the testimony of the ancient Christian fathers is copious and uniform. By several of them he is distinctly described as the son of Zebediah, the brother of James the greater, the disciple whom Jesus peculiarly loved, who reclined next to him at the last supper, and received from him when on the cross the charge of his bereaved, and apparently widowed mother. He is acknowledged to have been the author of the gospel, epistles, and apocalypse usually ascribed to him; in reference to which Jerome justly remarks that John sustained the triple character of prophet, apostle, and evangelist. His gospel is stated to have been composed after the three others, at the request of the Christians of Asia Minor, that is, of converted Gentiles, amongst whom he passed his latter days; and to have been chiefly composed for the purpose of supplying deficiencies in the preceding accounts, and of refuting the noxious heresies which at that time abounded. With this historical testimony the internal evidence of the books themselves perfectly coincides; since they are manifestly the production of one and the same writer, who in several parts of them is plainly intimated to have been the apostle John.

That the anonymous disciple peculiarly beloved by Jesus, and to whom reference is so frequently made in the gospel ascribed to John, was the writer of that gospel, might fairly be inferred from the principle of autobiographical propriety above suggested in the inquiry concerning Matthew; but the fact is also distinctly avowed by the evangelist himself, who at the close of the book says of the beloved disciple,—“This is the “disciple who testifies concerning these things, and wrote these things, and we know that his testimony is “true;”—meaning probably that his Christian readers, with whom he here identifies himself, were conscious of possessing the strongest evidence of the truth of his narrative. Of the same beloved disciple it is in the

* Exodus xxx. 11—16; Matt. ii. 9—11; xiii. 44—46; xvii. 24—27, end; xviii. 23—35, end; xx. 1—16; xxii. 15—22; xxv. 14—30; xxvi. 14—16; xxvii. 3—10; xxviii. 11—15; Mark xii. 13—17; Luke xx. 19—26.

same book related, that—"at the [paschal] supper he leant back on the bosom [of Christ], and said, Lord, "who is he that will betray thee?"—and, having witnessed his crucifixion and death, was rewarded for his affectionate attachment by receiving from him, not long before he expired, the honourable charge of protecting his mother. To distinguish him from Peter, with whom he was often associated at this period, and for some time afterwards, he is repeatedly termed—"the other disciple."—Thus, when on the morning of Christ's resurrection Mary of Magdala found the tomb empty,—“she ran [with the intelligence] to Simon Peter, and “to the other disciple whom Jesus loved.”—By this peculiar appellation he is proved to have been the faithful follower who accompanied the Saviour into the high-priest's palace, and apparently attended him during his trial. This fact, so probable on general grounds, is further proved by the delicate omission in the fourth gospel of a circumstance pointedly noticed in the three former ones; namely, that, while *the other disciple* who was known to the high-priest, entered with Christ into the palace, Peter followed at a distance.—“Now “Simon Peter had followed Jesus. *The other disciple* also followed him,”—καὶ ὁ ἄλλος μαθητής.—The modesty evinced in concealing his own name on such an occasion, and in declining to gain applause at the expense of a brother-apostle, strongly concurs with the preceding indications to show that in this instance, as well as in the rest, *the other disciple* was the evangelist himself. It would indeed be a strange anomaly if, in the midst of a series of similar actions ascribed to the same individual, one were found which, under a precisely similar designation, really belonged to another person.*

That the evangelist was also an apostle is demonstrated, independently of many subordinate considerations of congruity and connexion, by the fact that the long discourse of Christ at the last paschal supper was addressed to the apostles only, amongst whom the beloved disciple, who occupied so distinguished a position at that repast, must consequently be reckoned. Having directed *Peter and John* to make the necessary preparations, it is stated that,—“when the evening was come, [Jesus] “placed himself at table with *the twelve*.”—After instructing them in humility by the significant act of washing their feet, he reminded them that,—“the servant is not greater than his lord, nor *the “apostle* than he that sends him;”—but at the same time promised that, like himself, they should ultimately be raised to spiritual thrones.—“Ye are they who have continued with me throughout my trials; and “I bestow on you a kingdom, as my Father bestowed one on me, that ye may eat and drink at my table in my “kingdom, and sit on thrones judging *the twelve tribes* of Israel.”—This promise is evidently a repetition of the former one,—“I tell you truly that at the new creation, when the Son of Man shall sit on his glorious “throne, ye also who have followed me shall sit on *twelve thrones, judging the twelve tribes of Israel*;”—and both of them are exclusively applicable to the apostles. The substitution on the latter occasion, when the treachery of Judas Iscariot was just about to be committed, of the term—*thrones*,—instead of—*twelve thrones*,—presents a striking coincidence with the alleged facts of the case, and a strong internal evidence of truth. In like manner, in addition to more full and explicit instructions from himself, the Lord promised to send them the Holy Spirit as their counsellor and advocate, who would guide them into a perfect knowledge of Christianity, reveal to them future events, endow them with miraculous powers, and enable them to perform greater things than even he had done. It has been already stated that, in reference to the communication of religious knowledge, he represented himself as the trunk of a vine, his apostles as the branches, and all other Christians as the fruit; thereby intimating that they were the only original teachers of evangelical doctrine, and for this purpose were amply furnished with the requisite qualifications and credentials. Besides these and many similar passages, some of which almost anticipate the composition of the gospel and apocalypse of John, the following petition in the Saviour's final prayer to the Father seems to be conclusive on the subject.—“Consecrate them in thy truth: thy word is truth. As thou hast sent me into the world, I also have “sent them (καὶ γὼ ἀπέστειλα αὐτοὺς) into the world, and for their sakes I consecrate myself, that they also “may be consecrated in the truth.”

* Matt. xxvi. 57, 58; Mark xiv. 53, 54; Luke xxii. 7, 8, 54; John xiii. 21—26; xviii. 10—16; xix. 25—27; xx. 1—10; xxi. 1, 2, 7, 18—24.

Lastly, that this apostolical evangelist was named John, is plainly and repeatedly stated in the apocalypse; wherein, as a prophetic and mystical book, such a declaration was peculiarly appropriate. Thus, for example, in the introduction,—“The revelation of Jesus Christ, which God gave him to show his servants things which must speedily take place. By his angel whom he sent he signified it to *his servant John*, who bore witness of the word of God, and of the testimony of Jesus Christ, according as he saw.”—Again, in the opening salutation,—“*John* to the seven churches which are in Asia, grace and peace be to you from him who is, and who was, and who is to come, and from the seven spirits which are before his throne, and from Jesus Christ, the faithful witness, the first-born from the dead, and the prince of the kings of the earth.”—Soon afterwards he gives the following account of himself, and of the circumstances under which he wrote :—“*I John*, your brother, and partner in the affliction, and kingdom, and patience of Jesus Christ, was in the island called Patmos on account of the word of God, and of the testimony of Jesus Christ.”—Towards the end of the book he once more announces himself as its author.—“*And I*, who heard and saw these things, *am John*.”*

In confirmation of the foregoing statement corroborative proof might easily, were it necessary, be accumulated. The very circumstance of a servant or disciple of Christ, named John, who had seen, and heard, and handled the living Word, having been favoured with the apocalyptic visions, and, like Peter, Paul, James the less, and Judas Lebbaeus, appointed to communicate a divine message to a number of associated churches, on whom he bestows his pastoral blessing, is a sufficient proof that he was the apostle John. What other disciple of that name would for such a purpose have been preferred; or, if preferred, would have neglected to give the intimation usual in similar cases, that he was not the apostle, but a distinct person? His ministerial connexion with the churches of Asia Minor, and banishment to the isle of Patmos during a season of persecution, are mentioned in the apocalypse itself, as well as by the early Christian writers; who add that, released at length from exile, he returned to the Asian province, and, at a very advanced age, about the third year of Trajan, having survived most of the other apostles, died in peace at Ephesus, where his body was interred. Thus was verified the memorable prediction of Christ that, while Peter would suffer the death of the cross as a martyr to the Christian cause, and both the sons of Zebediah would share with their master the cup of persecution, the beloved disciple would survive till his second coming; that is, as may fairly be deduced from a collation of connected passages, till the end of the Mosaic dispensation, agreeably to his declaration in a former discourse,—“I tell you truly, among those standing here are some who will not taste death till they have seen the Son of Man coming in his kingdom.”—To the two brethren he declared,—“Ye shall drink of the cup whereof I drink, and receive the baptism which I receive.”—Respecting John, in answer to a question from Peter,—“Lord, what will happen to this man?”—he said,—“If I choose him to remain till I come, what is that to thee? Follow thou me.”—Notwithstanding its interrogative form, this was regarded by all the apostles as a prediction; although, as in the case of other prophecies, its precise import was not at the moment understood. In exact conformity with the intimation thus given, Peter, in his second epistle to the Jewish churches of Asia Minor, expresses his conviction that the time for quitting his tent, or body, was at hand,—“*as the Lord had shown him* ;”—whereas John, on the contrary, both in his epistles, and in the apocalypse, eagerly anticipates the approaching advent of Christ, as an event which he expected to witness.—“Children, *it is the last hour*; and, as ye have heard that the antichrist is to come, even now there are many antichrists, whereby we know that *it is the last hour*. . . . And now, children, continue in him, that *when he shall appear* we may have confidence, and not be ashamed to meet him at *his coming*. . . . He that testifies these things says, *Surely I come quickly*. Amen! Come Lord Jesus.”†

* Matt. xix. 27, 28; xxvi. 20—25; Mark xiv. 17—21; Luke xxii. 14, 21—23, 28—30; John xiii. 1—30; xiv. 25, 26; xv. 1—16, 26, 27; xvi. 12—15, 25; xvii. 11—23; xx. 21—23; Revel. i. 1—5, 9; xxii. 8.

† Matt. xvi. 27, 28; xx. 20—23; xxiv. 3—5, 23—26, 32—35; Mark ix. 1; x. 35—40; xiii. 3—6, 21—23, 28—31; Luke ix. 26, 27; xxi. 7, 8, 29—33; John xxi. 1—7, 15—24; Heb. x. 36, 37; James v. 7—9; 2 Peter i. 12—15; 1 John i. 1—5; ii. 7, 8, 18, 28; Revel. i. 1—3; xxii. 6—12, 20, 21.

Much more internal evidence might be adduced to show that the apostle John was really the author of the gospel which bears his name, as likewise that he was highly qualified for the office of an evangelist; but, as the evidence already presented will probably be deemed sufficient, only a few additional particulars will be subjoined. At the commencement of the apocalypse he terms himself—"John, a servant [or disciple] of Jesus Christ."—Now, if this disciple was also an apostle, he must have possessed that remarkable peculiarity of the apostolical office, the faculty of conferring miraculous powers on converts, as Peter and John actually did confer them on the Samaritans converted by Philip the deacon. As an evangelist, he states that Christ declared concerning this faculty in his prayer to the Father at the last paschal supper,—“The glory which thou gavest me I have given them, that they may be one even as we are one.”—And, at the commencement of his gospel, he lays claim in the following words to the possession of this faculty by himself, and the other apostles.—“Out of his fulness have *all we* received, *even gift for gift*.”—Much in the same manner the apostle Paul speaks of the fidelity of himself and his colleagues, in preaching the pure evangelical doctrine intrusted to them by their common master. In the above-mentioned prayer Christ says,—“The words which thou gavest me I have given them, and they have received them, and have certainly known that I came forth from thee, and have believed that thou hast sent me.”—The apostle says,—“*All we*, transmuting with unveiled face the glory of the Lord, are transformed into the same image from glory to glory, as by the Spirit of the Lord.”—Again, the apostle John was one of the three who received peculiar honour from Christ. Thus he, and his brother James, with Simon Peter, were the sole witnesses of their Lord’s transfiguration, which seems to have taken place on one of the peaks of Mount Hermon, now called the Jebel Esssheich. To this event the evangelist briefly alludes in the early part of his gospel, when he says,—“The Word became incarnate, and dwelt amongst us, full of grace and truth; *and we beheld his glory*, a glory as of the only begotten Son of the Father.”—There is a striking similarity between this allusion and the fuller statement of Peter, another of the spectators of this august scene:—“*We were eye-witnesses of the majesty* [of our Lord Jesus Christ.] For he received from God the Father honour and glory, when such a voice was sent to him from the majestic glory, This is my beloved Son in whom I am well pleased. And this voice sent from heaven we heard, when we were with him on the holy mountain.”

A familiar acquaintance with the lake of Gennesareth, the surrounding region, and the occupation of fishing, might naturally have been expected from an evangelist who was originally a Galilean fisherman, and a general acquaintance with Palestine and its capital, from a native who had travelled much in that country; nor are these features wanting in the gospel ascribed to the apostle John. The evangelist evidently speaks from personal knowledge of the places which he has occasion to name. He describes Bethabara as situated beyond the Jordan, Bethany as a village about fifteen furlongs to the east of Jerusalem, Bethsaida, and Cana as towns of Galilee, to distinguish them from towns of the same name in other provinces, and Enon near Salim as a spot abounding in water, and therefore well adapted for a national baptism. At Jerusalem he notices the treasury of the temple, and Solomon’s portico, the pool of Bethesda with its five porches near the sheep-gate, and the pool of Siloam of which he explains the name, Golgotha with its adjacent garden the scene of the crucifixion, and Gethsemane, which without naming it he mentions as another garden beyond the Kidron, much frequented by Christ and his disciples. At a time when, owing to the hostility of the Pharisees, Jesus wished to make a rapid retreat from Judæa to Galilee, the evangelist says it was necessary for him to pass through Samaria, that being the shortest although not the only route; and, in speaking of his visit on the way to Sychar, he accurately describes it as a Samaritan city near the field which Jacob gave to his son Joseph, and which contained the well dug by the patriarch during his abode in that neighbourhood. By this evangelist alone the lake of Gennesareth is called the lake of Tiberias, the latter appellation having probably been better known at the time when he wrote, especially to Gentiles, than the former one; and all the facts attending the supply of food to the five thousand, and the second miraculous draught of fishes, the last of which occurrences is peculiar to this gospel, are reported in that graphic and circumstantial manner, to the extent even of mentioning the number of large fishes caught without breaking the net, which implies the writer to have been personally concerned in the events related; as is further proved by his also terming

himself the disciple whom Jesus loved, and who at the last paschal supper—"lay in his bosom,"—that is, reclined next to him at table.*

Of the vast multitudes who resorted for instruction to John the Baptist, a few became his professed disciples. Among these, two are particularly mentioned in the fourth gospel, as having attached themselves to Christ soon after the commencement of his ministry, and apparently earlier than any others. Having heard their former master repeatedly proclaim Jesus, as—"the lamb of God which takes away the sin of the world,"—they immediately joined him as his followers.—"One of the two,"—says the historian,—"*was Andrew, the brother of Simon Peter;*"—and, in accordance with the modest reserve which, as previously remarked, the sacred writers usually evince on such occasions, it may be concluded that the other and nameless disciple was the evangelist and apostle himself. The minute accuracy with which this occurrence is related, together with the ensuing events of the early ministry of Jesus both in Galilee, and in Judæa, the accession to him of Peter, Philip, and Nathaniel, his first and second miracles at Cana, first expulsion of traders from the temple, discourse with Nicodemus, conversion of Samaritans at Sychar, cure on a sabbath-day of an infirm man at the pool of Bethesda, and retreat from consequent persecution at Jerusalem, all peculiar to this gospel, perfectly agrees with the view here taken, and is thereby satisfactorily explained. Who indeed could have been better qualified to give information respecting the Saviour, or his forerunner, than one who was the personal friend and disciple of both? Omitting facts which had already been sufficiently reported by the preceding evangelists, he mentions several new and interesting circumstances concerning the Baptist; on whose history he seems to dwell with affectionate regard, and with an evident desire to explain his character and office, which by many, and even well-meaning persons, were at that time but imperfectly understood. Thus, he gives an account of a special deputation sent to John by the Sanhedrim, and of the full and distinct statement which he thereupon made respecting the object of his mission, a statement which led to the conversion of the evangelist; and, as Christ afterwards intimated, left the impenitent Jews without excuse for their unbelief. He also alone reports a prediction by John that, like the morning-star, his own prophetic lustre would fade and vanish, as the Sun of righteousness advanced in his career. When, on his second retreat from persecution at Jerusalem, Jesus repaired to Bethabara beyond the Jordan, the evangelist remarks that this was the place where John first baptized, and apparently left a strong and favourable impression; but that, while rendering due respect to the prophet, the inhabitants did not fail to perceive the superior dignity of him to whom he had borne witness. Even at a late period of his life, when in his general epistle he describes the three great external testimonies to the truth of the gospel,—"*the Spirit, the water, and the blood,*"—he carefully distinguishes the paramount ministry of the Saviour from the precursory ministry of the Baptist; observing that Christ came,—"*not with water only, but with water, and blood,*"—and, having in consequence been invested with the dispensation of the Holy Spirit, derived from these three circumstances a concurrent, and irresistible attestation. This was, in fact, merely a repetition of the testimony given long before by the Baptist himself;—"Behold the lamb of God, which takes away the sin of the world. . . . I saw the Spirit descend from heaven like a dove, and it abode upon him. For I did not know him; but he that sent me to baptize with water said to me, The person on whom thou shalt see the Spirit descend, and abide, is he that baptizes with the Holy Spirit. And I have seen and testified that this is the Son of God."†

That the author of the fourth gospel was the disciple peculiarly beloved by his master, that is, the apostle John, is avowed by himself; but, were this even not the case, the fact would be sufficiently proved by his intimate acquaintance and sympathy with the thoughts and feelings of Christ, in a manner which perfectly agrees with this explanation, and with none other. Thus he remarks that, during his first official visit to Jerusalem, the Lord did not place implicit confidence in those who were induced by his miracles to believe on

* John i. 14—17, 28, 44; ii. 1, 11, 12; iii. 23; iv. 1—6, 46; v. 1—4; vi. 1—26, &c.; viii. 20; ix. 7, 11; x. 22, 23, 39—42; xi. 1, 2, 18, 54; xiii. 23—25; xvii. 6—8, 22, 23; xviii. 1, 2; xix. 17, 18, 41, 42; xxi. 1—14, 20; Acts viii. 1—8, 14—21; 2 Corinth. iii. 17, 18; 2 Peter i. 16—18; 1 John i. 1—3; Revel. i. 1, 2, 9.

† John i. 19—40; iii. 22—36; v. 31—38; 1 John v. 6—12.

him;—"because he knew all men, and needed not that any one should testify of man, for he knew what was "in man."—His conversation with the Samaritan woman at Sychar is related in the style of an ear-witness; and it is indeed highly probable that, on this and similar occasions when the other apostles were absent, the beloved disciple continued with his master, and witnessed the occurrences which he has so accurately narrated. When Jesus asked Philip how the five thousand could be fed, the evangelist explains,—“This he said to try him, for he himself knew what he was about to do;”—adding that he likewise knew the disposition of the multitude to make him a king by force, perceived the repugnance of some of his followers to his calling himself the bread which came down from heaven, and recognised from the first those of them who were unbelievers, and him who would betray him. It has long been observed that the style of the sacred historians, and particularly of the evangelists, is remarkable for its purely narrative character, and its freedom from that warmth and colouring, which in other cases are so often produced by the feelings and predilections of the writer. Under the guidance of the Holy Spirit, the writers of the gospel-history seem to have determined to inform their readers of the principal incidents in the life of Christ with as little comment as possible; conscious that any deviation from this rule would for the most part have been unseasonable, and inexpedient. The slight exceptions which may here and there be discovered are chiefly found in the fourth gospel; and, while their occurrence is easily explained by reference to their origin and date, afford an additional proof that John was its author. For, if an occasional expression of feeling was ever allowable in a biographer, it was assuredly so when the disciple most beloved by Jesus had to record the timidity or treachery of those who acknowledged his mission, and ought to have been his devoted adherents. Thus, in describing the conclusion of Christ's ministry at Jerusalem, he animadverts with becoming severity on the obduracy of the Jewish nation; remarking that,—“although he had performed such great miracles before them, they did not believe on him, thereby fulfilling the word spoken by the prophet Isaiah,—Lord who has believed our report, and to whom has the arm of the Lord been revealed?”—but adds,—“Nevertheless, even among the rulers many believed on him, but because of the Pharisees did not acknowledge him, lest they should be excommunicated; for, [as Christ himself had formerly told them,] they loved the approbation of men more than that of God.”—The freedom and ability with which various other passages of the Old Testament are by this evangelist for the first time applied to the gospel dispensation, correspond, as in Matthew, to the character of an apostle who, having been raised to that dignity from an humble condition, was naturally disposed to show that by divine endowment he was fully qualified for his office. Thus, for example, he employs the present passage to confirm the momentous doctrine so strongly asserted at the beginning of his gospel respecting the deity of Christ, as well as to intimate his occasional appearance to saints and angels long before his incarnation. For, after recording the solemn words wherein the people of Israel are sentenced to judicial blindness by the divine being who appeared in a majestic vision to Isaiah, and is repeatedly termed Jehovah, the Lord of hosts, he subjoins the appropriate observation,—“These things said Isaiah when he saw his glory, and spoke concerning him.”—Lastly, in relating the treachery of Judas Iscariot the evangelist is unable to confine himself within measured terms; but, as the traitor had long before been by his master himself called a devil, plainly represents him as an agent of Satan. He alone names him as the unworthy disciple who set the example, inconsiderately followed by others, of blaming Mary the sister of Lazarus for wasting, as he deemed it, on the person of Christ the costly perfume which, he hypocritically argued, might if sold have produced a large sum for distribution to the poor; the evangelist indignantly remarking,—“This he said, not because he cared for the poor, but because he was a thief, and, having charge of the common purse, purloined what was put therein.”—This strong but merited censure exactly accords with that warmth of feeling which had prompted him some time previously to rebuke an irregular disciple, who, without following Christ with the rest, performed miracles by his name; as likewise, in conjunction with his brother James, to call down fire from heaven on a Samaritan village which refused to render the Saviour the common rites of hospitality. This ardent zeal in their master's cause procured for them, it is probable, at the time of their election the joint appellation of Boanerges, or sons of thunder; and, together with Peter, who evinced a similar character, and obtained the title of the Rock of the Church,

rendered them the most active and influential of all the apostles. Hence, on certain occasions of peculiar interest and importance, such as the revival of the daughter of Jairus, the transfiguration of Christ on Mount Hermon, and his agony in the garden of Gethsemane, these disciples only were permitted to be present; and, with the exception of James, whose place among the three was after his martyrdom supplied by the son of Alphæus of the same name, were several years later esteemed the pillars, or principal supports of the mother church at Jerusalem. From the whole of this internal evidence it therefore results that the apostle John was the author of the gospel which bears his name, and that he was admirably adapted for the office.*

THE EVANGELIST LUKE.

The correctness of the early Christian fathers in their statements concerning the two apostolical evangelists, Matthew, and John, taken in conjunction with the nature of the subject itself which scarcely admitted of misrepresentation, or mistake, inspires a just confidence in their testimony respecting the two remaining evangelists, Luke, and Mark; a circumstance the more satisfactory, because in their case the internal proof of identity is less complete than in the former one. The latter evangelists were not apostles, but, according to the expression of Tertullian,—“apostolical men,”—that is, disciples and interpreters of the apostles, from whom they derived the information and authority which entitle their narratives to a place among the other books of the New Testament. That the writer of the third gospel was likewise the writer of the Acts is a fact established, not only by external testimony, and by the style and manner of the two treatises which are obviously identical, but also by his own explicit declaration. The first treatise describes the personal ministry of Christ, the second that of his apostles. Both are dedicated to the eminent Theophilus, and the following words, with which the later one commences, clearly prove the point under consideration,—“My former treatise, Theophilus, related to all the things which Jesus began to do and to teach, until the day when, after giving instructions to the apostles whom he had chosen by the Holy Spirit, he was taken up to heaven.”—It has been already mentioned that all the early Christian fathers who have written concerning this evangelist are unanimous in stating that he was the author both of the third gospel, and of the Acts, that his name was Luke, that he was a native of Antioch in Syria, by profession a physician, and well skilled in the Greek language, and that he was not himself an apostle, but a disciple of the apostle Paul, and his constant companion in his travels. These ancient reports contain nothing but what is probable; and if, as will now be shown, they are more or less completely confirmed by the evidence of the New Testament, they may well be accepted as true.

In the short but valuable preface to his gospel, the evangelist intimates that he was indebted for his materials to those, who—“from the beginning were eye-witnesses and attendants of the Word,”—that is, to the apostles of Christ, and consequently was not one of their number. The entire preface reads as follows:—“Since many have undertaken to compose an account of the things which are most firmly believed by us, as they were delivered to us by those who from the beginning were eye-witnesses and attendants of the Word, it seemed good to me also, after accurately tracing every thing from the first, to write to thee in a regular manner, most noble Theophilus, that thou mightest perceive the certainty of the doctrines in which thou hast been instructed.”—The reference here made to apostolical authority is very clear and satisfactory, and proves that, although the writer lived under a miraculous dispensation, and was no doubt prompted and assisted by the Holy Spirit, he does not claim for himself any positive or direct inspiration, but merely professes to reduce to writing the oral testimony of inspired apostles, which, being in itself amply sufficient, did not require any further confirmation. It by no means however follows, as Irenæus and others have assumed, that he was not a disciple of Christ. On the contrary, in conformity with a rule of interpretation which has been already adopted, it seems very probable that he was the nameless disciple who accompanied Cleopas in his excursion from Jerusalem to Emmaus on the day of Christ’s resurrection; when they were favoured

* Matt. xvi. 13—19; Mark vi. 16, 17; Luke ix. 49—56; John ii. 23—25; iv. 1—26; v. 41—44; vi. 5, 6, 15, 60—64, 70, 71; xii. 1—6, 36—43; Acts xii. 1—3, 17; xxi. 17, 18; Galat. ii. 9—12.

by their risen Lord with that long and important conversation which is recorded by this evangelist alone, and in a style so animated and graphic, that it could scarcely have proceeded from any writer who was not a party concerned.*

That the third evangelist was a physician, the celebrated Dr. Mead long since inferred from the accurate manner in which he describes diseases; and the following indications of professional character, peculiar to this evangelist, may serve to confirm the opinion. Without entering into details, it may be suggested that several facts mentioned in the first two chapters of his gospel evince a familiarity with physiological science, and point to a medical author. He alone quotes the proverbial expression used by Christ in his first sermon at the synagogue of Nazareth,—“Physician, heal thyself;”—and states that the fever under which Peter’s mother-in-law laboured was—“a great fever.”—In reporting the case of the woman afflicted with hemorrhage, he agrees with Mark in saying that she had spent her whole fortune on physicians without obtaining a cure, but omits the disparaging remark of that evangelist, which was not likely to be made by one who was himself a physician; namely, that after suffering much under their hands she was no better, *but rather grew worse*. He alone relates the cure of a dropsical man, and of a woman, who in consequence of disease had for eighteen years been bent double. He alone mentions Christ’s agony in the garden of Gethsemane, when—“his sweat became as clots of blood falling to the ground;”—as likewise, that the three principal apostles appointed to attend him on that occasion were—“sleeping through sorrow.”—Several examples of the same kind occur in the Acts of the Apostles. Thus, the author describes the miserable death of Judas Iscariot; who, having hanged himself,—“and fallen down headlong, burst asunder, and all his bowels gushed forth;”—also, the miraculous cure by Peter and John of the poor man lame from his birth, who was daily laid to solicit alms near the Beautiful Gate of the temple; when, on Peter taking him by the hand in the name of Christ,—“his ancles, and the soles of his feet were immediately strengthened, so that leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God.”—He states that, owing to the excessive splendour of the vision which appeared to Paul on his way to Damascus, he was seized with temporary blindness; but that, on Ananias coming to his relief,—“there instantly fell from his eyes as it were scales, whereupon he immediately recovered his sight, rose up, and was baptized.”—A somewhat similar infliction, but more of the nature of amaurosis, seems to have befallen the sorcerer Bar-Jesus; on whom, under the rebuke of Paul,—“there fell a mist and a darkness, so that he went about seeking for persons to lead him by the hand.”—When the apostle was wrecked on the island of Malta, and had thrown a bundle of sticks on the fire which the natives hospitably kindled for the comfort of the ship’s company,—“a viper escaping from the heat fastened on his hand; but he shook off the reptile into the fire, and received no hurt.”—Meanwhile the barbarians, who had in consequence supposed him to be a murderer, looked on,—“expecting that he would shortly have swollen, or suddenly fallen down dead; but, when after long watching they perceived that he had sustained no inconvenience, they altered their minds, and said that he was a God.”—The reputation thus acquired by the apostle was maintained by his soon after miraculously curing several sick persons, including the father of Publius the chief man of the island, who was suffering from intermitting fever combined with dysentery,—“*πυρετοῖς καὶ δυσεντερίᾳ*,”—technical terms, which none but a medical historian was likely to employ.†

It is fully in accordance with the professional character here ascribed to the author of the third gospel, and of the Acts of the Apostles, that in both those treatises, but more especially in the latter one, he shows himself to be a man of talent, education, and extensive general knowledge. He was evidently well acquainted with several languages. His Greek style, although not free from Hebrew idioms, is allowed by competent judges to be superior to that of most of the other books of the New Testament, one of the most elegant of which, namely, the Epistle to the Hebrews, has been on that very ground ascribed to him as its translator.

* Luke i. 1–4; xxiv. 13–35; Acts i. 1, 2.

† Mark v. 25–29; Luke i. 7, 18, 24, 34–36, 41, 44, 56, 57; ii. 4–7, 21–24, 34–37; iv. 23, 38, 39; viii. 43, 44; xiii. 11–13; xiv. 1–4; xxii. 43–45; Acts i. 15–19; iii. 1–10; ix. 8–18; xiii. 6–11; xxviii. 1–9.

His literary qualifications are conspicuous. As a writer of memoirs, he collects his materials with diligence, and arranges them with skill, so as to produce the most impressive effect. He adopts an exact and regular order of narration, distinguishes the beginning, middle, and end of actions; and gives such an account of times, places, persons, and circumstances, as is best adapted to explain the subject in hand. A good example of his historical ability occurs at the commencement of the third chapter of his gospel.—“Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, Herod tetrarch of Galilee, his brother Philip tetrarch of the region of Ituræa, and Trachonitis, and Lysanias tetrarch of Abilene, under the high-priesthood of Annas and Caiaphas, a message came from God to John the son of Zachariah, in the wilderness.”—The accuracy and comprehensiveness of this introduction could not be surpassed by the most classical historian. He appears to have exerted himself to procure authentic documents; and, after translating into Greek those which were written in other languages, has skilfully inserted them in suitable parts of his narrative, thereby affording his readers, as far as possible, the advantage of original materials. Amongst instances of this kind in his gospel may be mentioned, the inspired hymns of the Virgin Mary, Zachariah, and Simeon, and the maternal pedigree of Christ; and, in the Acts, many speeches and discourses of the apostles, and others, which seem to have been reduced to writing at the time, as likewise, the occurrences of the first ecclesiastical council in Jerusalem, and those connected with the persecution of Paul in the same city. The latter book is a remarkable example of judicious condensation, being at once full and concise, describing the progress of the gospel for more than a quarter of a century after the ascension of Christ, including the principal proceedings of Peter the chief apostle of the Jews, and of Paul the great apostle of the Gentiles, carefully noticing cardinal and miraculous events, and omitting superfluous details. This evangelist had moreover improved his mind, and enlarged his knowledge, by travelling. He had visited several countries which at that period were the most celebrated in the world, namely, Syria, Palestine, Asia Minor, Macedonia, Greece, and Italy; and had made himself acquainted with their history, literature, customs, manners, political condition, and physical character. Hence he was enabled to explain all the circumstances of which he treats, not excepting the peculiarities of navigation and shipwreck, in an exact and masterly manner, and at the same time without pedantry or ostentation.*

Although persons of humble station and slender attainments are often usefully employed by Divine Providence in the service of religion, especially when their principal function consists in testifying things which they have seen and heard, the superior advantage of talent and learning, when sanctified by genuine piety, is never in Scripture denied, or overlooked. The wisdom of God was therefore strikingly displayed in raising up during the infancy of Christianity such highly qualified agents as the apostle Paul, and the author of the third gospel; nor is it surprising that such men should have become intimate friends, and cordial fellow-labourers. That this was the fact is alleged by the early Christian fathers, and confirmed by internal evidence. A general proof of their intimacy is furnished by the circumstance, that of the entire book of the Acts more than three-fifths are exclusively occupied with the proceedings of Paul; and a special proof by the occasional use of the pronouns—*we*, and *us*,—which show that the writer was the chosen companion of the apostle in several of his extensive journeys, and particularly in his final voyage from Palestine to Italy. The first intimation of such union is given when Paul and Silas, after traversing Asia Minor, arrived at Troas, unconsciously destined to carry the gospel into Europe. This important occurrence is thus described by the evangelical historian.—“Passing through Mysia *they* went down to Troas, where during the night a vision appeared to Paul. A Macedonian stood before him, and besought him saying, Come over to Macedonia and help us. Immediately after he had seen this vision *we* prepared to go forth to Macedonia, concluding that the Lord had called *us* to preach the gospel to them. So, embarking at Troas, *we* sailed in a straight course to Samothracia, and the next day to Neapolis, and from thence to Philippi, which is a chief city of that part of Macedonia, and a colony. In this city *we* abode several days, &c.”—Hence it appears that

* Luke i. 39—55, 62—80; ii. 25—38; iii. 1, 2, 23—38; Acts vii. xv. xx. xxiii. 22—30; xxiv. xxv. xxvi.

the evangelist was found by Paul and Silas at Troas, and accompanied them to Philippi as a missionary ; after which no further notice is taken of him in the narrative, until the apostle's final departure several years afterwards from Greece to Jerusalem, when their renewed intercourse is mentioned in these terms.—“ There “ accompanied him to Asia, Sopater the son of Pyrrhus, a Berean, and of the Thessalonians, Aristarchus and “ Secundus, and Gaius of Derbe, with Timothy, and of the Asians, Tychicus and Trophimus. *These* going “ before waited for *us* at Troas. Now, after the days of unleavened bread *we* sailed from Philippi, and in “ five days came to *them* at Troas, where *we* abode seven days, &c.”—From this period to the end of the history the evangelist was probably never long absent from his illustrious friend ; although there is no special intimation of his attendance on him between their arrival at Jerusalem and departure from Cæsarea. The first of these events is thus related.—“ On *our* arrival at Jerusalem the brethren received *us* cordially ; and “ the next day Paul, accompanied by *us*, visited James, when all the elders also were present,”—and the second as follows.—“ As soon as it was determined that *we* should sail to Italy, they delivered Paul, and “ some other prisoners, to a centurion named Julius, of the Augustan cohort ;”—the only other Christian friend on board having apparently been Aristarchus the Thessalonian. Such conduct on the part of the evangelist implies the warmest and most generous attachment to the apostle ; which is also shown by the earnest manner in which he describes his ministry, as well as by the large space devoted to it in his narrative. Most of the later particulars of this narrative were evidently derived from his own observation, but many of the earlier ones must have been supplied by Paul himself ; as for example, the account of his conversion, his missionary journeys, and his principal discourses. There are also, both in the third gospel, and in the Acts, several remarkable coincidences between the writings of the two friends which prove the same fact ; and in which the apostle, who claims to have received his evangelical knowledge by direct revelation from Christ, must be regarded as the prime authority. With these exceptions, the statement of some of the early fathers, particularly Irenæus, and Tertullian, that this gospel is virtually the gospel of Paul, must however be rejected ; since the evangelist himself ascribes his chief information to those—“ who from the “ beginning were eye-witnesses and attendants of the Word,”—that is, to the original apostles, with whom Paul, who was, as it were,—“ born out of due time,”—cannot of course be numbered.*

Among the coincidences above noticed the following are deserving of attention ; and, with a view to secure their perspicuity and effect, will be arranged in parallel columns, reserving till the end any explanatory remarks which may seem to be required.

No. I.

2 CORINTH. XI. 32, 33.

32. At Damascus, the viceroy of King Aretas, holding a garrison in the city of the Damascenes, was desirous to seize me ;

33. but through a window, in a hamper, I was let down by the wall, and escaped out of his hands.

ACTS IX. 23—25.

23. After many days the Jews conspired to destroy him, 24. but their plot was made known to Saul ; and, as they watched the gates night and day in order to destroy him,

25. the disciples took him by night, and slinging him in a hamper, let him down by the wall.

No II.

HEBREWS IV. 12.

The Word of God is living, and powerful.

ACTS XXV. 19.

Concerning one Jesus who was dead, whom Paul affirmed to be alive.

LUKE I. 2.

Those who were eye-witnesses and attendants of the Word.

LUKE XXIV. 5.

Why seek ye among the dead him that is alive ?

* Luke i. 1, 2 ; Acts xvi. 6—18 ; xx. 1—6 ; xxi. 17, 18 ; xxvii. 1, 2 ; 1 Corinth. i. 26—29 ; vii. 25 ; xi. 23—26 ; xv. 1—11 ; 2 Corinth. xii. 1—7 ; Galat. i. 11, 12.

No. III.

1 CORINTH. I. 24.

Christ the Power of God, and the Wisdom of God.

LUKE XI. 49.

Wherefore the Wisdom of God also said.

No. IV.

HEBREWS VII. 14.

It is evident that our Lord sprang from the tribe of Judah, in reference to which Moses said nothing concerning priesthood.

LUKE III. 23—38.

The maternal pedigree of Christ.

No. V.

HEBREWS IV. 15.

We have not a high-priest who cannot sympathize with our infirmities, but one who was in all points tempted as we are, yet without sin.

LUKE IV. 13.

When the devil had employed every kind of temptation he departed from him for a season.

No. VI.

HEBREWS V. 7—9.

7. Who in the days of his flesh offered prayers and supplications, with tears and loud cries, to him who was able to save him from death, and was heard on account of his pious fear. 8. Although he was a Son, he learnt obedience by his sufferings; 9. and, when his work was completed, became to all who obey him the author of eternal salvation.

LUKE XXII. 41—44.

41. And he hastily withdrew from them about a stone's cast, and kneeling down prayed 42. saying, Father, if thou art willing, remove from me this cup; nevertheless, not my will, but thine be done. 43. Then an angel from heaven appeared to him, and strengthened him; 44. whereupon, falling into an agony, he prayed most earnestly, and his sweat became as clots of blood falling to the ground.

No. VII.

HEBREWS II. 3.

How shall we escape if we neglect so great a salvation, which began to be spoken by the Lord, and was confirmed to us by those who heard him?

ACTS I. 1, 2.

1. My former treatise, Theophilus, related to all the things which Jesus began to do and to teach, 2. until the day when, after giving instructions to the apostles whom he had chosen by the Holy Spirit, he was taken up to heaven.

No. VIII.

1 CORINTH. XV. 3, 4.

3. I delivered to you at the beginning what I also received; namely, that Christ died on account of our sins, according to the Scriptures; 4. and that he was buried, and rose from the dead on the third day, according to the Scriptures.

ACTS XXVI, 22, 23.

22. . . . Saying nothing more than what Moses and the prophets predicted; 23. namely, that, after suffering death, and being the first to rise from the dead, Christ should send light to the people [of Israel,] and to the Gentiles.

LUKE XXIV. 45—47.

45. Then he opened their minds to understand the Scriptures, 46. and said to them; Thus it was written, and thus it was necessary that Christ should suffer death, and rise from the dead on the third day.

No. IX.

1 CORINTH. XV. 5.

And that he appeared to Cephas, then to the twelve.

LUKE XXIV. 34.

The Lord is really risen, and has appeared to Simon.

No. X.

1 TIMOTHY VI. 17—19.

17. Charge those who are rich in this world not to be high-minded, nor to put their trust in uncertain riches, but in the living God, who liberally supplies us with all things for our enjoyment; 18. to be beneficent, to abound in good works, to be ready to distribute, and to communicate;

19. laying up for themselves an honourable fund for the time to come, that they may obtain eternal life.

LUKE XII. 32—34.

32. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. 33. Sell your property, and give alms. Provide yourselves bags which will not grow old, a treasure in heaven which cannot perish, where no thief enters, and no moth destroys. 34. For, where your treasure is, there will your heart be also.

LUKE XVI. 9—12.

9. I say to you, Make to yourselves friends of the unrighteous Mammon, that, when ye fail, they may receive you into the everlasting mansions.

No. XI.

ACTS XX. 35.

I have set you an example in all respects; how that by thus labouring we should assist the poor and helpless, and remember the words spoken by the Lord Jesus,—“It is more blessed to give than “to receive.”

LUKE XIV. 12—14.

13. When thou givest an entertainment, invite the poor, the indigent, the lame, the blind: 14. and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.

No. XII.

1 CORINTH. XI.

.
v. . . 23. he took bread,
24. and after offering
thanks broke it,
.
and said,—
.
This is my body
which is broken for you.
Do this in remembrance
of me.
25. In like manner also
he took the cup
after supper,
.
.
saying,—

LUKE XXII.

.
19. And he took bread,
and after offering
thanks broke it,
and presented it
to them,
saying,—
.
This is my body
which is given for you.
Do this in remembrance
of me.
20. In like manner also
he took the cup
after supper,
.
.
saying,—

MATT. XXVI.

26. As they were eating
Jesus took the bread,
and after offering
thanks broke it,
and presented it
to the disciples,
and said,—
Take and eat it:
This is my body.
.
27. And he took the
cup,
.
and after offering thanks
presented it to them,
saying, Drink ye all
of it:
.
.

MARK XIV.

22. As they were eating
Jesus took bread,
and after offering
thanks broke it,
and presented it
to them,
and said,—
Take it:
This is my body.
.
23. And he took the
cup,
.
and after offering thanks
presented it to them,
.
and they all drank of it.
24. And he said to
them,—

1 CORINTH. XI.	LUKE XXII.	MATT. XXVI.	MARK XIV.
This cup is the new covenant by my blood.	This cup is the new covenant by my blood,	28. for this is my blood of the new covenant,	This is my blood of the new covenant,
.	which is poured out for you.	which is poured out for many,	which is poured out for many.
. . . . .	. . . . .	for the discharge of sins.	. . . . .
Do this, as often as ye drink, in remembrance of me.			

In the foregoing series of coincidences, No. I. affords a good example of the harmonious manner in which many events in the life of the apostle Paul are reported in common by himself, and by the third evangelist; since, whilst each here inserts particulars omitted by the other, they both substantially agree, not only in the general outline, but also in the minor details.—No. II. shows that the same writers concur in terming Christ—"The Word,"—or—"The Word of God,"—an appellation which is therefore not peculiar to the apostle John. It likewise exhibits the testimony supplied by both that, although Christ suffered an ignominious death, and by his enemies was almost—"forgotten, as a dead man out of mind,"—he had risen to a state of immortal life, and universal dominion.—No. III. If, as Bishop Pearce and others have with much probability concluded, the evangelist is here speaking of Christ under the title of—"The Wisdom of God,"—it can scarcely be doubted that he borrowed the term from the apostle.—No. IV. suggests the likelihood that the third gospel, which alone demonstrates the lineal descent of Christ from the tribe of Judah, was published previously to the Epistle to the Hebrews, wherein the apostle seems obscurely to refer to that demonstration.—No. V. The minute agreement of the two sacred writers, in asserting that during his ministry on earth Christ was subjected to *every kind of temptation*, furnishes a strong proof of their intimacy.—No. VI. presents a similar proof. The narrative of the agony and bloody sweat of Christ in the garden of Gethsemane is peculiar to the third gospel; and the only other allusion to it in the New Testament occurs in this very remarkable passage of the Epistle to the Hebrews.—No. VII. affords another example of coincidence between the same writers in an assertion which at first sight appears questionable; namely, that the exposition of evangelical truth was only commenced by Christ, and was completed by his apostles.—No. VIII. gives an additional instance of agreement, in a statement that the death and resurrection of Christ, and the consequent diffusion of gospel light both among the people of Israel, and the Gentiles, had been fully predicted in the Scriptures of the Old Testament.—No. IX. The private appearance of Christ on the day of his resurrection to Simon Peter, a minute and insulated fact, is mentioned exclusively by the apostle Paul, and by the third evangelist.—No. X. A somewhat obscure and difficult passage, peculiar to the third gospel, is so appositely explained by the apostle, that he must apparently have had the passage in view, either in an oral or a written form, when composing his first Epistle to Timothy.—No. XI. Here again, in an address to the pastors of Ephesus during his last journey to Jerusalem, the apostle seems to allude to certain words of Christ which, if not virtually contained in the passage above cited, are nowhere else to be found.—No. XII. shows a very striking coincidence between the two sacred writers in describing the original institution of the Lord's Supper. From a collation with the parallel statements of Matthew, and Mark, it is evident that the third evangelist deliberately adopted the form of expression employed by Paul, who declares that he received it from Christ himself. A few other passages of a similar kind might be gleaned from the apostle's letters and discourses, some of which may perhaps hereafter be noticed; and, on the other hand, it is highly probable that certain physiological illustrations used by him were derived from conversation with his medical friend and fellow-traveller, particularly those wherein the constitution of Christian churches is compared to that of the human body, considered as an organized system composed of numerous parts, some of them small and seemingly insignificant, but each of which is intimately connected with the rest, and necessary to the support and well-being of the whole.*

* Psalm xxxi. 12; Romans xii. 4, 5; 1 Corinth. xii. 12—26; Ephes. iv. 15, 16; Coloss. ii. 18, 19; Revel. xix. 11—13.

In addition to the many indirect proofs which have been given of a close intimacy between Paul and the author of the third gospel, as displayed in their writings, there is at least one passage, occurring in 2 Corinth. viii. 16—24, wherein the apostle appears to refer to the evangelist directly, and in terms of the highest commendation. A little before Paul's final journey to Jerusalem, the Gentile churches of Macedonia and Achaia undertook to make a contribution for the relief of Christian Jews living in their own country, and suffering from deep poverty, most likely occasioned by persecution. An eminent person, here regarded as the third evangelist, had by the Macedonian churches been elected, in conjunction with Paul, to carry this money to Jerusalem, and was now sent forward by the apostle from Ephesus to Corinth, in company with Titus, and another Christian friend, probably Aristarchus, for the purpose of getting ready the Corinthian collection before the arrival of Paul himself, who intended shortly to follow them. With the exception of two verses omitted for the sake of brevity, the passage reads as follows.—16. "Now thanks be to God, who inspired Titus with the like alacrity towards you; 17. for, although he consented to my request, yet, being full of alacrity, he went to you of his own accord. 18. And with him I have sent *the brother whose praise is in the gospel throughout all the churches*; 19. and, not only so, but who has also been deputed by the churches to be my fellow-traveller with this contribution, which is administered by us to the glory of our common Lord, and as a token of our zeal. . . . 22. And with them I have sent our brother whose readiness in many matters I have often proved, and especially on the present occasion, owing to his great confidence in you. 23. If, therefore, any inquiry is made concerning Titus, he is my partner and fellow-labourer in relation to you; or concerning our brethren, they are delegates from churches, and the glory of Christ."—That, under the designation of—"the brother whose praise is in the gospel throughout all the churches,"—the apostle intended one of the four evangelists, can scarcely be doubted. The phrase naturally conveys this meaning, and cannot easily be otherwise interpreted. The term—"gospel,"—in this passage is properly understood, not of the book so called, but of the subject described, namely, the personal ministry of Christ; and it was by his copious and accurate narrative of this ministry that the writer had obtained the approbation of all the churches. It is equally evident, as Jerome and others long since concluded, that the author of the third gospel was the person intended, since he was not an apostle, but a physician and a scholar, as likewise an intimate friend and companion of Paul; all of which circumstances are found in the third evangelist, but in none of the rest. For Matthew and John were apostles, Mark was neither now nor usually a companion of Paul; and, except the four canonical gospels, some of which were not then published, no other was regarded as authentic. But—"the brother whose praise was in the gospel throughout all the churches,"—and who had been chosen by those of Macedonia, as a colleague with Paul, to carry their contributions to the poor Christian Jews at Jerusalem, must have been a man of learning and dignity, a confidential friend of the apostle, and highly esteemed by the churches who appointed him to so honourable an office. And such a person was the third evangelist; for, in addition to his religious and literary qualifications, it has been shown that he accompanied Paul in his first missionary excursion from Troas to Macedonia, and in his last journey from Macedonia to Jerusalem.*

Respecting the person of this evangelist, the statements of the early Christian fathers and the internal evidence of Scripture thus far agree. The same fathers unanimously declare that he was—"Luke the beloved physician;"—and, since no other reason can be assigned for such a declaration than its accordance with the universal testimony of the primitive churches, in a matter which was not liable to uncertainty or mistake, it seems fully entitled to confidence. The name of Luke occurs in three places only of the New Testament, being mentioned by the apostle Paul in his Epistle to the Colossians, iv. 10, 14; to Philemon, vv. 23, 24; and in his second Epistle to Timothy, iv. 9—11. In neither of these places, it is true, is he termed an evangelist, but in neither of them, on the other hand, is there any thing unfavourable to such a supposition; and it should be remembered that, unless there is a strong reason to the contrary, the sacred writers are usually very

* Acts xix. 21, 22; xx. 1—7; xxiv. 17, 18; Romans xv. 23—33; 1 Corinth. xvi. 1—8; 2 Corinth. viii. ix.; Galat. ii. 6—10.

sparing of such intimations. On his last journey from Macedonia to Jerusalem Paul was attended by several Christian friends, among whom were the third evangelist, and Aristarchus of Thessalonica; but when in consequence of his appeal to the imperial tribunal he was sent as a prisoner from Jerusalem to Rome, the two latter alone seem to have accompanied him. During his captivity at Rome, which lasted more than two years, the apostle addressed pastoral letters, in the order here mentioned, to the Phrygian churches in Laodicea,* and Colosse, to Philemon, to the Macedonian church in Philippi, and for the second time to Timothy. In three of these epistles he speaks of Luke in the following terms. In Colossians, iv. 10. "Aristarchus, my fellow-prisoner, salutes you, as likewise Mark the nephew of Barnabas, concerning whom directions have been given you, (should he come to you, receive him kindly.) 11. also Jesus called Justus. These are my only fellow-labourers of the circumcision who have been a comfort to me. . . . 14. Luke, the beloved physician, salutes you, as likewise Demas."—That Luke and Demas were at this period fellow-labourers of the apostle, he himself states in his letter to Philemon written at the same time.—23. "Epaphras, my fellow-prisoner in Jesus Christ, salutes thee; 24. [also] Mark, Aristarchus, Demas, [and] Luke, my fellow-labourers;"—and again mentions him in his Second Epistle to Timothy, written some time later,—iv. 11. "Luke alone is with me."—These passages favour the ancient tradition, that before his conversion to Christianity Luke was a Jewish proselyte of the gate; but for another tradition, that he was a native of Antioch in Syria, there is no evidence in the New Testament.—Short as are the foregoing notices, they are sufficient, in concurrence with external testimony, to identify Luke as the author of the third gospel. It has been shown that this evangelist was a physician, and a devoted friend of Paul, having together with Aristarchus accompanied him from Corinth to Jerusalem, and from Jerusalem to Rome, where they probably shared his captivity. Accordingly, towards the end of it, both Luke and Aristarchus are stated by the apostle to be at Rome, as his fellow-labourers in the gospel, and he styles the former—"the beloved physician;"—implying that he was his intimate friend and associate, as well as a medical practitioner; characters which, amongst all the Christians named in the New Testament, are found only in the third evangelist.

In those passages of the Acts, for example, where this evangelist is mentioned in conjunction with others, he is in various ways distinguished from them. When Paul set out from Antioch in Syria on his second missionary excursion through Asia Minor, his only colleague apparently was Silas; but, on his arrival at Derbe and Lystra, Timothy was added as a companion. After visiting and strengthening the churches in Phrygia, and Galatia, the party were directed by the Holy Spirit to Troas, where, as has been before stated, the apostle was invited by a vision to cross over to Macedonia. He had been desirous to preach the gospel in the Asian province, where a Gentile church was then springing up; but, not being permitted to do so, he requested Timothy to go to Ephesus in his stead, and shortly afterwards sent him in a pastoral letter,—the first Epistle to Timothy,—the necessary credentials and instructions. Meanwhile Paul and Silas sailed from Troas to Philippi; and on this occasion for the first time the accession to them of the third evangelist, as if to supply the place of Timothy, is intimated by the introduction of the pronouns—*we*, and *us*.—It has been conjectured by a learned author† that the evangelist was none other than Silas himself, but the style of the language, and several other considerations, are opposed to this opinion. For, when Paul and Silas were alone, the pronoun *they* is employed; but when the author of the narrative accompanied them, *we* and *us* are substituted. Thus, in Acts xvi. 16, 17, it is said,—16. "Now it happened, as *we* were on our way to the synagogue, that there met *us* a young woman possessed by a spirit of divination, who brought her masters much gain by prophesying. 17. This damsel followed *Paul and us*, crying aloud, These men are servants of the Most High God, who make known to us the way of salvation."—The expression—

* In addition to ancient testimony, there seems to be strong internal evidence that the Epistle which bears the name of Ephesus was in reality addressed to the church at Laodicea.

† The Literary History of the New Testament; 8vo. Lond. 1845; pp. 57—64.

"*Paul and us*,"—proves that at least three persons, one of whom was the evangelist, were present at this juncture; and, as in all that is related of Paul and Silas before their arrival at Troas, and after the incident here described, they are uniformly mentioned in the third person, while the first person plural is used in connexion with them only during the intermediate time, it seems evident that the evangelist was a person distinct from both, and perhaps occasionally detached from their company by medical, or literary avocations. Another ground of distinction is furnished by the respectful terms which the sacred writer justly applies to Silas, but which his Christian modesty would scarcely have permitted him to appropriate to himself. Speaking of the result of the apostolical council at Jerusalem, Acts xv. 22, 25, &c., he says,—“Then it pleased the apostles, and the elders, and the whole church, to send to Antioch with Paul and Barnabas, *chosen men of their own body*, namely, Judas surnamed Barsabas, and Silas, *leading men among the brethren*,” 32. Judas, also, and Silas, *being prophets themselves*, exhorted and strengthened the brethren with much “discourse, &c.”—That the same person should at one time openly speak of himself with so much commendation, and at all other times maintain so strict and anonymous a reserve, would be an inconsistency not easily credited. Moreover, if Luke was, as above suggested, a proselyte of the gate, he must on that ground alone have been a different person from Silas, who was manifestly a Christian Jew, and a member in the fullest sense of both covenants.

In addition to the foregoing evidence, tending to identify the third evangelist with—“Luke the beloved physician,”—there remains to be stated one more indication of considerable weight, although by no means of a pleasing character. When, in consequence of his appeal from the tribunal of Festus to that of Cæsar, the apostle Paul arrived in Rome, he was probably recommended to the favourable regard of the authorities there by the centurion Julius, under whose charge he had been brought from Palestine; and hence, during the space of two years which elapsed before his trial came on, he was allowed to reside in a private lodging, in the custody of a single soldier. When, however, the time approached for his appearance in court, he seems to have been treated with greater rigour, and removed to a public prison connected with one of the imperial palaces; where, as far as his limited opportunities permitted, he still continued to preach the gospel, and made converts even among the officers of the household. There are distinct allusions to these circumstances in the Epistle to the Philippians, the last of those pastoral letters which he addressed to distant churches during his captivity; as for example, in Philipp. i. 12,—“Now I wish you to know, brethren, that what has happened to me has rather turned to the advantage of the gospel; 13. so that, throughout the palace, and in all other places, my bonds have manifestly appeared to be on account of Christ;”—and again, in iv. 22,—“All the saints salute you, more especially those of Cæsar’s household.”—Both in this letter, and in his second Epistle to Timothy, written a little later, and after he had undergone his first examination before the supreme court, he speaks doubtfully concerning the issue of the trial, whether it was likely to terminate in his life or death; but, on the whole, expresses a hope that he should be delivered, as was actually the case. During this gloomy period the apostle was cheered and supported by the sensible presence of Christ, whose cause he faithfully pleaded as an ambassador in bonds; but, like his master on a similar occasion, was basely deserted by his professed friends, not one of whom had the manliness to stand by him in his hour of need. This disgraceful pusillanimity he reports to Timothy in the following terms.—iv. 9. “Endeavour to come to me speedily; 10. for Demas has forsaken me, owing to his love of the present world, and is gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. 11. Luke alone is with me. Take Mark, and bring him with thee, for he is useful to me in ministerial work; 12. And I have sent Tychicus to Ephesus, &c. . . .” 16. At my first reply no one stood by me, but all forsook me. [I pray] that it may not be laid to their charge.”—Now it has been seen that both the third evangelist, and Aristarchus the Macedonian, and apparently none others, attended Paul from Jerusalem to Rome, and the singularly defective manner in which the former concludes the Book of the Acts renders it almost certain that, in common with all the other friends of the apostle, he wanted the courage to accompany him into the imperial court, and share his danger. After minutely describing the previous occurrences of his long and eventful journey, he abruptly breaks off his narrative at this critical point with a vague and imperfect statement, leaving his readers completely in the dark respect-

ing the termination of a trial so momentous, and in which they must necessarily take so deep an interest.—Acts xxviii. 30. “So Paul abode two whole years in a private lodging, and received all who came to him, 31. “preaching the kingdom of God, and teaching the doctrines respecting the Lord Jesus Christ with great “boldness, and without being forbidden.”—How is it that there is no report of the apostle’s defence of himself and the gospel before the emperor’s tribunal? a defence which must at least have been as important as that before Festus and Agrippa. In prospect of the former he anxiously sought divine assistance, and was consequently enabled to declare;—2 Tim. iv. 16, 17. “All forsook me; . . . but the Lord stood by me, “and enabled me fully to demonstrate the gospel, that all the Gentiles might hear it, and I was “delivered from the mouth of the lion.”—How is it that there is no intimation, as might have been given in a very few words, that Paul was on this occasion acquitted of the charge of sedition brought against him by his Jewish adversaries; and, having been restored to liberty, proceeded soon afterwards to other scenes of ministerial labour? On the supposition here suggested this neglect is fully explained, since the evangelist would naturally be unwilling to acknowledge his own timid conduct, and that of many more; but, to assign any other probable cause for so glaring an omission seems impossible. In that case, however, he must have been with the apostle at the time; and, since no eminent person but Luke was then with him, and several other reasons have been adduced in proof of Luke’s being the third evangelist, this additional argument may serve to confirm the statement to that effect given by the early Christian writers.

THE EVANGELIST MARK.

The correctness of the same early writers, in their reports concerning the persons of the three former evangelists, furnishes a strong ground for confiding in their corresponding statement respecting the remaining one; for, although some of their other statements are evidently conjectural, and little entitled to regard, this was no doubt founded on the authentic tradition of the primitive churches. That the second evangelist was Mark, a disciple and amanuensis of the apostle Peter, and that his gospel was chiefly or entirely derived from Peter’s discourses, is unanimously declared by Papias, Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, and Jerome; amongst whom Papias, Eusebius, and Jerome likewise affirm that Mark was not a disciple of Christ, and therefore did not write as an eye-witness. The only explanation which can be offered for such a report respecting the person of the evangelist is, that it expresses a fact generally known from the beginning, and not liable to be either mistaken, or forgotten. The account given of Mark in the New Testament is that he was a nephew of Joses, a Levite connected with the island of Cyprus, and an early convert to Christianity. Joses is described by Luke as—“a good man, full of the Holy “Spirit, and of faith; . . . who by the apostles was surnamed Barnabas,—a son of exhortation,”—probably on account of his zeal and energy in preaching the gospel. When, in prospect of severe persecution, the members of the early Jewish church agreed to form a common fund for their mutual support, Barnabas was one of those who generously sold a piece of land which belonged to him, and devoted the produce to this purpose. On the conversion of Paul he attached himself to the new apostle, introduced him to the brethren at Jerusalem, and from congeniality of character soon became one of his warmest friends, and most active fellow-labourers. On the establishment of a Gentile church at Antioch in Syria, he was sent thither by the apostles as a visitor; and, being remarkably free from Jewish prejudices, rejoiced to see the happy influence of divine grace on a people who but a little before had been sunk in idolatry. Having brought Paul to Antioch from Tarsus, he laboured with him for a whole year in edifying and enlarging the church in the former city; at the end of which period, in anticipation of a predicted famine, the two friends were deputed by that church to convey a supply of money for the relief of their fellow-members in Judæa. On their arrival at Jerusalem they found the church there suffering under a violent persecution. Palestine was again subjected to the dominion of a Jewish sovereign, far more hostile to Christianity than any of the Roman procurators who preceded, or followed him. Herod Agrippa I. caused James the son of Zebediah to be put to death as a criminal, and imprisoned Peter with a similar design, the fulfilment of which was prevented

only by a divine interposition. During the night before his intended execution Peter was delivered from prison by an angel, and immediately repaired to the house of Mary, the mother of John Mark, where many members of the church were assembled in prayer on his behalf. After assuring them of his safety, and directing them to communicate the happy intelligence to the rest of the body, the apostle prudently retired to another place. About the same time Paul and Barnabas, accompanied by Mark, returned to Antioch; and soon afterwards departed, under the guidance of the Holy Spirit, on their important missionary journey to Asia Minor. In the capacity of an assistant teacher, Mark faithfully followed his superiors through the island of Cyprus; but, on their arrival at Perga in Pamphylia, suddenly abandoned the mission, and went back to Jerusalem. Whether this default were the result of mere timidity, or of Jewish prejudices rendering Mark indisposed to prosecute the enterprise in which he had engaged, it gave great offence to the apostle Paul, who perhaps applied to it the censure long before pronounced by Christ against similar indecision;—"No one, who after putting his hand to the plough looks back, is a fit agent for the kingdom of God."—Barnabas, on the other hand, as the uncle of the young man, naturally took a more lenient view of the case; and, accordingly, when at a subsequent period he and Paul intended to revisit the scene of their former labours, proposed once more to take Mark with them, and thereby to afford him an opportunity of retrieving his character. But to this the apostle would by no means consent; whereupon a dispute arose, and the two friends separated, Barnabas attended by Mark sailing to Cyprus, and Paul accompanied by Silas proceeding to Syria and Cilicia. It cannot however be supposed that such a dispute was either acrimonious, or long continued, and it is evident that Paul was soon afterwards thoroughly reconciled to Barnabas, and Mark.*

Both these eminent men appear to have been well known, and highly esteemed by the churches of Asia Minor, and the former also by those of Greece. Thus, in his Epistle to the Galatians, ii. 1—13, the apostle refers to his delegation with Barnabas from the church at Antioch to the council at Jerusalem, on the great question concerning the obligation of Gentile Christians to observe circumcision, and to keep the law of Moses. In his first Epistle to the Corinthians, ix. 1—6, he demands whether he and Barnabas were not as fully entitled to a maintenance from the churches as the other apostles. His references to Mark, in the Epistles to the Colossians, and to Philemon, and in the second Epistle to Timothy, have been already cited (in page xliii.) The only other direct allusion to Mark in the New Testament is in the first Epistle of Peter, v. 13; where that venerable apostle, then advanced in years, and not far from his end, writes;—"The church in Babylon, elected together with you, salutes you, as does also my son Mark."—It has, however, with much probability been conjectured that the anonymous young man mentioned in Mark xiv. 50—52, was the evangelist himself, since it would otherwise be difficult to account for the insertion of so inconsiderable an anecdote. When, on Christ surrendering to the authorities in the garden of Gethsemane, all the apostles forsook him and fled, it is added in this gospel alone;—51. "Now a certain young man, having on no other clothing than a linen sheet, followed Jesus, but the soldiers seized him; 52. on which, abandoning the sheet, he fled from them naked."—No one was so likely to relate such a minute and unimportant occurrence as he who was the subject of it; and if, as is here maintained, John Mark was the author of the gospel which bears his name, the circumstances exactly correspond, for he must have been a young man at the time, had friends at Jerusalem, and would naturally be there during the passover. Another minute fact, and on that very account perhaps the more significant, may serve to identify the second evangelist with John Mark; and that is the peculiar precision with which on two occasions he terms the apostle John, *the brother of James*, as if to distinguish the beloved disciple from himself, who bore the same name. A similar care to prevent confusion in names is more or less observable in all the sacred writings; and hence there cannot be a doubt that, whenever the name of Mark occurs in the New Testament, one and the same person is intended. The force of the distinction here noticed will be best perceived by collating the corresponding statements of the several evangelists. The first example relates to the enumeration of the twelve apostles, the second to the miraculous revival of Jairus's daughter.

* Luke ix. 57—62; Acts iv. 32—37; ix. 26—28; xi. 19—30; xii. 1—17, 25; xiii. 1—18; xv. 32—41.

LUKE VI.

14. James,

.
and John..
.

MATTHEW X.

2. James

the son of Zebediah,
and John

his brother.

MARK III.

17. And James

the son of Zebediah,
and John*the brother of James.*These he surnamed Boanerges,
that is, Sons of thunder.

LUKE VIII.

51. On arriving at the house,

he allowed no one to enter

except Peter, and John, and James,

.
and the father and mother of the girl.

MARK V.

.
37. And he allowed no one to accompany him
except Peter, and James, and John*the brother of James.*

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Such is the amount of information supplied by the New Testament respecting John Mark, whom the principal Christian fathers unanimously declare to have been the author of the second gospel, composed, as several of them also assert, under the superintendence of the apostle Peter. The latter fact is highly probable, and the wisdom of such an arrangement is equally obvious. Fully occupied during the early part of his life as a fisherman on the lake of Gennesareth, and laboriously engaged during the remainder of it in the duties of his apostleship, Peter had little ability or opportunity for literary composition. The two valuable epistles, which towards the close of his career he addressed to the Jewish churches of Asia Minor, although doubtless guided by inspiration, were not less evidently the result of mental culture, and of scriptural study. That Peter should himself write such a narrative as the second gospel, more especially after the gospels of Matthew and Luke had appeared, was neither necessary nor expedient; but that he should superintend and sanction its composition by a disciple so suitable for the task as Mark, was natural and desirable. That he actually did so is not obscurely intimated in his first Epistle, v. 13, when he sends the Asian churches the salutations of their sister church in Babylon, and of his son Mark; also in his second Epistle, i. 12—18, written not long afterwards, and in the near prospect of death; when, alluding to the transfiguration of Christ on Mount Hermon, he says,—“I will endeavour that after my decease ye may be able to keep these things always in remembrance.”—Nothing certainly could be better adapted for such a purpose than a short and exact narrative like the second gospel, connecting, as will hereafter be shown, the gospels of Matthew and Luke, previously published, and presenting in an orderly and perspicuous manner the principal facts of the personal ministry of Christ, and the origin of Christianity. The following observations may nevertheless be useful, by demonstrating the qualifications of Mark for this office, and the correspondence of the gospel which bears his name to the character here ascribed to it.

The relatives of Mark seem to have been persons in easy circumstances, and there is no appearance of his having followed any laborious occupation for his support. His uncle Barnabas was a Levite, with family connexions in Cyprus, and possessing landed property. His mother, who at the time when she is mentioned in the Acts was probably a widow, had a house in Jerusalem of some dimensions; since, during the period of Peter's imprisonment by order of Herod Agrippa, many members of the church assembled there to pray for the apostle's deliverance. It may therefore be presumed that Mark received a sound and religious education; and, whether or not he was the young man who attempted to follow Christ from the garden of Gethsemane, was perhaps converted to Christianity at an early age under the ministry of Peter, as Timothy was under that of Paul; on which account they are respectively termed, in a spiritual sense, the sons of their instructors. The whole of his subsequent life, during at least a quarter of a century, was zealously devoted to the cause of the gospel; in the service of which he performed several missionary journeys, and was in constant official intercourse with apostles, and other eminent Christians, in various countries, whereby he had abundant opportunities of cultivating his talents, and enlarging his knowledge. Although by his unsteadiness in one

instance he incurred the temporary displeasure of Paul, he was soon afterwards restored to his favour; and, at a late period of their lives, is found rendering valuable assistance to the two great apostles of the Jews, and the Gentiles, and enjoying their confidence and affection. It requires little argument to prove that such an agent was peculiarly qualified to discharge the office of a secondary evangelist, under the influence of the Holy Spirit, and the superintendence of Peter; and that such is precisely the character of the second gospel the following observations may perhaps be sufficient to establish.

A more complete demonstration of the fact, that the gospel which bears the name of Mark was written after those of Matthew, and Luke, and founded upon them, is reserved for a subsequent part of this Introduction, but the fact itself will here be in some measure assumed. A careful examination will in the mean time render it evident that the amount of original matter contained in the second gospel is less than one-twelfth of the whole, and that all the rest of it may be found in the two gospels above mentioned. Owing to its omitting large sections of those books, as well as the greater part of John's gospel, which they also omit, it is remarkable for its brevity, being shorter by nearly one-third than the average of the three others.* Its limits exactly correspond to those assigned by Peter in Acts i. 21, 22, as requisite for the attendance of an apostle on the ministry of Christ, which it concisely describes, beginning with the mission of John the Baptist, and ending with the ascension. Its principal object seems to have been to trace, in a rapid but impressive manner, the origin and progress of the gospel dispensation; in order to show that the apostles were its only legitimate ambassadors, and thereby to prevent as far as possible its contamination with false doctrines, and corrupt practices, more especially those of Jewish or Judaizing teachers, who, usurping an authority to which they had no claim, were from the commencement its most active and dangerous adversaries. Postponing therefore to another place the complete proof that the second gospel was designed to abridge and harmonize those of Matthew and Luke, it will now be shown that, although for the most part dependent on them for its materials, it is often more regular in its arrangement, more precise in its language, more graphic in its descriptions, and more copious in its details, as likewise that it was written under the direction of an eye-witness, and that eye-witness the apostle Peter. A due regard to brevity, however, demands that only a few remarks under each of these heads should here be presented, since a full illustration of them might fill a volume.

That the middle portions of the gospels both of Matthew, and Luke, are irregular in point of time will hereafter be demonstrated, when some explanation of the fact will also be offered. Thus, between Matthew ix. 1, the return of Christ from his first excursion to the Gadarene coast, and v. 18, his departure to visit the dying daughter of Jairus, the evangelist interposes a section including the cure of the paralytic man at the apostles' house in Capernaum, the vocation of Matthew, the entertainment given by him to Christ, and Christ's defence of himself and his disciples for eating and drinking with publicans and sinners, &c. The incorrectness of this arrangement in a chronological point of view is obvious; for the vocation of Matthew is thus placed after his election, and, although the visit to the Gadarene coast occurred immediately after the series of discourses commencing with the Parable of the Sower, it is here inserted long before it. But these, and many other irregularities are rectified by the second gospel. So, Luke inserts the acknowledgment of Christ by Peter, his transfiguration on Mount Hermon, and final departure from Capernaum, &c., Luke ix. 18—62, before his cure of the blind and dumb demoniac, and his subsequent reproof of the scribes and Pharisees for attributing this and similar miracles to Baalzebub, xi. 14—54; whilst it is evident that the latter circumstances took place on the same day as the election of the twelve apostles, and the former not till long afterwards. Here, also, the disturbed arrangement is corrected by the gospel which bears the name of Mark. Among the minor instances which evince the superior accuracy of this gospel in reference to time, and order, may be mentioned two which relate to Christ's last visit to Jerusalem. On Sunday, the 10th of the Jewish month Nisan, he entered that city in humble triumph, and the impression produced by the statements of Matthew and Luke is, that on the same day he expelled the traders from the outer court of the temple; but the second gospel

* In proof of these and other similar statements, see the Numerical Summary, at page 359.

proves that this happened on the following day. In like manner, the withering of the barren fig-tree seems, according to Matthew's account, to have been noticed by the disciples on the day of its malediction; but the second evangelist shows that it was not observed till the next day. These and similar passages strongly imply that, when writing his gospel, he had before him the two preceding ones; and that, whilst he added little, and omitted much, he was both able and willing to rectify their inaccuracies. Hence also, as well as from other indications about to be detailed, it may with confidence be inferred that, although his gospel was in a certain sense subordinate to those of Matthew, and Luke, its composition was superintended by an eye-witness, perfectly conversant with the events which he records, and deeply interested in them. Nothing more needs be said to prove the value and usefulness of such a narrative.*

Of the personal familiarity displayed in this gospel with the principal occurrences in the ministry of Christ, leading to superior precision of style, and vivacity of description, the following are additional specimens, commencing with several statements respecting the looks and emotions of Christ, which none but an observer could have reported. Thus when, on restoring a man's withered hand in the synagogue at Capernaum, he expostulated with the scribes, and Pharisees, who objected to his healing on the sabbath-day, Luke merely remarks that Christ—"looked round upon them all;"—but the second evangelist says more fully, that—"he looked round upon them *with anger*, being grieved at the hardness of their hearts."—In like manner, when first acknowledging his disciples as his relatives, the same evangelist alone mentions that Christ looked round on the multitude seated about him; that, when he was a second time rejected by his townsmen at Nazareth,—“he wondered at their unbelief;”—and that, when the Pharisees at Dalmanutha demanded from him a sign from heaven,—“he inwardly groaned.”—When on his first special prediction of his death and resurrection, Peter expressed repugnance to the intimation, the same evangelist alone says that Jesus—"looked round on his disciples, and rebuked Peter."—When a young ruler inquired of Christ the way of salvation, this evangelist alone states that—"Jesus looking on him loved him;"—and that, when the ruler retired in sorrow, being displeased with the reply which he had received,—“Jesus looked around on his disciples,”—and made a remark concerning the difficulty of converting the rich. He also alone adds,—“They were astonished at his words; whereupon Jesus again said to them, Children, how difficult it is for those *who put their trust in riches* to enter into the kingdom of God.”—A necessary and desirable explanation. On two occasions of miraculous interposition, the actual words used by Christ, in the Syro-Chaldaic language of the country, are exclusively given by the second evangelist; probably for the purpose of showing that the terms were simple and ordinary, and not, as some of his enemies pretended, mysterious and magical. Thus, when restoring to life the deceased daughter of Jairus, Luke describes him merely as saying,—“Girl, arise;”—but the second evangelist more precisely, as—“*Talitha Kumi*, which is when translated, Girl, I say to thee arise.”—The other instance is peculiar to this evangelist, and related in the graphic and characteristic style of an eye-witness. Mark vii. 32. “And they brought to him a deaf man with an impediment in his speech, and besought him to lay his hand on him. 33. So, taking him apart from the multitude, he put his fingers into his ears, and, after spitting, touched his tongue with the spittle. 34. “Then, looking up to heaven, he sighed, and said to him *Ephphatha*, that is, Be opened. 35. And immediately his ears were opened, and the band of his tongue was loosed, and he spoke correctly, &c.”—The same evangelist likewise introduces several proper names or appellations not found in the other gospels. He calls the apostle Matthew, Levi the son of Alphæus; states that Christ gave to James, and John, the sons of Zebediah, the surname of Boanerges, that is, Sons of thunder; mentions their mother under the name of Salome, and James the Lord's brother as James the less, no doubt to distinguish him from the former James. Among the countries whence multitudes flocked to Christ he alone names Idumæa; describes him and his apostles as proceeding by boat, on a certain occasion, to the coast of Dalmanutha; and relates their meeting, when on their way from Jericho to Jerusalem, with blind Bartimæus the son of Timæus, who was sitting by

* Matt. xxi. 10—20; Mark xi. 11—20; Luke xix. 41—46.

the roadside begging. He also alone notices that Simon the Cyrenian, who on the passage of Christ to the place of crucifixion assisted in carrying his cross, was the father of Alexander, and Rufus, probably well-known Christians in the apostolical age.*

Many other proofs might be given that the second gospel, although not strictly original, was written under the direction of an original observer, who at once confirmed and improved the reports of his predecessors. This observer, whoever he was, shows himself to have been well acquainted with the lake of Gennesareth, the surrounding country, and the first employment of several of the apostles as fishermen. The second evangelist alone intimates that Peter, Andrew, James, and John, who were partners in trade, occupied in common a house in Capernaum, where during his residence in Galilee their master often abode; and that the two latter were attended by hired servants, implying that their condition in life, although humble, was not indigent. Hence, at an early period of his ministry, Christ desired them to provide him a boat, to which he occasionally resorted while teaching, in order to avoid the pressure of the multitude assembled on the shore of the lake. This evangelist alone records the parable of the spontaneous growth of corn, delivered on one of these occasions, a parable highly instructive and encouraging to all who are engaged in preaching the gospel. He describes more minutely than the other evangelists Christ's first visit to the Gadarene coast, and suppression of a storm on the lake, including his memorable command to the winds and waves,—“Peace, be still;”—and alone states the number of the swine,—about two thousand,—into whom the legion of demons was allowed to enter. He alone mentions that, on their first mission, the apostles were sent forth by pairs, and cured many demoniacs and others, anointing the sick with oil. He alone explains that Christ directed them to retire with him to a desert place for refreshment, on account of their great fatigue and exhaustion when they returned from this mission; and that, at the first miraculous distribution of food which soon after ensued, the multitude were directed to lie down *on the green grass*, by hundreds, and by fifties; that is, apparently, in fifty companies, each containing a hundred persons; also, that the disciples were less impressed by this stupendous miracle, than by the subsequent one of Christ's walking to them on the water. He alone relates in a brief but graphic manner the cure of a blind man at Bethsaida, accompanied with very peculiar circumstances, intended perhaps to restrain the admiration of the people, at a time when it might have been productive of inconvenient, or dangerous consequences. He alone intimates that, on Christ's return to the multitude after his transfiguration, they were amazed at his appearance; owing probably, as in the case of Moses, to his countenance still retaining some rays of the glory with which he had recently been invested. He describes more copiously than the other evangelists the cure of the epileptic demoniac near Cæsarea-Philippi; and the solemn admonition given soon afterwards by Christ to his apostles, to cultivate religious consistency, and mutual affection. He alone mentions the dismay of the apostles on their final return with their master to Judæa, and advance towards Jerusalem; relates more circumstantially the anointing of Christ during the supper at Bethany with a costly perfume, including the ungracious remark of Judas Iscariot, that the ointment might have been sold for more than three hundred denarii, to supply alms for the poor. He alone states that the sublime prediction of Christ on the Mount of Olives was elicited by a question from the four apostles formerly associated in trade, Peter, Andrew, James, and John. He alone records one of the charges made by the false-witnesses against Christ during his trial before the Sanhedrim; as likewise, that his crucifixion took place at the third hour of the day, or about nine in the morning. He alone states that, towards the end of the awful scene, the centurion on duty stood opposite to him, as if to observe his demeanour, and was astonished at the loud cry which he uttered immediately before he expired; also that, previously to granting to Joseph of Arimathæa the body of Christ, Pilate was careful to ascertain the reality of his death. He alone mentions that, as soon as the sabbath was past, the female disciples purchased additional spices and ointments, with a view to embalm the body the next morning, and were anxious to

* Mark ii. 13, 14; iii. 1—5, 13—17, 31—35; v. 35—43; vi. 1—6; vii. 32—37; viii. 10, 31—33; x. 17—27, 46; xv. 21, 40, 41; xvi. 1; Luke vi. 6—10; Romans xvi. 13.

know how they should get the stone cover removed from the entrance to the tomb. He strongly notices the sorrowful unbelief of the apostles in the various reports made to them of Christ's resurrection; and gives a full and peculiar account of their final mission, and universal ministry, more especially among the people of Israel, accompanied with miraculous powers, by which its divine origin was permanently and incontrovertibly demonstrated.*

If it has been satisfactorily shown by internal evidence that the second gospel was written by Mark, under the superintendence of one who had been an eye-witness of the facts related, it will not be very difficult to prove that this superintendent was the apostle Peter, who, it need not be said, was admirably adapted for such an office. As in the case of Matthew, and John, the personal influence produced on the narrative by this apostle is discovered by certain characteristic marks, and by a natural manifestation of Christian candour and humility; in consequence of which, circumstances favourable to Peter are often omitted, or slightly mentioned, while those of an opposite description are either revealed, or more strongly noticed. Had Mark, or any other favourite disciple been the sole historian, and left to his own choice, a course the very reverse of this would doubtless have been pursued, and the few traces of such a course which are actually to be found in this gospel may be thus explained. For example, Mark alone describes the cure of a blind man at Bethsaida which conferred honour on Peter's native place, but omits the severe denunciations pronounced by Christ against the same town, in conjunction with Chorazin, and Capernaum, on account of their impenitence and unbelief. He alone states that Peter led the other disciples when they went forth in quest of Christ, who for the purpose of private devotion had retired one morning from the apostles' house to a desert place. He passes over the circumstance, that at the transfiguration of Christ, Peter, as well as James, and John, was overcome with sleep. He omits certain questions proposed to Christ by Peter, and not very creditable to his spiritual discernment, concerning the law of defilement, how often an offending brother should be forgiven, &c.; as likewise the words in which he opposed Christ's first intimation respecting his approaching sufferings and death. He further omits Christ's first prediction that Peter would thrice deny him before the following morning, four of Peter's denials which were not of a personal nature, and the penetrating glance of Christ which brought him to reflection, and penitence. The general tenour of this gospel is, however, of an opposite character, and implies that, with a view to avoid the risk of undue commendation, the pen of the evangelist was controlled by that of the apostle. The following circumstances, tending more or less to the credit of Peter, are accordingly left unnoticed; namely, his original conversion when he first received from Christ the appellation of Cephas, or Rock;—his second vocation together with Andrew, James, and John, followed by the first miraculous draught of fishes;—his attempt to walk on the lake of Gennesareth to meet Christ, and profession of stedfast attachment to his master when many of the other disciples abandoned him;—Christ's gracious benediction of Peter on his openly acknowledging him to be the Son of God; and his provision of tribute-money for Peter, as well as for himself, by miraculous agency.—Christ's mission of Peter, and John, to prepare the last paschal supper; and his interesting conversation with Peter, when instructing him and the other apostles on that occasion in humility by washing their feet;—the early visit of Peter and John to the tomb of Christ, and subsequent visit of Peter alone;—the private interview granted him by Christ on the day of his resurrection;—and the fishing excursion afterwards conducted by Peter on the lake of Gennesareth, followed by the second miraculous draught of fishes, and an important conversation with Christ, who therein predicted Peter's ultimate martyrdom by crucifixion. With the exceptions previously mentioned, the facts connected with Peter's denials of Christ are, on the contrary, more fully and exactly stated by this evangelist than by the others, including the distinction between the two cock-crowings, which he alone notices, and which is essential to a correct understanding of the subject. The penitence of Peter, which immediately followed, is

* Mark i. 16—20, 29; iii. 7—12; iv. 26—29, 35—41; v. 1—13; vi. 12, 13, 30—40, 48—52; viii. 22—26; ix. 14—27, 43—50; x. 32—34; xiii. 1—6; xiv. 3—9, 55—59; xv. 25, 37—39, 42—45; xvi. 1—4, 9—20.

at the same time very slightly noticed;—"Reflecting on it he wept;"—whereas Matthew and Luke say,—*"He went out and wept bitterly."**

Although in point of evangelical knowledge and official authority all the apostles were equal, Peter, and the two sons of Zebediah, were, on account of their superior zeal, activity, or intelligence, distinguished above the rest by Christ himself; and, on three remarkable occasions, namely, the revival of Jairus's daughter, the transfiguration of Christ on Mount Hermon, and his agony in the garden of Gethsemane, these alone were permitted to accompany him, when the others were excluded. The graphic manner in which the several occurrences are described by the second evangelist implies that he derived his information from one or more of the select three; a conclusion which perfectly harmonizes with the view here taken, that he wrote under the superintendence of Peter, and is confirmed by the following minute coincidence between the narrative and the fact. When Christ, attended by Peter, James, and John, returned from the scene of the transfiguration, the nine other apostles, who had been left behind in one of the villages near Cæsarea-Philippi, inquired of him why they had failed in their attempt to cure an epileptic demoniac. According to the statement common to Matthew and Mark, Christ informed them that cases of this kind could not be cured without the aid of prayer and fasting. Unwilling, however, to conceal a defect of faith in which he had himself participated, Matthew, one of the nine defeated apostles, honestly acknowledges another cause assigned by Christ for their failure,—*"because of your unbelief"*;—while Mark, writing under the direction of Peter, one of the favoured three who were not concerned in the transaction, omits this explanation. Peter no doubt recollected that he, and the two sons of Zebediah, elated by the distinctions conferred on them, had at the time affected an undue superiority over their brethren, inquiring which of them was the greatest, and requesting that the highest places in the kingdom of heaven might be allotted to themselves, and therefore felt a natural and generous reluctance to expose the infirmity of his brethren. Several other coincidences of a similar kind are deserving of notice; and, although perhaps separately inconsiderable, may yet contribute, on the principle of accumulation, to strengthen the general argument here maintained. When the apostles were about to go forth on their first mission, Christ directed them not to make any provision for the journey, to be content with food and clothing of the plainest description, and, amongst other points, *to wear sandals*, and not shoes. It is interesting to find these orders strictly observed by Peter several years afterwards, when he had become a man of dignity and influence, and by thousands of Christians at Jerusalem was regarded with the highest reverence and affection. This appears incidentally, on the occasion of his being supernaturally delivered from the prison wherein he had been immured by order of Herod Agrippa; when he received from his guardian angel the command,—*"Gird thyself, and bind on thy sandals."*—Acts xii. 7, 8. The only other place in the New Testament where the word occurs is the passage in Mark's gospel, vi. 7—9, containing the above-mentioned directions of Christ, and the natural conclusion is, that it was there inserted at the suggestion of the apostle.—The honourable appellation of Cephas, or Peter, was given by Christ to Simon the son of Jonah at the time of his original conversion, to intimate that he would be in an eminent sense individually, what all the apostles were collectively, the rock, or foundation on which the Christian Church would be built; or, in other words, the teacher appointed by Christ *to open the door of faith* both to Jews, and Gentiles, the two branches whereof the Church universal was at that time composed. The word *θυρωρός*, corresponding to *janitor*, as expressive of this office, is found in only one place of the New Testament, namely in Mark xiii. 34, and leads to the same conclusion as in the former case.—When, on returning to the three chosen apostles from his first private prayer in the garden of Gethsemane, Christ reproved them for yielding to sleep on so awful an occasion, Matthew represents him as saying to them generally,

* Matt. xi. 20—24; xiv. 25—31; xv. 15, 16; xvi. 13—19, 22; xvii. 24—27; xviii. 21, 22; xxvi. 75; Mark i. 35—38; viii. 22—26; xiv. 29—31, 37, 66—72; Luke v. 1—11; ix. 28—33; x. 13—15; xii. 41—48; xxii. 7, 8, 31—34, 58, 61, 62; xxiv. 12, 33, 34; John i. 40—42; vi. 66—69; xiii. 1—11, 36—38; xviii. 15—17, 25—27; xx. 1—10; xxi. 1—23; 1 Corinth. xv. 3—5; 2 Peter i. 12—18.

Matt. xxvi. 40, "Were *ye* thus unable to watch with me a single hour?"—but Mark, as addressing Peter personally, and in a very pointed manner, Mark xiv. 37, "*Simon, art thou sleeping? Couldst not thou watch a single hour?*"—Lastly, when the angels at the tomb of Christ directed the Galilean women to make known his resurrection, their words according to Matthew were, Matt. xxviii. 7, "Go quickly, and tell his disciples that he is risen from the dead. And behold, he is going before you to Galilee, where ye will see him. Behold, I have told you."—But, according to Mark, as if to relieve the sorrowful mind of Peter who had so recently and repeatedly denied that he was a disciple of Christ,—Mark xvi. 7, "Go, and tell his disciples, *and Peter*, that he is going before you to Galilee, where ye will see him, as he told you."—These minute yet striking peculiarities of the second gospel strongly concur with all the others previously noticed to show that this gospel was compiled by Mark, but that its composition was superintended, and therefore sanctioned, by the apostle Peter.*

ON THE ORDER OF SUCCESSION OF THE FOUR GOSPELS, OR THE TIMES OF THEIR FIRST PUBLICATION.

When, and by whom, the several books composing the New Testament were first collected and arranged in the form wherein they now appear, is utterly unknown. They were evidently written at different times and places, and separately addressed to particular churches, or individual Christians, as the Holy Spirit prompted, and as circumstances demanded; but, at the end of the apostolical age, when the last of these books had been delivered, it is probable that a volume comprising the whole of them, in their original language, and in their present order, was prepared by the direction of some large and influential church; and, having been generally approved, was soon afterwards adopted, with few exceptions, by all other churches throughout the world. A slight inspection of the New Testament will suffice to show that the arrangement then made was not strictly chronological, but to a considerable extent methodical, the sacred books being disposed in four successive classes, or sections; namely, the Four Gospels, with the Acts of the Apostles,—the Epistles of Paul,—those of the other apostles,—and the Revelation of John. A similar remark applies to the individual books, which are not more accurately arranged in the order of time than the sections to which they belong. Thus, the Book of the Acts, which was written later than most if not all of the Pauline epistles, is prefixed to the whole of them; and, among these epistles, the first to Timothy, as well as those to the Galatians, Thessalonians, and Corinthians, although composed earlier than that to the Romans, are inserted after it. The precedence given to this latter epistle may reasonably be ascribed to its high value as a theological treatise; and partly, perhaps, to the importance of the great metropolis containing the church to which it was addressed. In like manner, the order assigned to the four gospels in the New Testament affords no proof that such was the order of their original publication, although this mistake seems to have been committed by some of the early fathers, and repeated by several of their successors. The gospel of Matthew might very justly be placed first, on account of its having been addressed to Jewish Christians, and composed by an apostle distantly related to Christ himself; the gospel of John last, because it was written later than the rest, and is evidently supplemental to them all. The gospel of Mark, having been superintended by so eminent an apostle as Peter, and much resembling that of Matthew in an abridged form, would naturally be inserted next to it, and thus Luke would necessarily occupy the third place among the evangelists, merely because that was the only remaining one.

The reports of the primitive fathers concerning the successive publication of the four gospels are found on examination to be of little value; and, indeed, the very fact of their total silence respecting the original collection and arrangement of the books of the New Testament, plainly shows how small an amount of

* Matt. x. 9, 10; xvi. 13—19; xvii. 1—9, 14—21; xviii. 1—5; xx. 20—28; xxvi. 36—38; Mark v. 22—43; ix. 2—10, 14—29, 33—40; x. 35—45; xiv. 32—34; Luke viii. 40—56; ix. 1—3, 28—36; xxii. 35, 39, 40; John i. 40—42; xx. 21—23; Acts xv. 7—11; Galat. ii. 6—10; Ephes. ii. 19—22.

authentic information on this, and other similar points came into their possession; the first race of Christians having apparently been more occupied in learning and practising their religion, than in recording its literature. The earliest writer on the subject was Irenæus, who could scarcely have come to its consideration before the middle of the second century, and whose extraordinary weakness of judgment in matters of this kind has already been sufficiently demonstrated. Neither he nor his successors refer to any special authority in support of their assertions; and, in general, the latter do little more than repeat each other's statements, with more or less of amplification or conjecture. A few passages from their writings, as quoted in the great work of Dr. Lardner, will here be reproduced, to show that this censure is not without foundation.—“Matthew,”—says Irenæus,—“among the Jews wrote a gospel in their own language, while Peter and Paul “were preaching the gospel at Rome, and founding [or establishing] the church there. And, after their “exit, [that is, death or departure,] Mark also, the disciple and interpreter of Peter, delivered to us in “writing the things which had been preached by Peter. And Luke, the companion of Paul, put down in a “book the gospel preached by him. Afterwards John, the disciple of the Lord, who leaned upon his breast, “likewise published a gospel, whilst he dwelt at Ephesus in Asia.”—Eusebius states that Clement of Alexandria has in his Institutions,—“a tradition concerning the order of the gospels, which he had received from “presbyters of more ancient times, and which is to this purpose. He says that the gospels containing the “genealogies were first written; that the occasion of writing the gospel according to Mark was this. Peter “having publicly preached the word at Rome, and having spoken the gospel by the Spirit, many who were “there intreated Mark to write the things that had been spoken, he having long accompanied him, [Peter,] “and retaining what he had said; and that, when he had composed the gospel, he delivered it to them who “had asked it of him, which when Peter knew, he neither forbad it, nor encouraged it. And that last of all “John, observing that in the other gospels those things were related that concerned the body [of Christ,] “and being persuaded by his friends, and also moved by the Spirit of God, wrote a spiritual gospel.”—In another part of the Institutions, the manner in which the gospel of Mark when finished was received by Peter is thus very differently related.—“It is said that, when the apostle knew what had been done, the “Spirit having revealed it to him, he was pleased with the zeal of the men, and authorized that writing “[or scripture] to be read in the churches. Clement gives this account in the sixth book of his Institutions, “and herein agrees with him Papias, bishop of Hierapolis.”—Origen affirms—“that, according to the “tradition received by him, the first gospel was written by Matthew, once a publican, afterwards a disciple “of Jesus Christ, who delivered it to the Jewish believers, composed in the Hebrew language.”—And in other places he says,—“that Matthew wrote for the Hebrews. . . . The second gospel is that according to “Mark, who wrote it as Peter dictated it to him, who therefore calls him his son in his catholic epistle.”—The statement of Eusebius is,—“Matthew, having first preached to the Hebrews, when he was about to go “to other people, delivered to them in their own language the gospel according to him, by that writing “supplying the want of his presence with those whom he was then leaving.”—That of Jerome,—“Matthew, “called also Levi, of a publican made an apostle, first of all wrote a gospel in Judæa, in the Hebrew “language, and in Hebrew letters, for the sake of those of the circumcision who believed.”—This account is evidently copied from Origen, and the following one from Clement, as quoted by Eusebius.—“Mark, the “disciple and interpreter of Peter, at the desire of the brethren at Rome, wrote a short gospel, according to “what he had heard related by Peter; which when Peter knew, he approved of it, and authorized it to “be read in the churches.”—Finally, Theodore of Mopsuestia, collecting the reports of preceding writers, represents the gospels of Matthew, Mark, and Luke, to have been published about the same time, previously to that of John, and after the general removal of the apostles from Palestine, where they had long remained, to various remote countries, Peter proceeding to Rome, John to Ephesus, and the others elsewhere.*

* Lardner's *Credibility of the Gospel History*, vol. ii. pp. 210—212; vol. vi. pp. 35—37, 49—51, 84—90. See also this Introduction, pp. vii—xiii.

The foregoing extracts afford a fair specimen of the scanty and doubtful information given by the early fathers respecting the times when the four gospels were first published. Some of their statements are apparently derived from genuine tradition, and entitled to credit; but many of them are contradicted either by each other, or by well-known facts. Thus, according to Irenæus and others, the gospel of Luke was written after that of Mark; but, according to Clement of Alexandria, the gospels containing the genealogies of Christ were written first, that is, the gospels of Matthew, and Luke. It is stated by Irenæus that the gospel of Mark was composed after the martyrdom of Peter and Paul at Rome; but by Clement and others, that it was approved by Peter, and consequently published during his lifetime. On this subject Clement, as quoted by Eusebius, is at variance with himself; for in one passage of his works he declares that, when this gospel was first presented to Peter, he neither forbade it, nor encouraged it; and in another passage, that he approved of it, and authorized it to be read in the churches. Clement also repeats the absurd legend, most probably borrowed from Papias, that Mark's gospel having been written without Peter's knowledge, its existence was made known to him by the Holy Spirit; a most superfluous, and even impossible revelation, since the composition of this gospel was, as has been proved, not only known, but also actively superintended by that apostle.

An objection might reasonably be made to the report of Irenæus that Matthew wrote his gospel,—“while Peter and Paul were preaching at Rome, and *founding* (θεμελιούντων) the church there,”—an expression to which he seems partial, since he repeats it more than once; for, as it appears from the Epistle to the Romans that the church in that city was planted many years before by private Christians, and attained a high degree of prosperity without the personal aid of any of the apostles, it could not, in the ordinary sense of the term, have been *founded* during the Neronian persecution. Nevertheless, as the verb θεμελιόω is sometimes used in the sense of establishing or confirming what already exists, such may possibly be its meaning here; and therefore this objection, although deserving of attention, is not urged as insuperable. The ensuing statement of Irenæus that,—“after their death, [that is, the death of Peter, and Paul, μετὰ δὲ τὴν *τούτων* ἔξοδον,] Mark also, the disciple and interpreter of Peter, delivered to us in writing the things which had been preached by Peter,”—is evidently conjectural, as appears even from the expression—“*delivered to us*,”—and was probably founded on the intimation of Peter in his second Epistle, i. 15.—“Moreover, I will endeavour that after my decease, [μετὰ τὴν ἐμὴν ἔξοδον,] ye may be able to keep these things always in remembrance,”—coupled with his reference to Mark, in 1 Peter v. 13. An attempt has been made by Lardner and others to obviate the palpable contradiction involved in this passage, by translating ἔξοδον departure, namely, from Rome; but this is a mere subterfuge, since the only meeting of the two apostles in that metropolis recorded in ecclesiastical history was at the time of their death, and such also is manifestly the meaning of the term ἔξοδος in similar cases, both in 2 Peter i. 15, in Luke ix. 31, and in various secular writings. Some other mistakes of the early fathers respecting the evangelists may here be noticed, in confirmation of the opinion which has been repeatedly expressed; namely, that in many instances the reports of these fathers are founded, not on genuine tradition transmitted from the primitive Christians, but on their own private judgment, which was far from being infallible. Thus Irenæus, Tertullian, and perhaps other fathers, over-straining the principle of apostolical authority, which could not gain additional respect from such exaggeration, ascribe Luke's gospel exclusively to the instructions of Paul, and almost all of them represent the gospel of Mark as entirely derived from the discourses of Peter, or even as dictated by that apostle. Whereas it can be plainly shown that Mark compiled the greater part of his narrative from the gospels of Matthew, and Luke, which had been previously published; and that Luke collected his materials from the apostles generally, Paul of course included, and perhaps also from other eminent Christians who had witnessed, or participated in the scenes which he describes. Another serious error, apparently of similar origin, that is, arising from an injudicious zeal for apostolical authority, relates to the order observed in Mark's gospel, which Papias, and Jerome, the earliest and latest of these fathers, affirm does not correspond to that of time. And yet, on close examination, this gospel, like that of John, is found to be, with few and slight exceptions, perfectly regular in that respect; while the gospels of Matthew, and Luke, to which

the fathers make no such objection, deviate to a great extent from the order of time, not of course through ignorance, or negligence, but for reasons of which a satisfactory explanation may be given.

In conclusion, after a careful investigation of the reports made by the early fathers respecting the gospels, and their authors, the following seem to be the principal results which, not being at variance with internal evidence, are entitled to acceptance.

1. The canonical gospels, four in number, present the testimony of eye-witnesses concerning the personal ministry of Christ, and were composed under the guidance of the Holy Spirit. In the majority of ancient manuscripts these books were arranged in the order still adopted.

2. The gospels of Matthew, and John were written by the apostles whose names they bear. Those of Mark, and Luke by John Mark the nephew of Barnabas, and by Luke the beloved physician.

3. The gospels of Matthew, and John are chiefly founded on their own observation. The gospel of Mark was partly derived from the instructions of Peter, and that of Luke from those of Paul, and were composed under the respective superintendence of the two apostles.

4. The gospels which contain the genealogies of Christ; namely, those of Matthew, and Luke, were written earlier than the others.

5. The gospel of Matthew was written at rather a late period; when the author, and most of the other original apostles, were about to leave Palestine, where they had long resided, and to transfer their ministry to other countries.

6. The gospel of John was written last of the four, and after the apostle had inspected and approved the three other gospels, previously published.

The relative times wherein the four gospels were published, and consequently their literary relation to each other, having been, as has been shown, imperfectly reported by the early fathers, an attempt will now be made to supply the deficiency by internal evidence; and the result will, it may be stated beforehand, deviate no further from the order commonly assigned to the evangelists, than by giving the first place to Luke.

The process to be employed for this purpose will consist of three parts; namely, a review of the circumstances under which the gospels were first published, a collation to some extent of their contents, and a critical examination of certain passages in them, which seem to afford special indications on the subject.

REVIEW OF THE CIRCUMSTANCES UNDER WHICH THE GOSPELS WERE FIRST PUBLISHED.

It has been already remarked, as an example of that wise economy of power which distinguishes all the divine operations, that the several books of the New Testament were not supplied as abstract and unconnected treatises, but, although ultimately designed for universal instruction, were in the first instance addressed to particular churches, or church officers, and adapted to their immediate condition and requirements. It has also been remarked that all the churches which existed during the apostolic age were exclusively either Jewish, or Gentile; but, with the occasional exception of individual members, were never mixed. The earliest of these churches were of course Jewish, some of them having been formed under the ministry of Christ himself, but many more after his ascension; so that within a few subsequent years they abounded not only in Judæa, and Galilee, but also in Samaria, Phœnicia, and the neighbouring regions. The first Gentile church was that formed, apparently towards the end of Caligula's reign, about A.D. 40, at Antioch in Syria, where the Greek language prevailed, and the disciples first received the honourable appellation of Christians. During the ensuing ten or twelve years, under the reign of Claudius, many other Gentile churches were planted by the apostle Paul, and his associates, first in Asia Minor, and afterwards in Macedonia, and Greece.*

* Matt. xviii. 15—17; John xxi. 15—17; Acts i. 8, 15; ii. 41; iv. 4; vi. 7; ix. 1, 2, 10—14, 31; xi. 19—30; xv. 1—3; xxi. 20; xxvi. 9—12; 1 Corinth. xv. 6.

Should it now be asked to which of these two classes of churches apostolical scriptures were most likely to be first addressed, the answer must evidently be,—to Gentile churches, or their functionaries. Such was undoubtedly the case with regard to the epistles; and that a similar conclusion is applicable to the gospels the following reasons may serve to show. In the first place, documents of this kind were much more required by Gentile than by Jewish Christians. Many of the latter, especially those residing in their own land, or its vicinity, had probably seen and heard Christ himself, and for many years enjoyed the personal ministry of all the original apostles; who, whether from natural predilection, or supposed duty, confined their labours for a long period to their own countrymen, and were very slow in extending them to Gentiles. Thus, although Cornelius was a pious and excellent man, living in Palestine, and what is termed a proselyte of the gate, a special vision was required to induce Peter to go and preach the gospel to him and his friends. Thus also, at the council held in Jerusalem, probably about A. D. 48, on the question whether it was necessary that Gentile Christians should be circumcised, and keep the law of Moses, a correct decision was after much discussion attained. And yet, on that very occasion, Peter, and John, and James the Lord's brother, although principal pillars of the mother church, made a formal compact that they should minister to Jews alone, and Paul and Barnabas to Gentiles. Besides the advantages already mentioned, the members of Jewish churches possessed from their infancy that of sound religious instruction, and were familiar with the ecclesiastical arrangements of the synagogue, which ultimately became a model for all Christian societies throughout the world. They had likewise in their hands the Scriptures of the Old Testament, which properly applied were able to make them wise unto salvation; and of which, for the purpose of confirming or illustrating the truths of the gospel, the apostles made much use both in their discourses, and in their writings. With all these privileges, including that of hearing daily reports of the words and actions of Christ from those who were his chosen witnesses and ambassadors, Jewish Christians, not being in general a literary people, but more desirous of signs than of wisdom, were not likely for a long time to require a written gospel; which, when at length supplied, was rather designed for foreign Jews inhabiting the remote provinces of Upper Asia, than for those living in their native land, or the adjacent provinces. And such precisely is the character of the only Jewish gospel ever published, the gospel by Matthew.*

The case of the Gentile Christians, especially those of Asia Minor, Macedonia, and Greece, was just the reverse of this. For a considerable period Paul was the only apostle who laboured among them; and, with some exceptions, even he rarely remained long with any particular church; but, with almost superhuman energy, was continually travelling about, planting new churches, or strengthening those already formed. These churches were, therefore, in a great measure left to the superintendence of pastors and elders chosen from among themselves; and who, unless supernaturally endowed with spiritual gifts, were not always highly qualified for the offices of teaching and exhortation. Many of them, also, had before their conversion to Christianity been semi-proselytes to Judaism, and too often retained an unhappy partiality for the erroneous doctrines and practices of their former masters, as well as for the services of the synagogue. The Greeks, moreover, were an intellectual and inquisitive race, who sought after wisdom, and delighted in mental culture; and, although furnished with the Scriptures of the Old Testament, most probably in the Septuagint Version, were naturally desirous to possess similar records of the life of Christ, both as a permanent source of religious instruction, and as a powerful aid to public and private devotion. They were, no doubt, very generally imbued with the same rational curiosity as those Greeks who had formerly at Jerusalem applied to the apostle Philip, saying,—"Sir, we wish to see Jesus;"—and it is therefore by no means surprising that, in the absence of better documents, they gave a favourable reception to several imperfect treatises, composed by well-meaning but ill-qualified persons, and thereby rendered necessary at a comparatively early period, the production of a genuine narrative, fully adapted to satisfy their spiritual necessities.†

* Acts ii. 6—11; x. xi. 1—18; xv. 1—31; Galat. ii.

† John xii. 20—24; Romans xv. 14—28; 1 Corinth. i. 17—25; ii. xv. 7—10; 2 Corinth. xi. 18—33.

Should it again be inquired who was the most likely person to be employed, under the guidance of the Holy Spirit, in writing this early narrative, the choice must lie among the authors of the four canonical gospels, two of which were composed by the apostles Matthew, and John, and the other two by the apostolical disciples Mark, and Luke. But the gospel of Matthew was neither suited nor addressed to those Gentile churches with whom the demand for written documents originated, and that of John is universally allowed to have been the latest published. Besides which, these apostles were fully occupied in the discharge of their laborious pastoral duties; and, having been drawn from the humbler ranks of life, were scarcely capable of literary service until their faculties had been improved by culture and practice. This view is entirely in accordance with the testimony of the early fathers. Thus Eusebius says;—"Those admirable and truly "divine men, the apostles of Christ, neither knew, nor attempted to deliver the doctrine of their master, with "the artifice and eloquence of words. . . . Nor were they greatly concerned about the writing of books, "being engaged in a more excellent ministry which is above all human power; insomuch that Paul, the "most able of all in the furniture both of words, and thoughts, has left nothing in writing besides a few "epistles. . . . Nor were the rest of our Saviour's followers unacquainted with these things, as the "seventy disciples, and many others besides the twelve apostles; nevertheless, of all the disciples of our "Lord, Matthew and John only have left us any memoirs, who too, as we have been informed, were compelled to write by a kind of necessity."—And again,—“Peter, out of abundance of modesty, thought not "himself worthy to write a gospel; but Mark, who was his friend and disciple, is said to have recorded "Peter's relations of the acts of Jesus."—In reference to the two remaining evangelists, Mark's gospel, like that of John, is undoubtedly secondary, and supplemental; so that, even on the principle of exclusion, the gospel of Luke must be regarded as the earliest of the four; and the high qualifications of this eminent man for such an office, more especially under the superintendence of the apostle Paul, have already been sufficiently demonstrated. The intimations afforded on the subject by the New Testament are neither numerous, nor direct; yet, as far as they go, fully confirm the conclusion here adopted. Supposing for example as has been previously suggested, that—"the brother whose praise was in the gospel throughout all "the churches,"—mentioned in 2 Corinth. viii. 16—19, was the evangelist Luke, so cordial a welcome given to his narrative by the whole body of the Gentile churches, as well as by their great apostle, pretty clearly implies that his gospel was the first published, and that at the date of the epistle none other was extant; since, if this were not the case, it would be difficult to explain why no allusion is made to any former gospel, and why that of Luke should have produced so powerful a sensation. The same conclusion is more strongly intimated by the well-known preface to this gospel, which may perhaps be translated as follows.—Luke i. 1—4. "Since many have undertaken to compose an account of the facts whereof we are fully assured, 2. "according as they were related to us by those who from the beginning were eye-witnesses and attendants "of the Word, 3. it seemed good to me also, after carefully tracing every thing from the first, to write to "thee in order, most noble Theophilus, 4. that thou mayest know the certainty of the truths wherein thou "hast been instructed."—Every word of this preface proves that the gospel of Luke, placed under the nominal patronage of Theophilus, but in reality addressed to Gentile churches, was the earliest authentic gospel; and that, although not composed by any of the apostles, it was founded on their testimony, and sanctioned by their authority. The total deficiency of such documents at the time is indicated by the numerous attempts of unauthorized persons to supply them; and the remark of Luke, that these persons *had undertaken, or taken in hand* (ἐπεχείρησαν) to compose an account is, as Origen and others have observed, a mild and indirect censure of their performances. The words of Origen are as follows.—“That not four gospels only, but very "many were written, out of which those we have were chosen and delivered to the churches, we may perceive "even from Luke's preface, which is thus:—‘Forasmuch as many have taken in hand to set forth in order a "‘declaration,’ &c.—Luke i. 1. His expression of their—‘taking in hand’—contains a tacit accusation of "those who without the gift of the Holy Spirit took upon them to write gospels; for Matthew, and Mark, and "John, and Luke, did not *take in hand* to write, but, being full of the Holy Ghost, wrote gospels.”—That any of the canonical gospels, supposing them to be extant, was either included in this censure, or left

unnoticed, is utterly incredible; and the necessary inference is, that at that time none of them existed. The readiness of later scriptural writers to speak with respect of their predecessors is well illustrated by the above-mentioned statement of Paul concerning Luke, by that of Peter concerning Paul, and by that of Judas Lebbæus concerning the apostles generally. The only evangelist who on the question of priority can be placed in competition with Luke, is Matthew. But, if Matthew's gospel had been previously published, such a preface as that of Luke could never have been written; for Luke could not have confounded with the many unauthorized persons who had undertaken to write on such a subject, any of those original eye-witnesses and attendants of the Word, from whom he professes to have derived the materials of his history. Still less could he have intimated that his own gospel was requisite to demonstrate to Theophilus, and of course to other Christians in similar circumstances, the certainty of the truths wherein they had been instructed, an intimation which implies that all preceding narratives of this kind were unauthentic, and insufficient; and accordingly, they afterwards fell so completely into oblivion that not a fragment of them now remains.*

COLLATION OF THE FOUR GOSPELS, TO ASCERTAIN THE ORDER OF THEIR PUBLICATION.

Thus far the priority in time of Luke's gospel over those of the other evangelists is supported by external and general evidence; and it will now be shown that the same conclusion results from a close and critical collation of the gospels themselves; but, before commencing it, a few preliminary remarks will be suitable. It is assumed that a fair and rational inquiry of this kind is perfectly admissible, and strictly consistent with the belief that the four gospels, as well as the other historical portions of Scripture, were written under the guidance and superintendence of the Holy Spirit, and consequently possess the sanction of divine authority; but are, at the same time, truly human compositions, produced by the same faculties, and governed by the same motives as act on similar compositions in ordinary cases. It is also assumed that these gospels were published at different times and places, that, as soon as they appeared, they were accepted by all Christians with reverence and gratitude, and that accurate copies of them were in consequence speedily multiplied, translated, and diffused. This statement, so probable in itself, is confirmed by Theodore of Mopsuestia, who says that the gospels of Matthew, Mark, and Luke,—“were soon spread all over the world, and were “received by all the faithful in general with great regard; that, nevertheless, the Christians in “Asia, having brought these gospels to John, earnestly intreated him to write a further account of such “things as were needful to be known, and had been omitted by the rest, with which request he complied.”†—It cannot therefore be doubted that the later evangelists carefully studied the gospels of the earlier ones, with which, as portions of Scripture, it was indeed their duty to be acquainted; and that their own subsequent narratives were materially influenced and modified by those of their predecessors, well aware as they must have been that the same readers would ultimately peruse them all. The contrary opinion has been derived, in common with other errors, from some of the early fathers; who, not content with affirming the general and practical inspiration of the gospels, which cannot be denied, thought to increase their authority by ascribing them to the immediate dictation of the Holy Spirit; a doctrine which, being at variance with facts, as well as with the Scripture itself, cannot be maintained.

Hence it results that the four gospels are fairly open to a critical collation of their contents on ordinary principles, and that it is chiefly by such means that their relative chronology, as well as several other points concerning them, must be determined. The view here taken of them is, that there were two substantive gospels, those of Luke, and Matthew, and two supplemental ones, those of Mark, and John; that Luke's gospel was first written, and addressed to Christian Gentiles; that Matthew's gospel followed next, and was

* Lardner's Works, vol. ii. pp. 502—505; vi. pp. 36, 86; 2 Peter iii. 14—16; Jude vv. 17, 18.

† Lardner's Works, vol. vi. pp. 36, 37.

addressed to Christian Jews; that, in consequence of these evangelists having deviated considerably and in different ways from the order of time, Mark, under the supervision of Peter, afterwards composed a short gospel in the style of a harmony, wherein the principal facts mentioned by his predecessors are arranged in a better order, and frequently with greater fulness and accuracy; and that John's gospel was written last of all, chiefly for the purpose of supplying several valuable although not essential particulars, which he was specially qualified, and perhaps appointed to relate, and which were therefore designedly omitted by the three preceding evangelists, the greater part of whose narratives was, in like manner, omitted by him. The motives of the evangelists in publishing these narratives are sometimes plainly avowed by themselves; as, for example, in Luke i. 1—4, and John xx. 30, 31; xxi. 24, 25. At other times, they may reasonably be inferred from their writings, on which, when thus ascertained, they reflect in return a useful light. They evidently designed to communicate such an account of the life and ministry of Christ as might satisfy the demands of contemporary Christians for authentic records, demonstrate the truth of the gospel, promote conversion and edification, suppress inaccurate reports and erroneous doctrines, and supply a large amount of important information in a condensed and compendious form. The statements of Luke, and John, to which reference is above made, fully confirm this view, and exactly correspond to the characters of the earliest and the latest evangelist; the former intimating that no genuine gospel had appeared previously to his own, the latter that for spiritual and practical purposes sufficient instruction had now been given; but that, had the evangelists been so disposed, their narratives might have been almost indefinitely extended. How far such a procedure would have been desirable may be calculated, by comparing the convenient brevity of the Four Gospels, and the Acts of the Apostles, with the fifty folio volumes of the *Acta Sanctorum*.

The proposed collation of the four gospels with a view to determine their precedency, or the relative times of their publication, will now be made; and, in order that it may be conducted with the greater certainty, to the exclusion of vague and arbitrary decisions, the following principles, or criteria, are here proposed. It will probably be admitted by most persons, without formal argument, that the general indications of an earlier gospel are,

1. Greater historical fulness and completeness of narrative, especially in the more essential parts, namely, the beginning, the middle, and the end.
2. Greater accuracy and regularity in supplying dates, and in tracing the origin, progress, and connexion of events.
3. Full explanations respecting persons, places, and other objects, when first mentioned, as if they were previously unknown to the reader.
4. The insertion of duplicate passages of secondary importance; that is, of passages bearing a strong resemblance to others of greater consequence.
5. The absence of such minute clauses, additional, corrective, or explanatory, as bear the evident aspect of interpolations.

On the other hand, the indications of a later gospel are,

1. Remarkable omissions, particularly, if conjoined with remarkable peculiarities.
2. The abrupt mention, when first named, of persons, places, and other objects, without explanation, as if they were already well known to the reader.
3. The insertion at some length of doctrinal statements, and personal remarks, offered by the evangelist himself.
4. Indirect references to other gospels; also minute clauses, additional, corrective, or explanatory; especially, if the passage wherein they occur is either very similar to the corresponding passage in the other gospels, or defective.
5. Exact combination, in the manner of a harmony, of passages occurring in other gospels.

The application of these criteria to the four gospels will not, of course, be extended to the whole of their contents, but only so far as may be necessary to ascertain their relative claims to precedence.

THE GOSPEL OF JOHN.

The first mentioned indication of a later gospel, namely, remarkable omissions conjoined with remarkable peculiarities, is extremely conspicuous in John's gospel, and might alone be sufficient to prove that it was the last published; since from the Numerical Summary, inserted near the end of this work (p. 359), it appears that its peculiarities amount to more than 92 per cent, and its concordances to less than 8 per cent of the whole. The first of these numbers represents the large proportion of original matter contained in John's gospel, and the second the very limited extent to which his narrative runs parallel to that of the other evangelists. The former comprises the commencement of the ministry of Christ in Galilee, and Judæa, its renewal at Jerusalem after a long interval, its conclusion there after a shorter interval, his important discourses and solemn prayer at the last paschal supper, and one of his principal interviews with his apostles in Galilee after his resurrection. With the exception of some of these peculiarities, and of a short passage connected with Christ's miraculous supply of food to the five thousand, followed by a remarkable address in the synagogue at Capernaum to the multitude recently fed, John omits the whole of the earlier part of the evangelical history, down to the final visit of Christ to Jerusalem. In the subsequent part of his gospel he not unfrequently unites in narration with the other evangelists; but even here a similar conjunction of omissions and peculiarities is observable. Besides many minor deficiencies, he entirely omits the last conflict of Christ with the chief priests, scribes, Pharisees, &c. at Jerusalem, and his special prediction of the destruction of that city, and of the close of the Jewish dispensation; as likewise, what is particularly significant, Christ's final charge to his apostles, and ascension to heaven.

Of the second criterion of later publication,—the abrupt mention of persons, places, &c. when first named,—the following instances occur in John's gospel,—“There was a man sent from God whose name was *John*. The next day John saw *Jesus* coming to him. One of the two who heard John's words, and followed Jesus, was Andrew, the brother of *Simon Peter*. On the third day there was a marriage-feast at Cana in Galilee, and *the mother of Jesus* was there. After this Jesus went down to *Capernaum*. Now a certain man was sick, namely, *Lazarus* of Bethany, the town of *Mary*, and her sister *Martha*. Now there were standing near the cross of Jesus his mother, and his mother's sister Mary the wife of Clopas, and *Mary of Magdala*,”—and lastly,—“*the sons of Zebediah*.”—This brief and familiar reference to persons, and places, shows the conviction of the writer that they were already well known to his readers; and implies the previous publication of one or more of the other gospels, where alone the requisite information is to be found.*

The third indication, that is, doctrinal statements, and personal reflections, occurs more frequently in John's gospel than in any of the others. Thus, in his sublime Introduction, he describes Christ as the Divine Logos, the mediator of the new covenant, and the Saviour of mankind. On relating Christ's first official visit to Jerusalem, he accounts for his reserve towards many who professed to believe in him, by stating that—“he knew all men, and needed not that any should testify of man, for he knew what was in man.”—On recording his third visit to Jerusalem, he explains one of his sayings as referring to the effusion of the Holy Spirit at the ensuing Feast of Pentecost; adding that—“the Holy Spirit was not yet given, because Jesus was not yet glorified.”—On mentioning the final resolution of the Sanhedrim to put Christ to death, he remarks that, in his capacity of high-priest, Caiaphas unwittingly prophesied that Christ would die for the people. With unusual plainness of speech, he calls Judas Iscariot a thief, and charges him with the odious crime of purloining from the common fund of Christ and his apostles. On two occasions he observes that the accomplishment during the life of Christ of several

* John i. 6, 29, 40; ii. 1, 12; xi. 1; xix. 25; xxi. 2.

ancient prophecies of Scripture concerning him was not recognised by his disciples until after his resurrection. When describing the conclusion of his public ministry at Jerusalem, he makes several solemn reflections on the general unbelief of the Jewish people, and on the timid reluctance of some of their rulers who really believed publicly to acknowledge him. As an eye-witness of the death of Christ, he mentions the exact fulfilment of Scripture by two very remarkable circumstances with which it was attended. Towards the conclusion of his gospel he states that its principal object was to promote saving faith in Christ; and, at the very end of it, declares that its author was himself, the apostle John, and that, after contributing more than ninety per cent of new matter, he could easily have prolonged it to almost any extent.*

The fourth indication of a later gospel; namely, references to other gospels, is frequently exemplified in that of John, as in the following instances, where the subjects to which allusion is made are mentioned by each of the other evangelists, but not by him. Thus, the parenthetic clause in John i. 14. "We beheld his glory, "a glory as of the only-begotten Son of the Father,"—which evidently seems to refer to the transfiguration of Christ, whereof John was one of the three chosen witnesses.—A former declaration of John the Baptist, that a mightier prophet than himself was about to appear, whose shoes-latchet he was not worthy to untie. John i. 15, 27, 30.—The brief statement in John iii. 24—"For John was not yet cast into prison;"—and the remark of Jesus, noticed in John iv. 44, that a prophet is not honoured in his own country.—In his defence of himself before the members of the Sanhedrim for healing on a sabbath-day the infirm man at the pool of Bethesda, John v. 19—25, Christ announced that he would shortly perform a still greater miracle, and restore the dead to life. The revival of Lazarus, described by John alone, affords one splendid example of the fulfilment of this promise; but it may be presumed, more especially as the promise is expressed in the plural number, that the two previous cases, mentioned by the other evangelists but not by John,—the revival of the widow's son at Nain, and of Jairus's daughter, were equally contemplated. Besides several remarks of Christ respecting his return to the Father, restoration to his primeval glory, &c., there are two, if not three distinct references in John's gospel to his ascension to heaven, although the sublime scene itself is left unrecorded. Thus, to the wavering disciples who were displeased at his figurative language about eating his flesh, and drinking his blood, Christ put the question;—"Does this offend you? What and if ye shall "see the Son of Man ascend up where he was before?"—and to Mary of Magdala, who on his appearance to her soon after his resurrection was probably endeavouring to embrace his feet, he said;—"Do not detain "me, for I am not yet ascended to my Father; but go to my brethren, and say to them that I ascend to my "Father and your Father, to my God and your God."—John vi. 60—63; xx. 16, 17. The only explanation which can be assigned for this singular omission is, that the occurrence had already been sufficiently related in one or more of the other gospels, previously published, particularly in that of Luke; and that its repetition by John would therefore have been superfluous. All the instances before cited of the abrupt mention of persons, places, &c. might also here be reproduced, in order to collate them with the fuller passages in other gospels whereby they are explained, but two may suffice; namely, the simple notices of Mary, and Martha, and of Mary of Magdala, in John xi. 1. xix. 25; which seem naturally to refer to the more complete descriptions of those women in Luke viii. 1—3; x. 38—42.† As the foregoing proofs will probably be deemed sufficient, no remarks will here be made on the minute clauses in John's gospel which, in the comparatively few cases of concordance or parallelism which it contains, correct, modify, or complete the statements of other evangelists; but, if necessary, it might easily be shown that several such clauses concur with the other indications to prove that his gospel, copious and valuable as it is, was nevertheless secondary, and supplemental.

* John i. 1—18; ii. 17—25; vii. 37—39; xi. 49—53; xii. 1—6, 12—16, 37—43; xix. 30—37; xx. 30, 31; xxi. 24, 25.

† Matt. iii. 11, 12; ix. 23—26; xiii. 57; xiv. 1—5; xvii. 1—8; xxviii. 9, 10; Mark i. 6—8; v. 35—43; vi. 4, 14—18; ix. 2—8; Luke iii. 15—20; vii. 11—17; viii. 49—56; ix. 28—36; John i. 50, 51; vii. 32—39; xvii. 1—5; Acts xiii. 24, 25.

THE GOSPEL OF MARK.

Some of the internal proofs which show that Mark's gospel, like that of John, was a later and complemental gospel, closely resemble those which have been recently adduced; but others, equally conclusive, are of a different character. In the respective proportions of their peculiarities and concordances, these two gospels are precisely the opposites of each other; for, when stated in round numbers, the amount of peculiarities in John is 92 per cent, and that of concordances 8; whilst, on the other hand, the peculiarities of Mark are 8 per cent, and the concordances 92. With the exception of this small amount of peculiarities, and of a few others which occur in the form of clauses, the whole contents of Mark's gospel are to be found, severally or conjointly, in the gospels of Matthew, and Luke; a fact which, in the very outset of the inquiry, goes far to prove that his materials were chiefly derived from those evangelists, and consequently that his gospel was written at a later period than theirs. This conclusion is strongly supported by the following evidence.

1. The omissions in Mark's gospel, if not equal in extent to those of John, are still very considerable. Like Matthew and Luke, he omits, as if by common consent, the portions peculiar to John; that is, the commencement of Christ's ministry in Galilee, and Judæa, its renewal in Jerusalem at the Feast of Tabernacles, and its conclusion by a public proclamation in the same city, his discourses and prayer at the last paschal supper, and his interview after his resurrection with several of the apostles on a fishing excursion at the lake of Gennesareth. Like John, he omits the preliminary portion of the evangelical history, describing the birth, parentage, and early life of John the Baptist, and of Christ, the pedigree of Jesus, his sermon on the mountain, the greater part of his second conflict with the scribes, Pharisees, &c. in Galilee, his second public charge to the twelve, his mission of the seventy, and almost the whole of his farewell ministry in Peræa. He likewise omits, or notices with extreme brevity, most of Christ's interviews with his disciples after his resurrection. By several eminent biblical critics, including the Rev. Dr. Davidson, the authorship of the last twelve verses of this gospel is disputed, and, on account of the similarity of style, and some other circumstances, they have been ascribed to the pen of Luke; but it is more probable that they were compiled by Mark from the writings of Luke, and to a great extent in his very words. Now that a narrative, however valuable in other respects, yet so defective in matter, and so devoid of originality, could have been either a substantive, or an early gospel, can with difficulty be supposed; and the fact last stated seems to prove that it was published later than that of Luke, and perhaps later even than the Acts of the Apostles.*

2. Of that abrupt mode of mentioning for the first time persons, or places, which implies the author's conviction that his readers are already well acquainted with them, and therefore that in most instances they had seen an earlier gospel wherein the requisite explanations were supplied, the following are examples. "The beginning of the gospel of *Jesus Christ, the Son of God*. . . . *John was baptizing in the wilderness*, and proclaiming a baptism of repentance for the discharge of sins. . . . Passing along the shore of the lake of Galilee, he saw *Simon*, and Andrew Simon's brother, casting a net into the lake, for they were fishermen. . . . Now *King Herod* heard of Christ, for his name had become famous. . . . After binding Jesus, the whole Sanhedrim led him away, and delivered him to *Pilate*. . . . There were also women looking on from a distance, amongst whom was *Mary of Magdala, and Salome*, and Mary the mother of James the less, and of *Joses*. . . . And they entered into *Capernaum*. . . . And he departed, and began to proclaim in the *Decapolis* what great things Jesus had done for him. . . . He immediately compelled the disciples to embark in the vessel, and go before him across the lake to *Bethsaida*, while he dismissed the multitude. . . . And, instantly embarking in the vessel with his disciples, he went to the confines of *Dalmanutha*."†

* Samuel Davidson, LL.D. Introduction to the New Testament, Vol. I., 8vo., Lond. 1848, pp. 164—172.

† Mark i. 1, 4, 16, 21; v. 20; vi. 14, 45; viii. 10; xv. 1, 40.

3. Of special references to other gospels by that of Mark there are scarcely any instances. His brief account of Christ's temptation in the wilderness, Mark i. 12, 13, seems to be an abridgment of the copious narratives of that event given by Matthew and Luke, with the omission of their details which it would have been superfluous to repeat. Yet, even in this case, Mark supplies an additional fact not mentioned by the two other evangelists, and which may assist in determining the locality of that mysterious occurrence, namely, that during its continuance Christ was "among wild beasts;" (*μετὰ τῶν θηρίων*) and he judiciously subjoins the interesting circumstance, borrowed no doubt from Matthew, that ultimately angels ministered to him. There is another passage near the end of this gospel, Mark xvi. 9—14, which gives, in a few words, a summary account of Christ's three principal appearances to his disciples on the day of his resurrection, and is so much in the style of Luke, that, as already suggested, it was probably compiled from his writings. The report of the first appearance, that to Mary of Magdala, is indeed more like an anticipation of John's gospel; although her concurrence with the other women in announcing the resurrection of Christ to his disciples is mentioned both by Matthew, and Luke. Even in this short passage, the characteristic disposition of Mark, whilst omitting long portions of previous gospels, to furnish additional or corrective clauses, is conspicuous; particularly in vv. 10, 11, where he says that, when Mary of Magdala delivered her report to the apostles, she found them—"mourning and weeping;"—and that,—"on hearing that he was alive, and had been seen by her, they disbelieved it."—He also explains, in v. 12, that to the two disciples walking the same day into the country Christ appeared—"in an altered form," (*ἐν ἑτέρᾳ μορφῇ*) which is an improvement on Luke's expression, that—"their eyes were influenced so as not to recognise him."—Whilst uniting with the same evangelist in stating that they returned to Jerusalem, and reported this interview to the other disciples, he adds, vv. 13, 14, "Neither believed they them,"—as likewise that, when shortly afterwards Christ himself appeared in their midst,—"he reproved their unbelief and obstinacy, in rejecting the testimony of those who had seen him after his resurrection."—On this occasion Mark alone intimates that the apostles, whom he conventionally terms—"the eleven,"—were at table, having apparently just finished their evening repast,—"*ἕσπερον ἀνακειμένους αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη*,"—a fact in exact accordance with another peculiar to Luke; that, in order to convince them of the reality of his resurrection, and that he was not a mere spirit or phantom, as they at first supposed, he asked for food, and partook of it before them.*

The last six verses of Mark's gospel are of a very different kind from the six preceding ones; and, instead of a mere summary or abridgment of former narratives, furnish new and valuable information, in addition to that given by Matthew and Luke, respecting Christ's final mission of the apostles, and ascension to heaven. Although a little out of place, a few remarks will therefore here be made, for the purpose of showing that, whilst it doubtless exhibits some peculiarities of language resembling that of Luke, the intrinsic character of this passage, as well as of the former one, is in perfect harmony with that of Mark, both as an evangelist, and as a disciple of Peter. It is a singular fact, whatever may be its explanation, that the conclusion of each of the four gospels is more or less defective, or confused. The ascension of Christ to heaven, an event of the most momentous nature, is fully described by Luke, and briefly by Mark; but by Matthew, and John, although previously intimated, it is entirely omitted. This circumstance would alone be sufficient to prove that they were later evangelists, who might in many cases deem it unnecessary to repeat the statements of their predecessors; but no one, writing for the first time a history of Christ's life on earth, could possibly omit its august termination, and, after minutely detailing all the particulars of his death and resurrection, abruptly conclude his narrative at that critical point, without apprising his readers of the glorious manner in which, when his mission was fulfilled, the Saviour withdrew from the world. The last six verses of Mark's gospel present an extraordinary example of brevity and condensation. The first four record a portion of Christ's final charge to his apostles, the next verse describes his ascension, and the following one the successful execution by the apostles of their universal

* Matt. iv. 1—11; xxviii. 1—10; Luke iv. 1—13; xxiv. 1—16; John xx. 1—20.

mission. The three earlier evangelists are inaccurate in not distinguishing between this last interview of Christ with his disciples and some former ones, Mark and Luke seemingly connecting it with his first appearance to them on the day of his resurrection, and Matthew with his subsequent appearance to them, and five hundred others, on the mountain in Galilee; and some care is required to disentangle particulars which, although in reality separated from each other by days, or weeks, are thus united in the narrative. The secondary character of these last six verses of Mark is evinced, by the striking concurrence in them of omissions and peculiarities. The numerous subjects omitted by him are related fully and exclusively by Luke, either in his gospel, or in the Acts, and are as follows.—Christ's special appearance to James, his instruction of the apostles during forty days after his resurrection, explanation to them of the ancient Scriptures relating to Christianity, final promise to send the Holy Spirit, departure with them from Jerusalem to the neighbourhood of Bethany, and reply to their inquiry respecting the restoration of the kingdom of Israel; also, the assurance given to them by two angels after his ascension of his future re-appearance, the return of the apostles to Jerusalem, their religious engagements among their own society, and frequent worship in the temple.—On the other hand, with the exception of the nineteenth verse, which unites with Luke's narrative in describing the ascension of Christ, all the other verses are occupied with important matter peculiar to Mark. Even this nineteenth verse adds to the general account of Christ's ascension a supplemental clause of the greatest dignity and value; namely that, having thus ascended up on high,—“he sat down at the right hand of God;”—a figurative expression implying the commencement of his mediatorial kingdom, and his solemn installation in the heavenly regions as—“king of kings, and lord of lords;”—a subject frequently noticed in other parts of Scripture, and without a reference to which this passage would have been incomplete. The original promise of this universal dominion, given by the Father, is recorded in several of the Messianic psalms, particularly in Psalms ii., and cx., the latter of which was quoted by Christ himself. The fact of his being thus enthroned, which might perhaps have been announced to the apostles by the angels who appeared immediately after his ascension, was subsequently realized by Stephen the first martyr, as likewise by John in the apocalyptic visions, and is frequently and triumphantly asserted by the two great apostles of the Gentiles, and the Jews. Thus Paul says of Christ that,—“after offering one sacrifice for sins, he has for ever sat down at the right hand of God;”—and Peter that,—“having gone to heaven, he is at the right hand of God, angels, and authorities, and powers being made subject to him.”*

The final charge of Christ to his apostles is indirectly reported by Luke, and in a more formal manner by Matthew, and Mark. It comprised two distinct missions, the one to the people of Israel, the other to the Gentiles, corresponding to the two branches of the primitive church. Mark records only the mission to the Jews, Matthew only that to the Gentiles; the two evangelists seeming in this instance to have exchanged offices, since their gospels are respectively addressed to the opposite parties. Matthew might naturally, however, have wished to explain to his readers why he and the other original apostles, who had so long laboured in Palestine, now removed to other countries, and preached freely to the Gentiles; and Mark, writing under the influence of Peter, might in like manner have been directed to show why they had so long confined their attention to the Jews. There is reason to believe, although the subject cannot be here discussed, that the term—*ἡ κτίσις*,—employed by Mark in this passage, and repeated in two other places of the New Testament, signifies the people of Israel, considered as the peculiar people, or *institution* of God; an interpretation remarkably supported by a statement of Peter, the superintendent of Mark, in his address to Cornelius, Acts x. 40—42; namely, that after his resurrection Christ appeared, not to all *the people*, but only to certain select witnesses, more especially the apostles, whom he commanded to preach to *the people*, meaning of course in each case, *the people of Israel*, who are more distinctly named in v. 36. To Mark, therefore, is

* Matt. xxii. 43, 44; xxvi. 64; Mark xii. 36, 37; xiv. 61, 62; Luke xx. 42—44; xxii. 69; Acts ii. 32—36; v. 30, 31; vii. 55, 56; Romans viii. 34; Ephes. i. 19—23; Coloss. iii. 1; Heb. i. 3, 13; viii. 1; x. 12, 13; 1 Peter iii. 21, 22; Revel. ii. 26, 27; iii. 21; v. 11—14; xix. 11—16.

exclusively due the honour of supplying this important passage, as likewise the two following ones; of which the first relates Christ's promise to bestow on converts, through the agency of the apostles, miraculous powers in proof of the truth and divine origin of the gospel, and the second most appropriately concludes the entire evangelical narrative by a declaration very similar to that in Hebrews ii. 1—4; that the apostles, thus commissioned, qualified, and accredited, ultimately went forth in obedience to Christ's command, and preached the gospel everywhere, and that the Lord, in fulfilment of his promise, co-operated with them, and confirmed the word by the miracles with which it was attended. Making allowance, therefore, for some difference of style, which may reasonably be ascribed to its derivation from the writings of Luke, more particularly the Acts of the Apostles, the character of this final portion of Mark's gospel, as of all the rest of it, distinctly shows that it was secondary, supplemental, and published at rather a late period.*

It remains to be proved that this gospel is substantially a harmonized abridgment of the two preceding ones, for which end the following arguments are proposed. It has been already stated that, with very few exceptions, all the materials of this gospel are found either in Matthew, or in Luke, or in both. The parallel passages in Mark are often extremely similar to those of the two others, but are more frequently modified by clauses either complemental, explanatory, or corrective, which will almost always be found to be improvements, more especially in reference to arrangement, and the order of time. Of passages not requiring modification, those which are necessary to produce a regular and coherent narrative are retained; but a large number, including some of the longer discourses, the repetition of which would have been irksome and superfluous, are omitted. That such is the real structure of Mark's gospel is evident on observation, and that it exactly corresponds to the character of a harmony will be equally obvious on reflection; and, as it cannot be supposed that so elaborate and useful a production was the result of chance, it must, as the only reasonable alternative, be attributed to intelligence and design. In other words, it is inferred that what the evangelist has actually done so well, he did intentionally, and with care. Nor is the service which he has thus rendered to the entire narrative of little value; for, when two original gospels, the one addressed to Christian Gentiles, the other to Christian Jews, had been previously published, many readers doubtless endeavoured to combine them into a continuous and regular history, but without further assistance found it difficult to do so, as likewise, to restore the order of time, when one or both of these evangelists had departed from it. This difficulty would have continued to the present day, and have proved insuperable, but for the seasonable interposition of Mark's gospel, prompted by the Holy Spirit, superintended by the apostle Peter, and published during the primitive period of Christianity. Thus endued with divine authority, and adapted to supply an urgent necessity, this gospel confirms the truth of the two preceding ones, harmonizes their contents, rectifies their arrangement, and enriches them with many instructive additions and explanations. The desultory mode of writing history above noticed, by successive portions, whereof the earlier, being somewhat imperfect, are elucidated and completed by those which come after, although not congenial to the refined and methodical taste of Europeans, has been from the earliest times the style of eastern nations, and is consequently that of the Bible; as may readily be observed in several of the historical books of the Old Testament, particularly the Second Book of Samuel, and the two books of Chronicles; which latter are accordingly in the Septuagint Version termed *Paralipomena*, or Supplements.

In further proof of the harmonizing character of Mark's gospel, it might be sufficient to refer the reader to the collated portions of the ensuing work, where the evidence requisite for this purpose is fully submitted to his inspection, but it may be satisfactory to insert also in this place some specimens of such collation; which, in order to avoid undue prolixity, must however be few and select, entirely confined to shorter passages, and to those which exhibit combination, addition, or correction, and excluding the longer paragraphs, as well as those which display a judicious abridgment, not less significant of the general purpose than the former. The typographical arrangements of the following specimens are explained at the commencement of the Harmony.

* Matt. xxviii. 18—20; Mark xvi. 15—20; Luke xxiv. 44—49; Acts i. 1—8; Romans viii. 18—23; Coloss. i. 3—6, 23.

PASSAGES IN MATTHEW AMENDED BY MARK.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

Part IV. Sect. I. Par. 3. Christ's special promulgation of the gospel in Galilee.
 Matt. iv. 17; Mark i. v. . . 14, 15.

COMBINED TEXT.	REFERENCES.	MATT. IV.	MARK I.
Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν	Matt. iv. 17. . .	17. Ἀπὸ τότε ἤρξατο ὁ	v. . . 14. κηρύσσαν
τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ,	MARK i. v. . . 14.	Ἰησοῦς κηρύσσειν,	τὸ εὐαγγέλιον
λέγων,—	Mark i. 15. . .	καὶ λέγειν,—	Θεοῦ,
“Ὅτι πεπλήρωται ὁ καιρὸς,	MARK i. v. . . 15. . .	“Ὅτι πεπλήρωται ὁ και-	15. καὶ λέγων,—
καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ:	Mark i. v. . . 15. . .	“Μετανοεῖτε, ἤγγικε γὰρ	“ὅτι πεπλήρωται ὁ και-
“Μετανοεῖτε,		“ἡ βασιλεία τῶν οὐρα-	“καὶ ἤγγικεν ἡ βασι-
“καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.”	MARK i. v. . . 15.	“νῶν.”	“λεία τοῦ Θεοῦ: Μετα-
			“νοεῖτε,
			“καὶ πιστεύετε ἐν τῷ
			“εὐαγγελίῳ.”

Part VI. Sect. IV., END, Par. 8. Doctrine to the people respecting defilement.
 Matt. xv. 10, 11; Mark vii. 14—16.

		MATT. XV.	MARK VII.
Καὶ, προσκαλεσάμενος πάντα τὸν ὄχλον,	Mark vii. 14, 15.	10. Καὶ, προσκαλεσάμε-	14. Καὶ, προσκαλεσά-
ἔλεγεν αὐτοῖς,—		νος τὸν ὄχλον,	μενος πάντα τὸν ὄχλον,
“Ἀκούτέ μου πάντες, καὶ συνίετε.		εἶπεν αὐτοῖς,—	ἔλεγεν αὐτοῖς,—
15. “Οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου		“Ἀκούετε, καὶ συνίετε.	“Ἀκούετε μου πάντες,
“εἰσπορευόμενον εἰς αὐτὸν		11. “Οὐ τὸ εἰσερχόμε-	“καὶ συνίετε.
“ὃ δύναται αὐτὸν κοινῶσαι,		“νον εἰς τὸ στόμα	15. “Οὐδέν ἐστιν ἕξω-
“ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ		“κοῖνοι τὸν ἄνθρωπον,	“θεν τοῦ ἀνθρώπου εἰς-
“ἐκεῖνα ἐστι τὰ κοινούντα τὸν		“ἀλλὰ τὸ ἐκπορευόμενον	“πορευόμενον εἰς αὐτὸν
“ἄνθρωπον:		“ἐκ τοῦ στόματος,	“ὃ δύναται αὐτὸν κοινῶ-
“Εἴ τις ἔχει ὧτα ἀκούειν, ἀκούετω.”	MARK vii. 16.	“τοῦτο κοινῶν τὸν ἄν-	“σαι,
		“θρώπων.”	“ἀλλὰ τὰ ἐκπορευόμενα
			“ἀπ’ αὐτοῦ,
			“ἐκεῖνα ἐστι τὰ κοινούντα
			“τὸν ἄνθρωπον:
			16. “Εἴ τις ἔχει ὧτα
			“ἀκούειν, ἀκούετω.”

Part VI. Sect. IV., END, Par. 12. Return, through the region of Decapolis, to the lake of Gennesareth.
 Matt. xv. 29. . . ; Mark vii. 31.

		MATT. XV.	MARK VII.
Καὶ πάλιν, ἐξελθὼν	Mark vii. 31. . .	29. . . Καὶ, μεταβὰς ἐκεῖ-	31. Καὶ πάλιν, ἐξελθὼν
ἐκ τῶν ὀρίων Τύρου, καὶ Σιδῶνος,		θεν ὁ Ἰησοῦς,	ἐκ τῶν ὀρίων Τύρου, καὶ
ἦλθε εἰς τὴν θάλασσαν		ἦλθε παρὰ τὴν θάλασσαν	Σιδῶνος,
τῆς Γαλιλαίας,		τῆς Γαλιλαίας.	ἦλθε εἰς τὴν θάλασσαν
ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.	MARK vii. v. . . 31.		τῆς Γαλιλαίας,
			ἀνὰ μέσον τῶν ὀρίων Δε-
			καπόλεως.

		LUKE IV.	MARK I.
Καὶ εὐθέως τοῖς σάββασιν, εἰσελθὼν	Mark i. v. . . 21.	v. . . 31. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.	v. . . 21. Καὶ εὐθέως τοῖς σάββασιν, εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.
εἰς τὴν συναγωγὴν, ἐδίδασκε.			
Καὶ ἐξεπλήσσουντο ἐπὶ τῇ διδαχῇ αὐτοῦ,	Luke iv. 32. . .	32. Καὶ ἐξεπλήσσουντο ἐπὶ τῇ διδαχῇ αὐτοῦ,	22. Καὶ ἐξεπλήσσουντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,	Mark i. v. . . 22. . .	οἱ ἐξουσίαν ἦν ὁ λόγος αὐτοῦ.	ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,
καὶ οὐχ ὡς οἱ γραμματεῖς.	MARK i. v. . . 22.	. . . . .	καὶ οὐχ ὡς οἱ γραμματεῖς.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

Part IV. Sect. II. Par. 11. Retirement from the apostles' house to a desert place, for the purpose of devotion. Mark i. 35; Luke iv. 42. . .

COMBINED TEXT.	REFERENCES.	LUKE IV.	MARK I.
Καὶ πρῶτ', ἐννυχον λίαν ἀναστὰς, ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, καὶ κεῖ προσήχετο.	Mark i. 35. . . MARK i. v. . . 35.	42. . . Γενομένης δὲ ἡμέ- ρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον.	35. Καὶ πρῶτ', ἐννυχον λίαν ἀναστὰς, ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, καὶ κεῖ προσήχετο.

Part V. Sect. IV., END, Par. 13. Astonishment of Jairus and his wife at his revival of their daughter.
Mark v. v. . . 42, 43, end; Luke viii. v. . . 55, 56, end.

		LUKE VIII.	MARK V.
Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς. Ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός: καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.	Luke viii. 56, end. Luke viii. v. . . 55.	56, end. Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς. Ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός: v. . . 55. Καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.	v. . . 42. Καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. 43, end. Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῶ τοῦτο: καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

Part VI. Sect. I. Par. 14, end. Execution by the apostles of their first mission.
Mark vi. 12, 13; Luke ix. 6.

		LUKE IX.	MARK VI.
Ἐξερχόμενοι δὲ [οἱ ἀπόστολοι,] διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι. Καὶ δαιμόνια πολλὰ ἐξεβαλλον, καὶ ἡλειφον ἐλαίῳ πολλοὺς ἄρρώστους, καὶ ἐθεράπευον.	Luke ix. 6. . . LUKE ix. v. . . 6. . . Luke ix. v. . . 6. . . MARK vi. 13. . . Mark vi. v. . . 13.	6. Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι, καὶ θεραπεύοντες παν- ταχοῦ.	12. Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοή- σωσι. 13. Καὶ δαιμόνια ἄρρώστους, καὶ ἐθεράπευον.

Part VI. Sect. II. Par. 4. Return of the apostles from their first mission. Mark vi. 30; Luke ix. 10. . .

		LUKE IX.	MARK VI.
Καὶ, ὑποστρέψαντες οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδασαν.	Luke ix. 10. . . MARK vi. v. . . 30. . . Mark vi. v. . . 30. . . MARK vi. v. . . 30.	10. . . Καὶ, ὑποστρέ- ψαντες οἱ ἀπόστολοι, διηγήσαντο αὐτῷ ὅσα ἐποίησαν.	30. Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδασαν.

Part X. Sect. I. Par. 1. Approach of Christ's last Passover. Mark xiv. 1. . . ; Luke xxii. 1.

		LUKE XXII.	MARK XIV.
Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.	Mark xiv. 1. . .	1. Ἠγγίξε δὲ ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα.	1. . . Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.

PASSAGES COMMON TO MATTHEW, AND LUKE, AMENDED BY MARK.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

Part IV. Sect. II. Par. 8. Christ's cure at Capernaum of many sick persons, and demoniacs.
Matt. viii. 16; Mark i. 32—34. . . ; Luke iv. 40.

COMBINED TEXT.	REFERENCES.	LUKE IV.	MATT. VIII.	MARK I.
'Οψίας δὲ γενομένης,	Matt. viii. 16. . .	. . . . .	16. 'Οψίας δὲ γέ- νομένης,	32. 'Οψίας δὲ γε- νομένης,
ὅτε ἔδν ὁ ἥλιος,	Mark i. v. . . 32.	40. Δύνοντος δὲ τοῦ ἡλίου,	. . . . .	ὅτε ἔδν ὁ ἥλιος,
ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους,		πάντες, ὅσοι εἶχον προσήνεγκαν αὐ- σθενούντας νό- τῷ δαιμονιζομέ- σοις ποικίλαις, νους πολλούς.	τῷ δαιμονιζομέ- νους πολλούς.	τὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομέ- νους,
καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.	MARK i. 33.	. . . . .	. . . . .	33. καὶ ἡ πόλις θύραν.
'Ο δὲ, ἐν ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς,	LUKE iv. v. . . 40. ἐπιθεῖς,	'Ο δὲ, . . . . .	. . . . .	. . . . .
ἐξέβαλε τὰ πνεύματα λόγῳ,	Matt. viii. v. . . 16.	ἔθεράπευσεν αὐ- τούς.	Καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθε- ράπευσεν.	34. . . Καὶ ἐθερά- πευσεν πολλοὺς κα- κῶς ἔχοντας ποι- κίλαις νόσοις, καὶ δαιμόνια πολλά ἐξέβαλε.
καὶ πάντας τοὺς κακῶς ἔχοντας ἐθε- ράπευσεν.				

Part V. Sect. II. Par. 8. First charge against Christ by the scribes, and Pharisees, of casting out demons
by Baalzebub. Matt. xii. 24; Mark iii. 22; Luke xi. 15.

		LUKE XI.	MATT. XII.	MARK III.
Οἱ δὲ Φαρισαῖοι ἀκούσαντες, καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων κατα- βάντες,	MATT. xii. 24. . . MARK iii. 22. . .	15. Τινὲς δὲ ἐξ αὐ- τῶν	24. Οἱ δὲ Φαρισαῖ- οι ἀκούσαντες.	22. Καὶ οἱ γραμ- ματεῖς οἱ ἀπὸ Ἱε- ροσολύμων κατα- βάντες
ἔλεγον,—	Mark iii. v. . . 22. . .	εἶπον,—	εἶπον,—	ἔλεγον,—
“Ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι	MARK iii. v. . . 22. . .	. . . . .	. . . . .	“Ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι
“ἐν τῷ ἄρχοντι τῶν δαιμονίων	Luke xi. v. . . 15.	“Ἐν Βεελζεβούλ,	“Οὗτος οὐκ ἐκ- “τῷ ἄρχοντι τῶν “βάλλει τὰ δαι- “δαιμονίων, ἐκ- “μόνια εἰ μὴ ἐν τῷ “βάλλει τὰ δαι- “βεελζεβούλ, ἄρ- “μόνια.” “χοντι τῶν δαι- “μόνιων.”	“ἐν τῷ ἄρχοντι “τῶν δαιμονίων “ἐκβάλλει τὰ δαι- “μόνια.”

Part V. Sect. IV., END, Par. I. Direction to his disciples to cross with him over the lake
of Gennesareth. Matt. viii. 18; Mark iv. 35; Luke viii. v. . . 22. . .

MATT. viii. 18. . .

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν,

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

	LUKE VIII.	MATT. VIII.	MARK IV.
εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ	Luke viii. v. . . 22. . .	v. . . 22. . . καὶ εἶπε	v. . . 18. ἐκέλευσεν
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης,—	MARK iv. v. . . 35. . .	πρὸς αὐτοὺς,—	35. Καὶ λέγει αὐ-
“ Διέλθωμεν εἰς τὸ πέραν τῆς λίμ-	Luke viii. v. . . 22.	“ Διέλθωμεν εἰς	ποῖς
νης.”	“ τὸ πέραν τῆς	ἀπελθεῖν εἰς τὸ	ἐν ἐκείνῃ
	“ λίμνης.”	πέραν.	. . . γενομένης,—
			“ Διέλθωμεν εἰς
			“ τὸ πέραν.”

Part XI. Sect. III. Par. 3. Removal from the palace of Caiaphas to that of Pilate.

Matt. xxvii. 2; Mark xv. v. . . 1; Luke xxiii. 1.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
Καὶ ἀνέστησαν	Luke xxiii. 1. . .	1. Καὶ ἀναστὰν	. . . . .	v. . . 1. καὶ ὄλον
ἅπαν τὸ πλῆθος αὐτῶν :		ἅπαν τὸ πλῆθος		τὸ συνέδριον,
καὶ, δῆσαντες αὐτὸν,	Matt. xxvii. 2.	αὐτῶν,	. . . . .
ἀπήγαγον καὶ παρέδωκαν		ἤγαγον αὐτὸν	2. Καὶ, δῆσαντες	δῆσαντες τὸν Ἰη-
Ποντίῳ Πιλάτῳ,		ἐπὶ τὸν Πιλάτον.	αὐτὸν,	σοῦν,
τῷ ἡγεμόνι.			ἀπήγαγον καὶ	ἀπήνεγκαν καὶ
			παρέδωκαν	παρέδωκαν
			Ποντίῳ Πιλάτῳ,	τῷ Πιλάτῳ.
			τῷ ἡγεμόνι.	

Part XI. Sect. IV., END, Par. 3. Compulsion of Simon of Cyrene to assist in carrying his cross.

Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

	LUKE XXIII.	MATT. XXVII.	MARK XV.
Ἐξερχόμενοι δὲ	Matt. xxvii. 32. . .	32. Καὶ, ὡς ἀπῆ-	. . . . .
ἀγγαρεύουσι παράγοντά	Mark xv. 21. . .	γαγὼν αὐτὸν,	21. Καὶ ἀγγαρεύ-
τινα Σίμωνα, Κυρηναῖον,		ἐπιλαβόμενοι	ουσι παράγοντά
		Σίμωνός τινος,	τινα Σίμωνα, Κυ-
		Κυρηναίου,	ρηναῖον,
		ἄνθρωπον Κυρη-	
		ναῖον, ὀνόματι	
		Σίμωνα, τοῦτον	
		ἡγγάρευσαν,	
ἐρχόμενον ἀπ' ἀγροῦ,		ἐρχόμενον ἀπ'	ἐρχόμενον ἀπ'
τὸν πατέρα Ἀλεξάνδρου, καὶ Ῥούφου,	MARK xv. v. . . 21. . .	ἀγροῦ,	ἀγροῦ,
		. . . . .	τὸν πατέρα
			. . . . Ῥούφου,
[καὶ] ἐπέθηκαν αὐτῷ τὸν σταυρὸν,	Luke xxiii. v. . . 26.	ἐπέθηκαν	ἵνα ἄρῃ τὸν σταυ-
φέρειν ὀπισθεν τοῦ Ἰησοῦ.		. . . . Ἰησοῦ.	ρὸν αὐτοῦ.

It should be remembered that the foregoing extracts are merely a few short specimens illustrative of the general character of Mark's gospel, eleven-twelfths of which consist of similar concordances either with Matthew, with Luke, or with both; and, when it is considered how exclusively he follows the track of those evangelists, and that, besides uniting their narratives, and rectifying their arrangement, he often corrects their language, and improves their descriptions, by adding useful supplementary details, it will probably be admitted that sufficient reasons have been adduced for regarding Mark's gospel as substantially a harmonized abridgment of Matthew, and Luke, and as having undoubtedly been published at a later period than either of them.

THE GOSPELS OF MATTHEW, AND LUKE.

Supposing it to be proved that among the four gospels those of Mark, and John, were in the order of publication the third, and fourth, the inquiry respecting the first, and second, is limited to those of Matthew, and Luke, which for this purpose it will be convenient to examine conjointly. Whatever may be the result, it is evident that both these gospels are primary and substantive narratives, each furnishing, with few exceptions, a comprehensive and continuous account of the life and ministry of Christ. They are likewise the most copious of the four, their united length exceeding that of the two others in the proportion of three to two. That there should have been two principal gospels may at first sight appear extraordinary, but the explanation has been already given; namely, that they were required in consequence of the primitive church consisting of two distinct branches; which, although perfectly agreeing in fundamental principles, and fraternal affection, yet differed to a considerable extent with regard to ecclesiastical arrangements, and ceremonial observances. The gospel of Luke was adapted to Gentile Christians, and more especially to Greeks, whether resident in Europe, or in Asia Minor; and that of Matthew to Jewish Christians, who notwithstanding their Christianity were still obliged to keep the law of Moses, and particularly to those of Upper Asia, and others, by whom the Syro-Chaldaic language, wherein there is reason to believe it was originally written, was better understood than the Greek. By a due reference to this cardinal fact, which has been too much overlooked, as likewise to that laudable desire of brevity by which all the writers of the New Testament seem to have been actuated, the greater part of the peculiarities and omissions of these two gospels may be satisfactorily accounted for, whilst their coincidences are explained by their equal derivation from the same common source. Each evangelist naturally selected for description those particulars, which he thought would be most interesting, or most useful to the class of Christians whom he addressed, and omitted those of an opposite character; and, in like manner, each made his choice between those passages which, on account of their great similarity, may be termed duplicate, or recurrent. Like Mark, they also both omitted those large and valuable, although not essential parts of the narrative, which are peculiar to John; thereby showing a remarkable coincidence between three evangelists writing in different times and places, and which must have been the result of a mutual understanding that these reserved portions were assigned, probably by Christ himself, to the pen of the beloved disciple, and were not to be related until the proper time for their publication arrived. When this, and many other indications of intelligence and design observable in the four gospels are considered, it seems difficult to avoid the inference that, like the pupils of Jewish rabbins, and Gentile philosophers, at that period, some at least of the apostles took notes of their master's words and actions during the whole course of their attendance on him; and thus, in conjunction with their continual practice of discoursing on these matters in the daily discharge of their ministry, were enabled after the lapse of years to write such full and accurate reports of them, with all the advantage of personal and contemporary testimony. That the apostles both wrote and spoke under the guidance, and with the authority of the Holy Spirit, who, as Christ promised, brought to their recollection whatsoever he had taught them, cannot be doubted; but, in the composition of all the historical books of Scripture, it seems to have been a rule of the divine conduct to restrict such interposition to direction, and superintendence, and, when suitable agents had been selected as narrators, and abundantly qualified for their task, to require them diligently to exercise their faculties, and to accomplish as much as possible by ordinary means. Thus Christ himself apprized the apostles;—"When the Counsellor whom I will send you from the Father is come, even the Spirit of truth who proceeds from the Father, *he shall bear witness of me; and ye also shall bear witness*, because ye have been with me from the beginning."—In announcing the result of their deliberations at the memorable council in Jerusalem, the apostles accordingly employed the somewhat startling expression,—"*It seemed good to the Holy Spirit, and to us*, to lay on you no greater burden than the following necessary observances."—Peter, indeed, speaking on behalf of all the apostles respecting Christ, had previously declared

to the Sanhedrim,—“ *We are his witnesses* concerning these things, *and so also is the Holy Spirit*, whom “ God has given to those who obey him.”—Thus, as formerly mentioned, Luke professes to have derived the materials of his gospel, not from any direct or plenary inspiration, but from the testimony of those—“ who from the beginning were eye-witnesses and attendants of the Word ;”—and John in like manner delivers his message to the churches, not as dictated by the Holy Spirit, but as—what he had heard, what he had seen with his eyes, what he had contemplated, and what his hands had felt concerning the living Word,—that is, concerning Christ.*

On carefully collating the peculiarities and omissions of the two gospels now under review, that of Luke will be found to present evident proofs both of earlier publication, and of superior completeness, containing many valuable particulars not mentioned by Matthew, and omitting none which can be considered essential. This will more plainly appear on applying to both gospels the tests or criteria formerly proposed. The first of these, namely greater historical fulness, is equally conspicuous in Luke’s gospel, and wanting in that of Matthew. In fulfilment of the promise made in his preface, Luke traces in the most copious and accurate manner the narrative which he engaged to compose, from the parentage of John the Baptist to the ascension of Christ. With the somewhat doubtful exception of Mark, he is the only evangelist who, by a suitable description of the latter event, and by a distinct account of the subsequent proceedings of the apostles, brings his treatise to a regular and satisfactory conclusion. His omissions, which although numerous are comparatively unimportant, were necessary to avoid prolixity ; and yet after all, his gospel is longer by one-third than the average of the three others. In common with Matthew and Mark, he omits the peculiarities of John, also the repetition of duplicate or recurrent passages, those which were less adapted to Gentile than to Jewish Christians, and a few which, being somewhat discreditable to the apostles, Luke, who was not one of their number, might naturally wish to exclude. He displays greater elegance of style, power of composition, and extent of information than the other evangelists, and evidently collected and arranged his materials with much diligence and judgment. His narrative is in general orderly and consecutive, but sometimes presents a series of detached anecdotes, and at other times introduces original documents, such as the inspired hymns of the Virgin Mary, Zachariah, and Simeon, and the maternal pedigree of Christ. His first two chapters, describing the birth and early life of John the Baptist, and of Jesus, subjects peculiar to his gospel, are not only highly interesting in themselves, but also throw much light on the following history. The peculiarities of Luke are more numerous than those of Matthew in the proportion of four to three ; and, as will be seen by the sequel, far more important ; the latter presenting, amongst other signs of a subsequent gospel, omissions so considerable that, although on this supposition they are fully explained, since almost all of them were previously supplied by Luke, they could not on the contrary one be easily excused. Thus Matthew omits all the preliminary narrative just mentioned, as likewise several occurrences connected with the early ministry of Christ in Galilee, owing probably to his not having been at that time a disciple ; particularly, Christ’s first evangelical visit to Nazareth, and retreat from the violence of his enraged townsmen, his first cure of a demoniac in the synagogue at Capernaum, second vocation of Peter, Andrew, James, and John, at the lake of Gennesareth, accompanied by a miraculous draught of fishes ; election of the twelve apostles, revival of the widow’s son at Nain, mission of the seventy temporary apostles, the greater part of his farewell progress through the provinces of Palestine, ending with the conversion of Zacchæus at Jericho ; a portion which includes many instructive parables, especially those of the good Samaritan, the unjust judge, the Pharisee and the publican, the prodigal son, the dishonest steward, the rich man and Lazarus, and the prince triumphing over his disaffected subjects. He also omits the agony and bloody sweat of Christ in the garden of Gethsemane, his supernatural overthrow of the guard, and cure of the wound of Malchus, various circumstances connected with his trial and crucifixion, his private examinations by Pilate,

* Luke i. 1—4 ; John xiv. 15—17, 25, 26 ; xv. 26, 27 ; xvi. 12—15 ; Acts v. 29—32 ; xv. 22—29 ; 2 Tim. iii. 14—17 ; 2 Peter i. 15—21 ; 1 John i. 1—3.

mockery by Herod Antipas, and the conversion of the penitent malefactor. Lastly, he omits most of the appearances of Christ to his disciples, both at Jerusalem and in Galilee, after his resurrection; and, what is still more remarkable, his final interview with the apostles in the neighbourhood of Bethany, and ascension to heaven in their presence. Among the peculiarities of Matthew there are on the other hand some striking examples, both of facts and discourses, omitted by Luke; such as, the visit of the magians to the infant Jesus, the retreat of the holy family to Egypt, and their return to Palestine, a large part of Christ's sermon on the mountain, several parables annexed to that of the sower, his charge to the apostles on their first mission, the parables of the king settling accounts with his servants, of the proprietor hiring labourers into his vineyard, and of the monarch celebrating the marriage-supper of his son, as likewise Christ's description of the judgment which he would execute at his second coming. Some of these passages were, however, more interesting to Jews than to Gentiles; and, with regard to most of them, there are duplicate passages very similar in character, although connected with different and perhaps subordinate occasions, which Luke thought it desirable to insert, and therefore for the sake of brevity omitted the corresponding ones mentioned by Matthew. Such a procedure, instead of being objectionable on the ground of defect, is on the contrary an evidence of sound judgment, and one of the circumstances indicative of an earlier gospel, since passages of this kind would scarcely find admission in a later one.

Other criteria of the period of publication applied to the two gospels lead to the same conclusion. Thus, when noticing for the first time persons, places, or other objects, Luke seems always to assume that they were previously unknown to his readers, and is therefore careful to introduce them by a suitable description; while Matthew names them abruptly, as if they were already familiar to those whom he addressed, and who, if really thus informed, must in most cases have derived their information from Luke. He is also very deficient in dates, whereas Luke supplies several which are at once splendid and valuable. A few instances will illustrate both points. The following are the accounts given by the two evangelists of the birth of Christ.

LUKE'S ACCOUNT.

Luke i. 26, 27. Now in the sixth month [of Elizabeth's pregnancy,] the angel Gabriel was sent by God to a city of Galilee called Nazareth, 27. to a virgin betrothed to a man of the family of David, whose name was Joseph, and the virgin's name was Mary. . . .

Luke ii. 1—7. In those days there went forth a decree from Augustus Cæsar that the whole country should be registered. 2. This first registration was carried into effect when Quirinius was governor of Syria.* 3. So all went to be registered, every one to his own city. 4. Joseph also went up from the city of Nazareth in Galilee to Judæa, to the city of David which is called Bethlehem, (in consequence of his being of the family and lineage of David,) 5. to be registered with Mary his betrothed wife, who was then with child. 6. While they were there the time for her delivery arrived, 7. and she brought forth her first-born son, dressed him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.

MATTHEW'S ACCOUNT.

Matt. i. 18. The birth of Jesus Christ happened as follows. His mother Mary, having been betrothed to Joseph, was found, before they came together, to be with child through the agency of the Holy Spirit. . . .

* This interpretation, which easily reconciles the statement of the evangelist with the historical fact, seems to be confirmed by his very similar statement in Acts xi. 27, 28, respecting the famine predicted by Agabus. In reference to the registration Luke says,—*Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου*:—in reference to the famine,—*ἥτις ἐγένετο ἐπὶ Κλαυδίου*.—Bishop Pearce supposes this first registration to have been made on the occasion mentioned in Whiston's Josephus, vol. ii. pp. 413, 414. See also vol. iii. pp. 55—60, 169, 372.

Matt. ii. 1, 2. Now, after the birth of Jesus in Bethlehem of Judæa in the days of Herod the king, behold, magians from the east arrived in Jerusalem, 2. saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to pay him homage.

On comparing these two narratives, there can be little difficulty in deciding that Luke's full and exact account, in which every particular relative to persons, places, times, and circumstances, is so clearly explained, was the earlier of the two, and published at a period when the information which it communicates was generally required; and that the very short and imperfect account of Matthew, which presupposes a knowledge of all these matters, and virtually refers to the former, was written afterwards. It may here be incidentally remarked that the magians mentioned in the passage last quoted were in all probability, not Gentiles, as is commonly supposed, but Persian Jews; and, like the prophet Daniel, who was *Rab-Mag*, or *Archimagus*, in the times of Nebuchadnezzar, Belshazzar, and Darius, were members of the celebrated society of oriental philosophers which bore that appellation. Idolatrous Gentiles were not likely to concern themselves about an infant king of the Jews, much less to undertake so long, difficult, and expensive a journey in order to render him homage. Neither could it be expected that such persons would be favoured with admonitions from God, or freely received into the houses and families of Israelites. But, on the supposition that they were foreign Jews of pious character, who, although living at a distance from their father-land, took a lively interest in its affairs, and, being conversant with the Scriptures of the Old Testament, were like many of their nation at that period in expectation of the predicted Messiah, all these difficulties vanish, and the whole affair is easily explained. These Persian Jews were merely the precursors of those Parthians, Medes, and Elamites, who came to Jerusalem at the memorable feast of Pentecost; and, having heard the gospel preached by the apostles, and witnessed its confirmation by miracles, cordially embraced it, and became some of the earliest members of the Jewish church. Hence also it is understood why this occurrence is related only in the gospel of Matthew, which was addressed to Jewish Christians, especially to those of Upper Asia, the very people concerned; whereas in the other case it would have been more congenial to the gospel of Luke, which was addressed to Gentile Christians, more likely in that case to be interested in such an event.*

The narrative of the mission of John the Baptist furnishes another occasion for comparing the claims of the two evangelists in reference to priority of publication, and yields a similar result.

LUKE'S ACCOUNT.

Luke iii. 1—3. In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2. under the high-priesthood of Annas and Caiaphas, a message from God came to John the son of Zachariah in the wilderness; 3. and he went through all the region of the Jordan, proclaiming a baptism of repentance for the discharge of sins.

MATTHEW'S ACCOUNT.

Matt. iii. 1, 2. In those days came John the Baptist preaching in the wilderness of Judæa, 2. and saying, Repent, for the kingdom of heaven is at hand.

Matt. xxvii. 2. After binding [Jesus,] they led him away, and delivered him to Pontius Pilate the governor.

Matt. xiv. 1. At that time Herod the tetrarch heard of the fame of Jesus.

* Ezra vii. 6—9; Nehem. ii. 9—11; xiii. 6, 7; Jerem. xxxix. 1—3; Daniel ii. 46—49; iv. 4—9; v. 9—12; Matt. ii. 1—12; Acts ii. 1—11, 41—47.

Here again, in describing the commencement of the gospel proclamation, Luke, who has previously detailed very copiously the birth and parentage of John the Baptist, introduces the narrative of his ministry in the most perfect historical style by an exact date, and an ample enumeration of the princes and high-priests who flourished at the time; and, in the last particular, which obscurely intimates the frequent changes in the priesthood at that period, is remarkably supported by the authority of the apostle John, and of the Jewish historian Josephus. Matthew, on the contrary, speaks briefly and abruptly of *Pontius Pilate the governor, Herod the tetrarch, and John the Baptist*, as of persons already known to his readers; and, instead of giving a correct date, employs the vague expression,—“In those days,”—by which the mission of John is apparently connected with the return of the holy family from Egypt to Nazareth, which happened about eight and twenty years before. With such conclusive internal evidence, it can scarcely be doubtful which of the two evangelists was the earlier writer. Other instances of a similar kind might be added, but those already produced will probably be deemed sufficient. Uniformly attentive to the same principle, Luke is equally explanatory on all the subjects which he has occasion to mention; such as the coast of Gadara, the mount of Olives, the village of Emmaus, Zachariah and Elizabeth, Simeon and Hannah, Mary of Magdala, Mary and Martha, Jairus, Zacchæus, Barabbas, and Joseph of Arimathæa;* while perhaps the only object described with any accuracy by Matthew is the city of Capernaum, thus noticed in Matt. iv. 12—16. “On hearing that John was imprisoned, [Jesus] removed to Galilee; 13. and, leaving Nazareth, went and “dwelt at Capernaum, which lies on the coast of the lake, near the confines of Zebulun and Naphtali.”—The purpose of the evangelist in giving this description was probably, not so much to furnish information to his readers respecting the locality, as to justify his application to it of a remarkable passage in Isaiah, which he immediately subjoins.—14. “In fulfilment of the words of the prophet Isaiah who said, 15. The land of “Zebulun, and the land of Naphtali, on the way to the lake, beyond the Jordan, in Galilee of the Gentiles: “16. the people who sat in darkness have seen a great light, and on those who dwelt in the region and shadow “of death light has arisen.”—Isaiah ix. 1, 2.

The only other example of any approximation to a date which can be found in Matthew's gospel, besides those above cited, is contained in the declaration that, on the return of the holy family from Egypt after the death of the first Herod, they found his son Archelaus reigning in Judæa; and, naturally fearing lest he should repeat the attempts of his father against the life of Jesus, retired to Galilee whence they originally came, and where, under the separate government of Herod Antipas, they were comparatively safe. Luke's gospel on the contrary presents several important dates, which afford a further proof of its publication at an earlier period, when such information was peculiarly appropriate. Thus, in addition to the dates already quoted, he alone among the evangelists states that, when for the first time after his presentation as an infant Christ was brought by his parents to the temple, he was twelve years of age; and that, when after his baptism by John he commenced his public ministry, he had entered on his thirtieth year. He alone mentions a circumstance of much utility in tracing the evangelical narrative; namely, that the time of Christ's passage through certain corn-fields in Galilee on a sabbath-day, when the Pharisees rebuked his disciples for plucking and eating ears of corn, was—*ἐν σαββάτῳ δευτεροπρώτῳ*,—that is, shortly after a passover which he was prevented from attending in Jerusalem, owing to the designs of the Sanhedrim against his life. By recording the parable of the barren fig-tree, afterwards realized in the well-known occurrence on the mount of Olives, he alone intimates that the period occupied by the united ministry of Christ and John the Baptist was precisely four years. In common with Matthew and Mark, but with greater emphasis and distinctness, he asserts that the day on which Christ celebrated his last paschal supper with the apostles, and which immediately preceded that of his crucifixion, was the proper and usual day appointed for that solemnity by the Mosaic law; a fact of

* Luke i. 5—7; ii. 25, 26, 36, 37; viii. 1—3, 26, 41, 42; x. 38—42; xix. 2—4, 29; xxi. 37; xxiii. 18, 19, 50, 51; xxiv. 13, 18; Acts i. 12.

considerable consequence, and of which, as it has been often questioned, a decisive confirmation was the more desirable. In relating the directions given by Christ for this purpose, Mark's notice of the time,—*τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων ὅτε τὸ πάσχα ἔθνον*,—is sufficiently strong; but that of Luke,—*Ἦλθε δὲ ἡ ἡμέρα τῶν ἁζύμων ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα*,—is still stronger; and, by adding the very words used by Christ on placing himself at table with the apostles,—“I have greatly desired to eat this passover with you before I suffer,”—the latter supplies a further evidence of the fact.—The best interpretation of the peculiar term, *σάββατον δευτερόπρωτον*, seems to be,—the first sabbath after the passover,—or more strictly, after the second day of the feast of unleavened bread, from which day inclusively seven weeks, or fifty days, were computed to the ensuing feast of Pentecost. On the first and last of these days a meat-offering was presented to God in the temple; on the sixteenth of Nisan a sheaf of barley, and at the feast of Pentecost two loaves of leavened bread. Before the first it was not lawful to pluck ears of corn, and after the second it was scarcely possible to do so, as the corn-harvest was then finished; a circumstance unfavourable to another interpretation which has been given of the term, as signifying the first sabbath after the Pentecost.*

Personal remarks, doctrinal statements, quotations from the Old Testament &c., were more likely to occur in a later than in an earlier gospel. The first evangelist, whoever he was, writing with apostolical authority a succinct account of the life and ministry of Christ, for the edification of churches whose members were by oral instruction already tolerably well informed on the subject, would be chiefly solicitous to describe facts and discourses just as they happened, and little disposed to add any remarks or comments of his own. But when, after a lapse of time, such a narrative had been widely diffused and extensively read, the manner in which it had been received by various classes of persons would be ascertained; and a later evangelist would often find occasion for brief explanations, and supplemental clauses, in order to solve difficulties, remedy defects, or correct mistakes. In exact accordance with this view it will be found that, with the exception of his preface, and of a single quotation in common with Matthew and Mark from the book of Isaiah relative to John the Baptist, by whom the quotation was first made, the gospel of Luke, here assumed to be the earliest evangelist, is entirely free from such appendages; while the gospel of John, universally regarded as the latest, abounds in them. On this principle, therefore, as on every other, Matthew's gospel must be pronounced a later one, on account of its numerous references to passages in the Old Testament, predictive or illustrative of events in the evangelical history. Thus, the miraculous conception of Christ, his removal when an infant to Egypt, and return to Nazareth, the massacre by order of Herod of the children at Bethlehem, the preaching of John the Baptist in the wilderness, the special ministry of Christ in Galilee, his miraculous cures, the meekness and gentleness of his character, his instruction of the people by parables, his final entrance into Jerusalem riding on an ass, and even the bribe given by the Sanhedrim to Judas Iscariot for betraying him, and the ultimate application of it to the purchase of the Potter's field, are all illustrated in this manner. The conclusion here drawn is not affected by the doubts which have been expressed respecting the pertinency of some of these references; and, were it otherwise, as Matthew was an inspired apostle who wrote as he was moved by the Holy Spirit, such objections cannot be consistently maintained. The typical and representative mode of teaching, whereby the principles of the gospel were inculcated from the earliest period, pervades the Old Testament to a great extent; and, although often disregarded by Gentile Christians in modern times when it is less required, was perfectly familiar to the ancient people of Israel, especially the more spiritual part of them; as, among many other proofs which might be adduced, is shown by two striking examples in Matt. ii. 1—6, and John vii. 37—42.†

* Levit. xxiii. 9—21; Deuteron. xvi. 9—12; xxiii. 24, 25; Matt. ii. 19—23; iii. 1, 2; xxi. 17—20; xxvi. 1, 2, 17—20; Mark xi. 11—21; xiv. 1, 2, 12—17; Luke ii. 41—52; iii. 21—23; vi. 1—5; xiii. 1—9; xxii. 1—16; John v. 9—16; vii. 1—10, 14—26.

† Matt. i. 22, 23; ii. 13—18, 22, 23; iii. 1—3; iv. 12—17; viii. 16, 17; xii. 14—21; xiii. 34, 35; xvii. 10—13; xxi. 1—5; xxvii. 3—10; Mark i. 1—4; ix. 11—13; Luke i. 1—4; iii. 1—6; xxiv. 25—27, 44—47; John i. 19—27, 43—46; ii. 17—22; v. 39—47; vi. 29—35, 48—58; xii. 37—41; xix. 31—37.

In further confirmation of the view here taken some concordances will now be presented, wherein supplemental or explanatory clauses in Matthew's gospel serve to show that it was published after that of Luke, which it thus amends; but, as in the former case, these specimens must for the sake of brevity be few and short, and for a complete display of this branch of evidence the reader is referred to the Harmony itself. Whilst, however, both Matthew and Mark are here regarded as later writers than Luke, there is a material difference between them. With the exception of a small number of emendations and additions, Mark's gospel is manifestly that of a copyist, engaged in the useful but limited task of harmonizing the two preceding ones, from the tenor of which, except by omissions, he never deviates. Matthew, on the contrary, writes as an apostolical evangelist for the instruction of Jewish Christians; and thus, as might be expected from one of the chosen witnesses and attendants of Christ, evinces much freedom and originality. There is, nevertheless, strong internal evidence that he had carefully perused Luke's gospel; and that, whilst omitting some of its contents already sufficiently described, and adding several new particulars, he frequently availed himself of Luke's excellent composition, when he found that it could not be altered for the better. The great similarity, and even identity, often observable in the narratives of the three earlier evangelists, may therefore partly be ascribed to the circumstance of some of them copying from others, more particularly Mark, who as a harmonist could scarcely indeed have done otherwise, and partly to the derivation of their materials from a common source, which Luke in his preface expressly acknowledges. This consisted, not so much in written documents, although such documents probably existed, as in that oral tradition of the discourses and actions of Christ which from the beginning was furnished by the apostles, and other witnesses of his ministry; and, both in public preaching, and private conversation, was daily repeated for so many years that, to all those who were actively engaged in its diffusion, both the materials and the language must have been thoroughly familiar. The evangelists are sometimes represented as perfectly independent authors, whose veracity is demonstrated by their mutual agreement, but, in reference to their concordances, this could not strictly speaking have been the case; since, like all the other eminent Christians of the primitive age, they long enjoyed the advantage of constant intercourse with each other, and in spiritual still more than in temporal matters had all things in common. That Matthew should to a moderate extent have copied from Luke, and Mark to a greater extent from both his predecessors, does not in the least detract from their respective credibility, which is otherwise sufficiently proved; whilst, in the mean time, they thus rendered a valuable attestation to the accuracy and completeness of the previous reports which they either verbally adopted, or slightly modified. And, when it is considered that most of these reports are translations into Greek from discourses originally delivered in the Syro-Chaldaic language, the explanation here proposed seems to be unavoidable; since it would be difficult to suppose that three independent translators should have produced versions so closely similar, and often even identical. The occasional diversity observable in these narratives may, with equal probability, be attributed to the slight variety of statement and expression which naturally appertains to different reporters of the same occurrences, and even, as in the case of the apostle Paul's account of his own conversion, to the same reporter at different times; as likewise, to the individual characters of the evangelists, and the special objects which they severally had in view. The following are some of the concordances which support the argument here maintained; namely, that Luke's gospel was published before that of Matthew, and was consequently the earliest of all the gospels.

PASSAGES IN LUKE AMENDED BY MATTHEW.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

Part II. Sect. I. Par. 9. John the Baptist's general exhortation to repentance.

Matt. iii. 7—10; Luke iii. 7—9.

COMBINED TEXT.

REFERENCES.

LUKE III.

MATT. III.

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ
Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπ-
τισμα αὐτοῦ,
εἶπεν αὐτοῖς,—

MATT. iii. 7. . .

.

7. Ἰδὼν δὲ
. αὐτοῦ,

Matt. iii. v. . . 7. . .

7. Ἐλεγεν οὖν τοῖς ἐκπο-
ρευομένοις ὄχλοις βαπτι-
σθῆναι ὑπ' αὐτοῦ,—

εἶπεν αὐτοῖς,—

Luke iii. v. . . 7.

“ Γεννήματα ἐχιδνῶν,
“ τίς ὑπέδειξεν ὑμῖν φυγεῖν
“ ἀπὸ τῆς μελλούσης ὀργῆς ;”

“ Γεννήματα ἐχιδνῶν, τίς
“ ὑπέδειξεν ὑμῖν φυγεῖν
“ ἀπὸ τῆς μελλούσης ὀρ-
“ γῆς ;”

Part V. Sect. II. Par. 7. Christ's cure of a blind and dumb demoniac, and astonishment of the multitude
at the miracle. Matt. xii. 22, 23; Luke xi. 14.

Τότε προσηνέχθη αὐτῷ δαιμονιζό-
μενος, τυφλὸς καὶ κωφός,
καὶ ἐθεράπευσεν αὐτὸν,
ὥστε τὸν τυφλὸν καὶ κωφὸν
καὶ λαλεῖν καὶ βλέπειν.

Matt. xii. 22, 23. . .

LUKE XI.

MATT. XII.

14. Καὶ ἦν ἐκβάλλων δαι-
μόνιον,
καὶ αὐτὸ ἦν κωφόν :
ἐγένετο δὲ τοῦ δαιμονίου
ἐξελθόντος,
ἐλάλησεν ὁ κωφός.

22. Τότε προσηνέχθη
αὐτῷ δαιμονιζόμενος,
τυφλὸς καὶ κωφός,
καὶ ἐθεράπευσεν αὐτὸν,
ὥστε τὸν τυφλὸν καὶ
κωφὸν καὶ λαλεῖν καὶ
βλέπειν.

23. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,
καὶ ἔλεγον,—“ Μήτι οὗτος ἐστὶν ὁ
“ υἱὸς Δαβὶδ ;”

MATT. xii. v. . . 23.

Καὶ ἐθαύμασαν οἱ ὄχλοι.

23. Καὶ ἐξίσταντο πάν-
τες οἱ ὄχλοι,
καὶ ἔλεγον,—“ Μήτι
. Δαβὶδ ;”

Part V. Sect. IV., END, Par. 6. Return from the Gadarene coast to Capernaum.

Matt. ix. 1; Luke viii. v. . . 37.

Καὶ, ἐμβὰς εἰς τὸ πλοῖον,
διεπέρασε, καὶ
ἦλθεν εἰς τὴν ἰδίαν πόλιν.

Matt. ix. 1. . .

LUKE VIII.

MATT. IX.

v. . . 37. Αὐτὸς δὲ, ἐμ-
βὰς εἰς τὸ πλοῖον,
.
ὑπέστρεψεν.

1. Καὶ, ἐμβὰς εἰς τὸ
πλοῖον,
διεπέρασε, καὶ
ἦλθεν εἰς τὴν ἰδίαν
πόλιν.

Part VIII. Sect. II. Par. 8. Directions respecting church discipline.

Matt. xviii. 15—17; Luke xvii. v. . . 3, 4.

COMBINED TEXT.	REFERENCES.	LUKE XVII.	MATT. XVIII.
“ Ἐὰν δὲ ἁμάρτη εἰς σὲ “ ὁ ἀδελφός σου,	Luke xvii. v. . . 3. . .	v. . . 3. “ Ἐὰν δὲ ἁμάρτη “ εἰς σὲ ὁ ἀδελφός σου,	v. 15. “ Ἐὰν δὲ ἁμαρ- “ τήσῃ εἰς σὲ ὁ ἀδελ- “ φός σου,
“ ὕπαγε, ἔλεγχον αὐτὸν “ μεταξύ σου καὶ αὐτοῦ μόνου,	Matt. xviii. v. . . 15. . . MATT. xviii. v. . . 15. . .	“ ἐπιτίμησον αὐτῷ, “	“ ὕπαγε, ἔλεγχον αὐτὸν “ μεταξύ σου καὶ αὐ- “ τοῦ μόνου :
“ καὶ, ἐὰν μετανοήσῃ, ἄφες αὐτῷ :	LUKE xvii. v. . . 3.	“ καὶ, ἐὰν μετανοήσῃ, “ ἄφες αὐτῷ :	. . . . .
“ Ἐάν σου ἀκούσῃ, ἐκέρδῃσας τὸν “ ἀδελφόν σου.	MATT. xviii. v. . . 15.	. . . . .	“ Ἐάν σου ἀκούσῃ, ἐκέρ- “ δῃσας τὸν ἀδελφόν σου.

LUKE xvii. 4.

“ Καὶ, ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ λέγων
Μετανοῶ, ἀφήσεις αὐτῷ.

MATT. xviii. 16, 17.

16. “ Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα, ἢ δύο : ἵνα ἐπὶ στόματος δύο μαρτύρων, ἢ τριῶν,
“ σταθῇ πᾶν ῥήμα. 17. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ : ἐὰν δὲ καὶ τῆς ἐκκλησίας
“ παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός, καὶ ὁ τελώνης.”

PASSAGES IN LUKE AMENDED BY MATTHEW, MARK, OR BOTH.

Part II. Sect. II. Par. 5. Attendance of angels on Christ after his temptation by Satan.

Matt. iv. 11; Mark i. v. . . 13; Luke iv. 13.

COMBINED TEXT.	REFERENCES.	LUKE IV.	MATT. IV.	MARK I.
Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ, συντελέσας πάντα πειρασμὸν, ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.	MATT. iv. 11. . . LUKE iv. 13.	. . . . . 13. Καὶ καιροῦ.	11. Τότε ἀφίησιν αὐτὸν ὁ διάβολος :	. . . . .
Καὶ ἰδοὺ, ἄγγελοι προσήλθον, καὶ διηκόνουν αὐτῷ.	Matt. iv. v. . . 11.	. . . . .	Καὶ ἰδοὺ, ἄγγελοι προσήλθον, καὶ διηκόνουν αὐτῷ.	v. . . 13. καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

Part IV. Sect. II. Par. 14. His first evangelical circuit through the towns of Galilee.

Matt. iv. 23; Mark i. 39; Luke iv. 44.

COMBINED TEXT.	REFERENCES.	LUKE IV.	MATT. IV.	MARK I.
Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,	Matt. iv. 23. . .	44. Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.	23. Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,	39. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν,
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας,			καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας,	
τὰ δαιμόνια ἐκβάλλων,	MARK i. v. . . 39.	. . . . .	. . . . .	καὶ τὰ δαιμόνια ἐκβάλλων.
καὶ θεραπεύων πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	MATT. iv. v. . . 23.	. . . . .	καὶ θεραπεύων λαῷ.	. . . . .

Part V. Sect. III. Par. 2. And renewed instructions to the multitude at the lake of Gennesareth.

Matt. xiii. 1—3. . . ; Mark iv. 1, 2. . . ; Luke viii. 4.

		LUKE VIII.	MATT. XIII.	MARK IV.
Καὶ πάλιν ἤρξατο διδάσκειν	Mark iv. 1. . .	. . . . .	1. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ, ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο	1. Καὶ πάλιν ἤρξατο διδάσκειν
παρὰ τὴν θάλασσαν.			παρὰ τὴν θάλασσαν.	παρὰ τὴν θάλασσαν.
Καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς,		4. Συνιόντος δὲ ὄχλου πολλοῦ,	2. Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί :	Καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς :
καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν :	LUKE viii. v. . . 4. . .	καὶ τῶν αὐτὸν,	. . . . .	. . . . .
ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ,	Mark iv. v. . . 1. . .	. . . . .	ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι,	ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ,
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.	Matt. xiii. v. . . 2. . .	. . . . .	καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.	καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.
Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ.	Mark iv. 2. . .	εἶπε διὰ παραβολῆς.	3. . . Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς.	2. . . Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ.

Part IX. Sect. I. Par. 17. Homage paid him by the multitude, on his final approach to Jerusalem.

Matt. xxi. 8; Mark xi. 8; Luke xix. 36.

		LUKE XIX.	MATT. XXI.	MARK XI.
Πορευομένου δὲ αὐτοῦ,	LUKE xix. 36. . .	36. Πορευομένου δὲ αὐτοῦ,	. . . . .	. . . . .
ὁ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ :	Matt. xxi. 8. . .	ὑπεστρώννον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.	8. Ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ :	8. Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν :

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MATT. XXI.	MARK XI.
ἄλλοι δὲ στοιβάδας ἔκοπτον	Mark xi. v. . . 8.	. . . . .	ἄλλοι δὲ ἔκοπτον κλάδους	ἄλλοι δὲ στοιβάδας ἔκοπτον
ἐκ τῶν δένδρων,			ἀπὸ τῶν δένδρων,	ἐκ τῶν δένδρων,
καὶ ἐστρώννουν			καὶ ἐστρώννουν	καὶ ἐστρώννουν
εἰς τὴν ὁδόν.			ἐν τῇ ὁδῷ.	εἰς τὴν ὁδόν.

Part X. Sect. I. Par. 2. Consultation of the Sanhedrim to destroy him, but fear to attempt it during the Passover. Matt. xxvi. 3—5; Mark xiv. v. . . 1, 2; Luke xxii. 2.

MATT. xxvi. 3.

Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα.

		LUKE XXII.	MATT. XXVI.	MARK XIV.
καὶ συνεβουλεύσαντο	Matt. xxvi. 4.	2. Καὶ ἐζήτουν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν :	4. Καὶ συνεβουλεύσαντο	v. . . 1. Καὶ ἐζήτουν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.
ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι,			ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.	πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.
καὶ ἀποκτείνωσιν.				
"Ἐλεγον δέ,—	Matt. xxvi. 5. . .	. . . . .	5. Ἐλεγον δέ,—	2. Ἐλεγον δέ,—
"Μὴ ἐν τῇ ἑορτῇ,			"Μὴ ἐν τῇ ἑορτῇ,	"Μὴ ἐν τῇ ἑορτῇ,
"ἵνα μὴ θόρυβος γένηται	Mark xxvi. v. . . 5.	. . . . .	"ἵνα μὴ θόρυβος	"μήποτε θόρυβος
"ἐν τῷ λαῷ:"—			"γένηται ἐν τῷ	"ἔσται τοῦ
Ἐφοβοῦντο γὰρ τὸν λαόν.	LUKE xxii. v. . . 2.	Ἐφοβοῦντο γὰρ τὸν λαόν.	"λαῷ."	"λαοῦ."

Part X. Sect. II. Par. 11. His intimation to the apostles that one of them would betray him. Matt. xxvi. 21; Mark xiv. 18; Luke xxii. 21; John xiii. 21.

JOHN xiii. 21. . .

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι :

		MATT. XXVI.	MARK XIV.	JOHN XIII.
καὶ, ἀνακειμένων αὐτῶν καὶ ἐσθιόντων,	Mark xiv. 18. . .	21. Καὶ, ἐσθιόντων αὐτῶν,	18. Καὶ, ἀνακειμένων αὐτῶν καὶ ἐσθιόντων,	. . . . .
ἐμαρτύρησε καὶ εἶπεν,—	John xiii. v. . . 21. . .	εἶπεν,—	εἶπεν ὁ Ἰησοῦς,—	v. . . 21. καὶ ἐμαρτύρησε καὶ εἶπεν,—
"Ἀμὴν ἀμὴν λέγω ὑμῖν,		"Ἀμὴν λέγω	"Ἀμὴν λέγω	"Ἀμὴν ἀμὴν λέγω
"ὅτι εἷς ἐξ ὑμῶν παραδώσει με,	Matt. xxvi. v. . . 21.	"ὑμῖν,	"ὑμῖν,	"ὑμῖν,
"ὁ ἐσθίων μετ' ἐμοῦ :	MARK xiv. v. . . 18.	"ὅτι εἷς ἐξ ὑμῶν παραδώσει με."	"ὅτι εἷς ἐξ ὑμῶν παραδώσει με,	"ὅτι εἷς ἐξ ὑμῶν παραδώσει με."
		. . . . .	"ὁ ἐσθίων μετ' ἐμοῦ."	. . . . .

LUKE xxii. 21.

"Ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης."

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

Part XI. Sect. IV., END, Par. 33. Acknowledgment of Christ's sanctity by the centurion in attendance at the crucifixion. Matt. xxvii. 54; Mark xv. 39; Luke xxiii. 47.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XIV.
Ὁ δὲ ἑκατόνταρχος	Matt. xxvii. 54. . .	47. Ἰδὼν δὲ ὁ ἑκατόνταρχος	54. Ὁ δὲ ἑκατόνταρχος,	39. Ἰδὼν δὲ ὁ κεντυρίων,
ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ,	MARK XV. V. . . 39. . .	. . . . .	. . . . .	ὁ παρεστηκὼς αὐτοῦ,
καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν,	MATT. XXVII. V. . 54. .	. . . . .	καὶ οἱ Ἰησοῦν,	. . . . .
ἰδόντες τὸν σεισμόν, καὶ τὰ γενόμενα,	Matt. xxvii. v. . 54. .	τὸ γενόμενον,	ἰδόντες τὸν σεισμόν, καὶ τὰ γενόμενα,	. . . . .
[καὶ] ὅτι οὕτω κράζας ἐξέπνευσεν,	MARK XV. V. . 39. .	. . . . .	. . . . .	ὅτι οὕτω κράζας ἐξέπνευσεν,
ἐφοβήθησαν σφόδρα,	MATT. XXVII. V. . 54. .	. . . . .	ἐφοβήθησαν σφόδρα,	. . . . .
[καὶ] ἐδόξασαν τὸν Θεὸν, λέγοντες,—	LUKE XXIII. V. . 47. .	ἐδόξασε τὸν Θεὸν,	. . . . .	. . . . .
“ Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.”	Matt. xxvii. v. . 54. .	λέγων,—	λέγοντες,—	εἶπεν,—
	Mark xv. v. . . 39. .	“Ὁντως ὁ ἄνθρωπος οὗτος δίδει- “ υἱὸς ἦν Θεοῦ.”	“ Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.”	“ Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.”

The arguments in favour of the view here taken are not yet exhausted; and a few more, of a somewhat different kind from the preceding ones, may therefore in conclusion be subjoined. They are founded on the principle that of two similar narratives the more direct, explicit, and important is usually the earlier, and the more exact and methodical the later. A venerable tradition, reported by Clement of Alexandria, has already been mentioned, that the two gospels containing the genealogies, that is, the gospels of Matthew and Luke, were the earliest of the four. These genealogies are those of Joseph and Mary, both of whom were descendants from David; but, as Mary was the only human parent of Christ, and through whom alone—“he was made of the seed of David according to the flesh,”—her pedigree is by far the more important of the two, and that which the first evangelist, whoever he was, would undoubtedly select in preference to the other. Hence it may be inferred that the gospel of Luke, which furnishes this pedigree, was written before that of Matthew, which gives the pedigree of Joseph, and commences abruptly with—“The genealogy of Jesus Christ, the son of David, the son of Abraham.”*

Of the imprisonment of John the Baptist by Herod Antipas, tetrarch of Galilee, and of the cause which led to it, Luke gives a distinct and direct account when describing the ministry of that eminent prophet; whereas the three other evangelists, in the corresponding part of their gospels, refer to the fact briefly and incidentally, as if they presumed that it was already known to their readers. The characteristic diversity of their several statements in this respect will be sufficiently evident on comparing the following extracts.

* Matt. i. 1—17; Luke i. 26—38, 67—69; ii. 1—12; iii. 23—38; John vii. 40—42; Acts ii. 25—36; xiii. 21—23, 32—37; Romans i. 1—4; 2 Tim. ii. 8; Revel. xxii. 16.

Luke iii. 18—20. In many other discourses also, [John the Baptist] preached the gospel to the people. 19. But Herod the tetrarch, having been reprov'd by him respecting Herodias his brother's wife, and respecting all the other crimes which Herod had committed, 20. added this to all the rest, that he shut up John in prison.

Matt. iv. 12. On hearing that John was imprisoned, Jesus removed to Galilee.

Mark i. 14. After John was imprisoned, Jesus went into Galilee proclaiming the gospel of the kingdom of God.

John iii. 22—24. After this, Jesus and his disciples went into the land of Judæa, where he abode with them, and baptized. 23. John also was baptizing at Ænon near Salim, because there was much water there; so the people came and were baptized. 24. For John was not yet cast into prison.

In accordance with this evidence, Luke, who regularly describes the occurrence, must be regarded as the earliest evangelist; and the three others, who refer to it without explanation, as later ones.

The accounts given by Matthew and Luke of Christ's temptation by Satan are very similar, but the order in which the tempter's three proposals are arranged by Matthew is preferable to that of Luke; being not only more probable in itself on the principle of gradation, but also proved, by certain peculiarities in the style of the two narratives, to have been the real order. In Luke's account there are no special notes of time or sequence, but only the ordinary *καὶ*; whereas Matthew accurately defines the times of the several proposals, and adds an important circumstance omitted by Luke, namely, that at the end of the temptation Christ received the ministry of angels. The correctness of these remarks will appear on collating the corresponding passages.

First proposal of Satan to Christ;—To convert stones into bread, in order to relieve his hunger.

Matt. iv. 1—4; Luke iv. 1—4.

LUKE IV.

3. Καὶ εἶπεν αὐτῷ ὁ διάβολος, &c.

MATT. IV.

3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, &c.

Second proposal;—To cast himself down from the pinnacle of the temple, in order to receive succour from angels.—Matt. iv. 5—7; Luke iv. 9—12.

9. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, &c.

5. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, &c.

Third proposal;—To do homage to Satan, in order to obtain from him the kingdoms of the world.

Matt. iv. 8—10; Luke iv. 5—8.

5. Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν, &c.

8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, &c.

Retreat of Satan, and attendance of angels on Christ.—Matt. iv. 11; Luke iv. 13.

13. Καὶ, συντέλεσας πάντα πειρασμὸν, ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

11. Τότε ἀφίησιν αὐτὸν ὁ διάβολος :

καὶ ἰδοὺ, ἄγγελοι προσήλθον, καὶ διηκόνουν αὐτῷ.

According to Luke, the order of the second and third proposals was the reverse of that above stated ; but the expressions used by this evangelist throughout the narrative,—*Καὶ εἶπεν*,—*καὶ ἤγαγεν*,—*καὶ ἀναγαγὼν*,—*καὶ συντελέσας*,—are vague and indefinite ; while those of Matthew,—*Καὶ προσελθὼν*,—*τότε παραλαμβάνει*,—*πάλιν παραλαμβάνει*,—*τότε ἀφίησιν*,—are precise and explicit ; and hence, as well as from the intrinsic superiority of his arrangement, it may be concluded that Matthew's gospel was the later of the two.

Among the many interesting discoveries resulting from a Harmony of the Gospels, will be found a remarkable illustration of Peter's denials of Christ. By his violent assault in the garden of Gethsemane on the high-priest's slave, Peter transgressed the laws of his country, as well as those of morality ; and, had he been identified as the offender, might justly have been subjected to capital punishment. His safety at the time, and long afterwards, was due under Providence to the ignorance of the authorities that he was the assailant. After committing this outrage his wisest course, when Christ surrendered himself to the guard, would have been to retire at once, like the other apostles, to his lodging ; but, having boasted that he would follow him to prison and to death, and adhere to him although all others forsook him, he was impelled by pride and shame to enter the high-priest's palace. When however he found himself in so dangerous a place, and was repeatedly charged by the attendants with being an adherent of Christ, his courage failed him ; and, under the dread of immediate detection, followed by an ignominious death, he who had made such ardent professions of fidelity to his master was betrayed into a sevenfold disavowal of him, having four times declared that he was not his disciple, and thrice that he did not even know the man. It was this latter more aggravated form of denial which had been twice predicted by Jesus, and of these predictions the three earlier evangelists evidently intended to represent the fulfilment ; for which purpose, disregarding the order of time, they unite Peter's three personal denials in a single paragraph at the end of their account of Christ's trial by the Sanhedrim. But, while Matthew and Mark have done this exactly, Luke has been less successful, a fact the more remarkable because he alone accurately reports the words of the prediction. Luke xxii. 34. "I tell thee, Peter, the cock will not crow this day before *thou hast thrice denied that thou knowest me*."—Like Matthew and Mark, Luke records the first and third of the personal denials, but describes the latter imperfectly ; and, instead of the second, substitutes one of Peter's denials of discipleship which in this connexion is inapposite. Thus, in v. 56, 57, he correctly states,—“Now a certain maidservant, having seen him sitting in the light of the fire, after looking stedfastly at him said, This man also was with him. 57. But he disowned him saying, Woman, I do not know him ;”—and then unsuitably adds,—58. “Shortly afterwards another person saw him, and said, Thou also art one of them. But Peter replied, Man, I am not.”—Omitting the last passage, Matthew and Mark strictly confine their account to the three personal denials, and by this judicious correction prove themselves to be later evangelists ; as John also afterwards does by omitting all the previous statements, and relating only, and in the order of time, three of Peter's denials of discipleship which had not before been mentioned. For the various reasons above assigned, it is therefore concluded that the gospel of Luke was published earlier than that of Matthew.

COMPUTATION OF THE ABSOLUTE DATES OF THE FOUR GOSPELS.

If the preceding arguments have proved that the order in which the four gospels were published was that of—Luke, Matthew, Mark, John,—enough has been done for the special purpose of this work ; but, before dismissing the subject, a few remarks on the absolute times of their publication, as far as this can be ascertained by scriptural or other evidence, may not be unacceptable.

Leaving out of consideration for the present the Revelation of John, the date of which is still controverted, it seems probable that all the books of the New Testament were written within a period of twenty years, during the reigns of the emperors Claudius, and Nero. In reference both to the writers of these books, and to the parties addressed, it is obvious that neither a very late nor a very early date would have been

suitable.—Not a very late date, because they were demanded by the passing events of an extremely active period, and also, because the apostles, although prompted and assisted by the Holy Spirit, had to deliver in writing, as well as by preaching, their personal testimony concerning the actions and discourses of Christ; and it was requisite that this should be done while their faculties were unimpaired, and while their recollection of the circumstances to be described was vivid and accurate.—Not a very early date, because these documents were to be committed to the custody of Christian churches, and more especially of Gentile churches, which were not very speedily formed, and the earliest of which was that of Antioch in Syria. But, as this and similar churches situated in the immediate vicinity of Palestine, and still more those of Palestine itself, long enjoyed the ministry of the apostles, and of other eminent Jewish Christians, their spiritual wants would during that time be abundantly supplied by oral teaching; and it was not until churches began to multiply in distant countries, and were in a great measure dependent on their own resources, that evangelical scriptures adapted to their several characters and circumstances were likely to be required or produced. According to this view, the early limit of the scriptural period of the New Testament would coincide with the council of the apostles, held at Jerusalem about A.D. 45, soon after the missionary journey of Paul and Barnabas in Asia Minor; and the first of its written documents would be the circular letter sent by that council to the Gentile churches of Syria, Cilicia, &c., giving them the important assurance that, with the exception of strictly avoiding idolatry, and abstaining from the use of blood as an article of food, they were exempt from all observance of the Mosaic covenant. The late, or ultimate limit of the same period coincides with the commencement of the Jewish war against the Romans, in A.D. 66, or rather it occurs a little before; since all the books of the New Testament either directly or indirectly refer to that event as future, at the time when they were written.

That the arrangement of these books adopted in almost all the ancient manuscripts, and still retained in modern editions, is chiefly methodical, and only in part chronological, has been already remarked. The historical treatises, comprising the four gospels, and the Acts of the Apostles, are placed first, the epistles of Paul next, then those of several of the other apostles usually termed the catholic epistles, and lastly the Revelation of John. Of these books, the gospel of Matthew, the epistle to the Hebrews, and the catholic epistles, were apparently addressed to Jewish Christians; and all the rest, with the exception of the two epistles to Timothy, to Gentile Christians. That the ultimate limit here stated is correctly assigned, may easily be shown. The epistles of Paul and Peter must have been written before the commencement of the Jewish war because, independently of other evidence, both these apostles were, according to the credible report of Eusebius, put to death at Rome during the Neronian persecution which preceded that war. By such expressions as—"the last time,—the last days,—the last hour,—the coming of the Lord,—the approach of the judge," &c.—the epistles of James, Judas, and John intimate that when they were composed the end of the Mosaic dispensation was near at hand, but had not yet arrived. The gospels of Matthew, Mark, and Luke, must have been published before the destruction of Jerusalem, in A.D. 70; since they give full reports of Christ's sublime prediction of that event, including directions to his disciples to be prepared for it, and, by a due attention to the signs of the times, to avoid the awful calamities which would then befall the impenitent and unbelieving portion of the people of Israel. Lastly, the gospel of John, although it does not repeat this prediction, yet contains several plain hints that at the time of its publication Jerusalem was yet standing, and its destruction still somewhat remote. Thus, in chap. v. 2, it is stated,—"*Now there is in Jerusalem, at the sheep-gate, a pool which in Hebrew is called Bethesda, having five porticos.*"—Again, in chap. xxi. 18, after recording Christ's prophecy of Peter's crucifixion, which like most other prophecies is somewhat obscure, the evangelist adds the needful explanation:—"In these words he signified by what kind of death [*Peter*] will glorify God."—In the first of these instances, the expression implies that the sheep-gate of Jerusalem, and of course the city itself, still existed; and in the second, that the death of Peter, which as previously stated occurred during the Neronian persecution, and before the Jewish war, had not then taken place. Rather a late date, corresponding to the lapse of several years from the death of

Christ, may be attributed to Matthew's gospel owing to its employment of language like the following. After relating the purchase by the chief-priests of the Potter's field with the returned bribe of Judas Iscariot, the evangelist adds,—“On which account, that field *has to this day been called a field of blood.*”—Matt. xxvii. 6—8; a circumstance likewise attested, but without any note of time, by Peter, or more probably by Luke, in Acts i. 18, 19. So, after mentioning the false report propagated by the Sanhedrim with a view to conceal the resurrection of Christ, Matthew remarks,—“And this report is circulated among *Jews to the present day.*”—Matt. xxviii. 11—15. A late date must also be assigned to Mark's gospel, in consequence of its referring in its concluding verse to the missionary travels of the apostles throughout the world, which could scarcely have been in any degree accomplished before A.D. 56. The command given to them was,—“Go forth into all the world,” &c.—and in execution of it they are said to have—“gone forth, “and preached everywhere, the Lord working with them, and confirming the word by the miracles with “which it was attended.”—Mark xvi. 15—20.

Hence it appears that the evidence furnished by the Gospels themselves respecting the absolute dates of their publication is scanty, and insufficient; but the defect may happily be supplied to a considerable extent from the notice taken of them in the Epistles, whilst at the same time the relations subsisting between the two classes of sacred books are thereby usefully illustrated. As a preliminary to this investigation, the following chronological arrangement of the Epistles is briefly proposed with as little comment as possible; since a full disquisition on the subject, besides occupying too much room, would in this place be unsuitable and obtrusive. All the catholic epistles distinctly allude to the approaching destruction of Jerusalem; and, as Peter the author of two of them speaks of *all the epistles of Paul*, 2 Peter iii. 14—16, it may be concluded that the others were published later, not long before the commencement of the Jewish war, and probably in the order of their occurrence in the New Testament; namely,—James, 1st and 2d Peter, 1st, 2d, and 3d John, and Judas Lebbeus.—The order of the Pauline epistles is here supposed to have been,—1st Timothy, Galatians, 1st and 2d Thessalonians, 1st and 2d Corinthians, Titus, Romans,—Ephesians, or Laodiceans, Colossians, and Philemon, Philippians, 2d Timothy,—and Hebrews. They may be conveniently divided into three successive groups or sections; the first, including the epistles from 1st Timothy to Romans, composed in Macedonia or Greece during a period of seven or eight years, between the apostle's first visit to Philippi, about A.D. 46, and his departure thence on his last journey to Jerusalem, A.D. 53;—the second, comprising the epistles from Ephesians to 2d Timothy, written during his two years captivity in Rome, between A.D. 57 and 59;—and the third, consisting of the single Epistle to the Hebrews, composed in some other part of Italy soon after his release from that captivity, perhaps in A.D. 59, or 60. In support of this arrangement, some portions of which are liable to be questioned, a few explanatory remarks are subjoined.

Almost all the primitive churches seem to have been strongly imbued with missionary zeal; and it is not improbable that the Gentile church of Ephesus, like that of Rome, was founded by private members from other churches, such for example as those of Derbe and Lystra, previously planted by Paul and Barnabas during their evangelical excursion in Asia Minor. Hence perhaps the allusion in 1 Tim. v. 9, 10, to the services of pious widows *in lodging strangers, and washing the feet of holy men*, that is, as intimated in Philemon, v. 1—7, and 3 John, of Christian missionaries, often in humble circumstances, travelling from place to place in execution of their benevolent object. On the second journey of Paul, accompanied by Silas, through the same country, after preaching the gospel with great success in Galatia, he wished to visit and strengthen the church at Ephesus, then in its infancy; but, not being permitted by the Holy Spirit to do so, he deputed Timothy, who had been solemnly associated with him at Lystra, to go to the Ephesian Christians on his behalf, and assist them in completing their ecclesiastical arrangements, as likewise in regulating their doctrine and practice. Under divine guidance the apostle himself, together with Silas and Luke, sailed from Troas to Philippi, whence, soon after his arrival, he apparently sent two pastoral letters to the country which he had just left; namely, the First Epistle to Timothy, supplying the young evangelist with

the instruction and authority which he so much needed for the fulfilment of his office;—and the Epistle to the Galatians, intended to prevent the recently formed churches in that province from carrying into effect their absurd design, of embracing Judaism in addition to Christianity. In his progress through Macedonia and Greece the apostle, although highly successful in his ministry, was usually subjected to violent opposition, and even personal outrage; so that, after establishing churches in several principal towns, he was frequently compelled to flee for his life from the scenes of his labours. Having thus in turn retreated from Philippi, Thessalonica, and Berea, he ultimately took refuge in Athens, whence he wrote his First Epistle to the Thessalonians, shortly followed by a second epistle from Corinth, whither he next repaired; the object of both being to console the new converts under the persecution in which they were involved, and to encourage them to persevere with constancy in their Christian profession and practice. At Corinth Paul founded a large and flourishing church, and probably continued in that city and province more than two years, then went to Jerusalem in fulfilment of a vow; and, after revisiting the churches of Antioch, Galatia, and Phrygia, settled for three years at Ephesus, from which central station he diffused the light of the gospel throughout all the surrounding region. Meanwhile the church of Corinth had fallen into many and grievous errors, both doctrinal and practical, which induced the apostle to send them two long and remarkable letters,—the two epistles to the Corinthians,—the first from Ephesus, the second soon afterwards from some place in Macedonia. When by these and other means the errors of that church had been corrected, he went for the second time to Corinth; but seems with characteristic activity to have made several missionary excursions, southwards to Crete, and northwards to Illyricum, and to have wintered at Nicopolis in Epirus. In his visit to Crete he was attended by Titus, whom he left on the island to assist the newly formed churches in completing their organization; but speedily furnished him with a short letter of direction and recommendation,—the Epistle to Titus,—much resembling that which for a similar purpose he had formerly sent to Timothy at Ephesus. How necessary it was for the accomplishment of such important objects that the agents employed, although highly qualified ministers of the gospel, should be accredited as well as deputed, and be supplied not only with written instructions but also with written credentials, is too obvious to require further notice. Having at length finished his ministry in those regions, the apostle determined to proceed to Jerusalem, and afterwards to Rome; and with this view once more returned to Corinth, whence he transmitted through Phœbe, a deaconess of the church of Cenchrea the eastern port of Corinth, that most valuable treatise of Christian theology, the Epistle to the Romans. And here terminates the first section of Paul's epistles, which is separated from the second, comprising those written during his imprisonment at Rome, by an interval of three or four years.

The Phrygian churches of Laodicea, Colosse, and Hierapolis, situated near each other, and closely united by the ties of Christian friendship, appear to have been formed at rather a late period, and not to have had the advantage of personal intercourse with the apostle. Feeling however a strong interest in their welfare, and wishing more especially to guard them against the Judaizing and antinomian errors of the times, he addressed to the two former of them, during the earlier part of his captivity, suitable pastoral letters, besides a more private one to Philemon, a distinguished member of the Colossian church. Towards the end of his confinement, he sent an affectionate epistle to the church of Philippi, by the hands of Epaphroditus, one of their elders, who had brought him a message of condolence from them, together with a seasonable supply of money. Still later, and after the commencement of his trial before the imperial tribunal, he wrote his second epistle to Timothy, then residing at or near Ephesus; wherein, besides communicating various admonitions and predictions, particularly one respecting the dreadful times which would befall the church—"in the last days,"—he apprizes his friend of the state of his own affairs, and requests him to come to Rome as soon as possible, at all events before winter, and to bring with him Mark, as likewise several books and parchments which the apostle had formerly left at Troas. The view here taken of this epistle, and of that which bears the name of the Ephesians, differs widely from the opinions commonly entertained; but in both cases is founded on internal evidence, and, if space were allowed, might it is believed be clearly demonstrated.

The last of Paul's epistles is that to the Hebrews, which, having been composed after his liberation from imprisonment, forms as it were a section by itself. This important and elaborate dissertation was addressed to the Jewish churches of Palestine for the purpose of reviving their Christian piety, and of counteracting that unhappy disposition to lukewarmness and apostacy with which, owing to long and severe persecution, many of them had become infected. That it was written about this time, and that the apostle was then at liberty, is evident from his promise shortly to visit these churches, to whom he sends the salutations of their Italian brethren; as likewise from his statement that the coming of the Lord was drawing nigh, and the Mosaic covenant ready to vanish away; also, from the language of Peter, who writing at a still later period speaks familiarly of his beloved brother Paul, and of the wisdom displayed *in all his epistles*; and finally, from the testimony of ecclesiastical history.*

The dates of the so called catholic epistles probably correspond, as before remarked, to their place in the New Testament. Although with some allowance for difference of circumstances they are available for universal instruction, they seem to have been addressed in the first instance to Jewish Christians, for whom the original apostles always evinced a natural, but perhaps undue partiality. Two of their authors, Peter and John, were principal apostles of Christ; and the other two, James the less, and Judas Lebbæus, were also his near relatives. The epistles of James and Peter must have been written before the commencement of the Neronian persecution, in A.D. 64, since Peter suffered martyrdom during that fearful period, which he seems to predict; and James about two years earlier, immediately after the appointment of Albinus, the successor of Festus as procurator of Judæa, which took place in A.D. 62. The epistle of James was probably despatched soon after Paul's epistle to the Hebrews, to which it apparently refers, when explaining that the faith by which Abraham and Rahab were justified was not a dead faith but, as Paul himself intimated, a faith working by love. Its date may therefore have been about A.D. 60, or 61. The epistles of John and Judas may have been composed after the Neronian persecution, since they do not allude to it; and that of Judas last of all, since it is little more than a repetition of part of the second epistle of Peter, and exhorts its readers—"to remember the words previously spoken by the apostles of our Lord Jesus Christ."—That the epistles of James, Peter, and John, and consequently that of Judas, were composed not long before the conclusion of the Mosaic dispensation, and the destruction of Jerusalem, a catastrophe which in the New Testament is sometimes termed—*the coming of the Lord*,—and at other times—*the end of the age*,—is proved by their repeated declarations that it was near at hand. In their memorable conversation on the Mount of Olives, two of these apostles had formerly inquired of Christ,—“What will be the sign of thy coming, and of the “end of the age”?—In reply, after mentioning several remarkable signs, including the appearance of false Christs and false prophets who would deceive many, he said;—“When ye shall see all these things, know “that [the Son of Man] is near, even at the door. I tell you truly, this generation shall not pass away until “all these things have come to pass.”—In like manner he assured them at the time of their first mission, when predicting their more extensive subsequent labours;—“I tell you truly, ye will not have gone through “the cities of Israel before the Son of Man shall come.”—Again, a little previously to his transfiguration,—“I tell you truly, there are some standing here who shall not taste death till they have seen the Son of Man “coming in his kingdom;”—and lastly, on giving them their final and universal commission,—“Behold, “I am with you all the days until the end of the age.”—In precisely similar language James reproaches some of the rich Jews of his time with heaping up treasure by fraudulent and oppressive means,—“*in the last days*;”—whilst he consoles their victims by saying,—“Have patience, brethren, strengthen your “hearts, for the coming of the Lord draws nigh. . . . Behold the judge stands at the door.”—So Peter congratulates those whom he addressed, on being preserved—“unto salvation, ready to be “revealed “*in the last time*;”—and predicts,—“The end of all things is at hand. . . . There were false

* 2 Tim. iii. 1—9; iv. 9—13; Heb. viii. 13; x. 23—25, 35—39; xii. 25—29; xiii. 18—25; 2 Peter iii. 14—16.

“prophets among the people, *as there will also be false teachers among you. . . . Towards the end of the days there will arise scoffers walking after their own lusts, and saying, Where is the promise of his coming?*”—and John announces with peculiar emphasis,—“Children, *it is the last hour*; and, as ye have heard that the antichrist is to come, *so even now there are many antichrists, whereby we know that it is the last hour*; Beloved, believe not every spirit, *for many false prophets have gone forth into the world.*”—Moreover, Peter alludes to Christ’s prophecy concerning him, that when old he should be put to death by crucifixion, as shortly about to be fulfilled. Now, if Peter was thirty years of age when this prophecy was delivered, and sixty-five when it was accomplished, he must have died, as above suggested, about A.D. 65, and have written his epistles perhaps a year or two earlier; and a similar computation is applicable to the age of Paul.*

From the reasons here given it is concluded that the epistles and gospels of the New Testament were respectively published in the order above assigned; that of the epistles having been,—1 Timothy, Galatians, 1st and 2d Thessalonians, 1st and 2d Corinthians, Titus, Romans, Ephesians, Colossians, and Philemon, Philippians, 2d Timothy, Hebrews, James, 1st and 2d Peter, 1st, 2d, and 3d John, Judas Lebbæus;—and that of the gospels,—Luke, Matthew, Mark, John.—To ascertain the chronological relations subsisting between the two classes of sacred books, an object of much interest and utility, recourse must be had to the references or allusions made in the former to the latter, a few of which will now be presented, and to some other indications of time which will afterwards be considered. The earliest of the epistles is here supposed to have been Paul’s First Epistle to Timothy, written at Philippi during the apostle’s primary visit to that city; and the following passages seem to show that even this early epistle had been preceded by the gospel of Luke. The latter was probably composed, as has been already suggested, in the interval between the apostle’s two principal missionary journeys, the first through Asia Minor, the second through Macedonia and Greece; at a time when many Gentile churches recently formed, and depending in a great measure on their own resources for spiritual instruction and improvement, were naturally anxious to possess a full and authentic narrative of the life and ministry of Christ.

1ST TIMOTHY.

1. 15. Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμος, ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

LUKE.

v. 32. Matthew, the publican.
Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

xix. 10. Zacchæus, the publican.
Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

Corresponding statements are, it is true, found in the gospels of Matthew and Mark, but they are neither so copious nor so complete as those in Luke’s gospel; which was therefore far more likely than any other to be quoted by the apostle Paul at this early period; especially when the influence exercised by him in its composition, and his long and affectionate intimacy with the author are taken into account. See Luke vii. 36—50; xv.; xviii. 9—14, &c.

* Matt. x. 23; xvi. 27, 28; xxiii. 34—36; xxiv. 1—5, 11, 23—28, 32—39; xxviii. 18—20; Mark ix. 1; xiii. 1—6, 21—23, 28—31; Luke ix. 27; xxi. 7, 8, 28—33; xxiii. 27—31; John xxi. 18—23; Acts ii. 16—21; vii. 57, 58; Philem. v. 8, 9; Heb. ix. 24—26; James ii. 14—26; v. 1—9; 1 Peter i. 1—9, 18—20; iv. 7, 12—19; 2 Peter ii. 1—3; iii. 1—4; 1 John ii. 18, 22, 28; iv. 1—3; 2 John v. 6—9; Jude v. 17, 18.

1ST TIMOTHY.

IV. 8. Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν, καὶ τῆς μελλούσης. 9. Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος.

See also Luke xxii. 28—30, 35, &c. A similar observation applies to this passage as to the former one; and the emphatic expression,—Πιστὸς ὁ λόγος, &c., employed by the apostle answers to the—*Ἀμὴν λέγω ὑμῖν*,—mentioned by the evangelist; and, both in this and other cases, more probably refers to a written than to an oral tradition.* So likewise do allusions to—"the words of Christ,"—as in 1 Tim. vi. 3, 4. . . Εἴ τις ἐτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται, &c.—In the address which the apostle delivered at Miletus to the assembled pastors and elders of the church of Ephesus, when he was on his last journey to Jerusalem, the same phrase occurs, Acts xx. v. . . 35,—*μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι μᾶλλον δίδοναι ἢ λαμβάνειν*,—a remark which, as noticed in p. xl., must be regarded as a loose citation of Luke xiv. 12—14, where, after directing his followers to bestow their hospitalities, not solely on their relatives, and their rich neighbours, but rather on the poor, the destitute, the lame, and the blind, Christ is represented as adding,—v. 14, "And thou wilt be happy, for they have not the means of requiting thee; but thou shalt be requited at the resurrection of the righteous."—This admonition, and several others like it in the sermon on the mountain, Luke vi. 24, 32—36, &c., are recorded by Luke alone. Again—

VI. 17—19. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, &c.

18. ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς, 19. ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

See also Luke xii. 15—34, xvi., and xviii. 22. The striking similarity of the directions here given by Paul, respecting the manner in which a Christian should employ his wealth in order to lay up treasure in heaven, to those given by Christ himself in the parables of the dishonest steward, the rich man surprised by death, the rich man and Lazarus, and other discourses found only in Luke's gospel, has been already pointed out in p. xl., and is powerfully conclusive on this subject; but the following reference seems to convert probability into certainty.

V. 18. Λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις, καὶ, Ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

That this is a reference to Luke's gospel is evident, not only from its being more identical than the corresponding passage in Matt. x. v. . . 10. Ἄξιός γάρ ἐστιν ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν,—but also, because these

LUKE.

XVIII. 29. Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, 30. ὃς οὐ μὴ ἀπολάβῃ πολλὰ πλάσινα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

XVI. 9. Καγὼ ὑμῖν λέγω,

Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ Μαμωνᾶ τῆς ἀδικίας: ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. XII. v. . . 33. . . Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, &c.

X. v. . . 7. . . Ἄξιός γάρ ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν.

* 1 Tim. iii. 1; 2 Tim. ii. 11; Titus i. 9; iii. 8; Revel. xxi. 5; xxii. 6.

passages belong to paragraphs respectively peculiar to the two evangelists; the instructions of Christ to the twelve being peculiar to Matthew, and those to the seventy peculiar to Luke. Here therefore is a verse of Luke's gospel distinctly quoted in this epistle, and by the introductory clause,—*Λέγει γὰρ ἡ γραφή*,—acknowledged, in conjunction with one of similar import from the Old Testament, as an authentic portion of Scripture. If any further confirmation were required, it would be found in a subsequent letter of the same apostle, 1 Corinth. ix. 8—14; where, after again citing the injunction in Deuteron. xxv. 4. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn,"—he applies it, as before, in illustration of Christ's directions respecting the support of the Christian ministry; v. 14. "In like manner, also, has the Lord appointed that those who preach the gospel should be maintained by the gospel."—The force of this argument is increased by the reference made to Luke, in 2 Corinth. viii. 16—19, as—"the brother whose praise is in the gospel throughout all the churches."—The internal evidence now adduced shows that the earliest of the epistles,—Paul's First Epistle to Timothy,—written perhaps about A.D. 47, makes repeated allusions to the earliest of the gospels, that of Luke, but apparently to none of the others; and, consequently, that Luke's gospel alone was then extant, having probably been published in A.D. 45, or 46, and is not only the earliest gospel, but also the earliest book of the New Testament. In connexion with this view, it is by no means improbable that, when in the same epistle Paul enjoins Timothy to attend diligently in public worship to reading, exhortation, and teaching, and to reject foolish and profane fables at variance with the genuine and salutary doctrine which he had so carefully studied, the apostle had a special regard on the one hand to the gospel of Luke, and on the other to the inaccurate and unauthorized narratives by which it was preceded. Even at that remote period, within sixteen years from the ascension, Christianity had been assailed by numerous and formidable errors, many of which are by ecclesiastical historians ascribed to Simon the Samaritan magician, and other oriental fanatics or impostors; but still more to the Judaizing teachers who everywhere abounded, and whose pernicious doctrines are so energetically opposed in the Pauline epistles, particularly in that now under consideration, and in the Epistle to the Galatians written about the same time.*

That John's gospel, the latest of the four, was published previously to his first epistle, is shown by the numerous allusions made in the latter to the former, some of which are here subjoined. The close resemblance of the respective passages is obvious, and the superior fulness, continuity, and originality of those belonging to the gospel, establish its claim to priority; as the secondary character of those in the epistle, conjoined with repeated statements that the Christians addressed in it had already been fully instructed in these matters, proves its later date.

I JOHN.

v. 1. . . Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γενένηται.

iv. 15. Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

ii. v. . . 1. Καὶ, ἐάν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν, δίκαιον.

JOHN.

i. 12. Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ:

13. οἱ οὐκ ἐξ αἱμάτων, &c. . . . ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

xiv. 16. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα.

* Luke i. 1—4; Galat. iv. 16—20; vi. 12—16; Philipp. iii. 1—3; Coloss. ii.; 1 Tim. i. 1—7; iv.; vi. 3—5, 20, 21.

I JOHN.

II. 20. Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἶδατε πάντα.

See also v. 27.

3. Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

V. 3. . . Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

II. 8. . . Πάλιν, ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν.

10. Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

III. 1. Ἴδετε, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν: Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

16. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε: καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.

IV. 9. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. 10. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

From this and similar evidence it may be inferred that John's gospel was written before his first epistle, and consequently several years before the fall of Jerusalem; probably also before the epistles of Peter, to whose martyrdom, predicted by Christ, this gospel apparently refers as still future, (John xxi. 19.) and therefore before the Neronian persecution, which commenced in A.D. 64. It may even have been published before Paul's Epistle to the Hebrews, sent about A.D. 59, or 60; since the following passages in the epistle appear so strongly allusive to some in John's gospel, that it is scarcely possible to suppose them either previously written, or derived from mere oral communication.

HEBREWS.

III. 3. Πλείονος γὰρ οὗτος δόξης παρὰ Μωσῆν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὃ κατασκευάσας αὐτόν.

5. Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων.

JOHN.

XVI. 13. . . Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.

XIV. 15. Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

21. . . Ὁ ἔχων τὰς ἐντολὰς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με.

XIII. 34. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾷτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾷτε ἀλλήλους.

35. Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

XV. 18. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

V. . . 20. . . Εἰ ἐμὲ ἐδίδξαν, καὶ ὑμᾶς διώξουσιν.

12. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾷτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. 13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

III. 16. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόλθῃ, ἀλλ' ἔχῃ ζωὴν αἰώνιον. 17. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

JOHN.

VIII. 34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας.

35. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

HEBREWS.

III. 6. . . Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκος ἔσμεν ἡμεῖς.

VI. 19. [Ἑλπίδος,] ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20. ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

See also ix. 23, 24.

IX. 11. Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, οὗ χειροποιήτου, τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως.

See also Matt. xii. 6.

X. 19. Ἔχοντες οὖν, ἀδελφοί, παρῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20. ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτ' ἔστι, τῆς σαρκὸς αὐτοῦ, 21. καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, 22. . . προσερχώμεθα μετ' ἀληθινῆς καρδίας, ἐν πληροφορίᾳ πίστεως, &c.

XIII. 12. Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε.

13. Τοῖνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες.

20. Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν, ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21. . . καταρτίσαι ὑμᾶς, &c.

Although John's gospel was perhaps more immediately addressed to the Gentile Christians of Asia Minor, it was evidently adapted, and no doubt intended to promote the conversion of the people of Israel; a circumstance which strongly confirms the view here taken of its having been composed at a comparatively early period, several years before the destruction of Jerusalem by the Romans, and probably about A.D. 58, or 59. Now, as in his epistle to the Hebrews the apostle Paul had evidently a similar design, it was perfectly natural that, if John's gospel were then extant, he should have availed himself of it as a source both of authority and of illustration. And that this was actually the case appears, not only from the remarkable resemblance between the respective passages above collated, but also from their peculiar adaptation to the purpose here assumed. For no topics could have been better suited to promote conversion and prevent apostasy than those which prove the divine, as well as the human nature of Christ, his transcendent

JOHN.

VIII. 36. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

XIV. 1. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία: πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. 2. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν: εἰ δὲ μὴ εἶπον ἂν ὑμῖν. Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν: 3. . . καὶ, ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαντόν, &c.

II. 19. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Δύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

21. Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

XIV. 5. Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις, καὶ πῶς δυνάμεθα τὴν ὁδὸν εἶδέναι;

6. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή. Οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

XIX. 17. Καὶ, βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ, 18. . . ὅπου αὐτὸν ἐσταύρωσαν, &c.

X. 3. Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

11. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. V. . . 15. καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

dignity as the creator of the world, the saviour and the judge of mankind, the shepherd of his spiritual flock, the prophet, priest, and king of his people, the superiority of his functions in these respects to those of Moses and Aaron, and of the new to the old covenant, the infinite value of his atoning sacrifice as the only way of access to the Father, the necessity of regeneration founded on faith in his blood as the only title to eternal happiness, and the duty and privilege of following his guidance to the heavenly world, notwithstanding the persecutions and afflictions which may thereby be incurred in the present one. And such, as is well known, are the sublime doctrines inculcated with peculiar energy and perspicuity, both in the epistle to the Hebrews, and in the gospel of John.

The dates of the first and fourth gospels, those of Luke and John, having been thus far determined, those of Matthew and Mark, the second and third, are thereby limited to the interval between the earliest and latest of the Pauline epistles, the first epistle to Timothy, and the epistle to the Hebrews; or, in other terms, to the interval between Paul's first visit to Philippi, about A.D. 47, and the end of his imprisonment at Rome, about 59. By a rough calculation, the date of Matthew's gospel may therefore be placed about 50, or 51, during Paul's long residence at Ephesus; and that of Mark about 55, or 56, during his confinement at Cæsarea. In proof of these statements the following additional arguments are proposed. They are founded on the final mission of the apostles by Christ, and the manner in which it was executed, their ages at the beginning and end of that mission, their continuance at first for several years in Palestine, and their subsequent departure thence to preach the gospel in other countries, the publication by the evangelists of Christ's principal prophecy respecting the destruction of Jerusalem, and the disclosure by John of several interesting circumstances which his predecessors had apparently some reason to conceal. While the illustrations hereby furnished are more or less applicable to all the gospels, they will be chiefly employed to ascertain the dates of those of Matthew and Mark, and especially of the former, on account of its being at once earlier in time, and more substantive in character than the other.

The original apostles seem to have considered themselves bound to confine their ministry very much in the first instance to their own countrymen, and for this purpose resided for a long time in Palestine, where during the great annual festivals they had an opportunity of addressing vast numbers of Israelites from almost every part of the world; who, on returning home, would naturally report in their several localities the wonderful things which they had seen and heard at Jerusalem. Hence, in the course of a few years, the whole nation may be said to have received the united testimony of the apostles respecting the gospel of Christ, on the spot where it commenced; and to have witnessed its confirmation by miracles, notwithstanding the utmost opposition of its powerful and malignant enemies. Another advantage resulting from this mode of proceeding, was to afford a practical proof that Judaism and Christianity, although distinct dispensations, were both of divine origin, and in perfect harmony with each other; and that, while Gentile Christians were entirely free from the Mosaic institution, yet, until it pleased God to bring it to an end, its observance by Jewish Christians was a matter not merely of permission, but of positive obligation. It is obvious that many prejudices and objections were thus avoided, and that every facility and encouragement was given to the members of the former dispensation to embrace that new and better covenant which, however it might have been slighted and overlooked, had from the earliest times been foreshadowed in their own Scriptures. The propriety of the apostles' conduct in this respect will be better appreciated, on referring to the final commission given them by Christ immediately before his ascension; and which, from a careful combination of the accounts of Matthew and Mark, appears to have been as follows.—“Having assembled [the apostles, Jesus] “thus addressed them. Universal authority is given to me in heaven, and on earth. Go forth throughout “all the world, and preach the gospel to the whole people of Israel. He that believes and is baptized shall “be saved, but he that refuses shall be punished. While thus proceeding, make disciples amongst all the “Gentiles, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching “them to observe whatsoever I have commanded you. Behold, I am with you all the [remaining] days, “until the end of the age, and these miracles shall be granted to them that believe. By my name they

“shall cast out demons. They shall speak languages before unknown to them. If they should take up serpents, or drink poison, they shall not be injured; and sick persons on whom they lay their hands shall be restored to health.”—Matt. xxviii. 18—20; Mark xvi. 15—18; Acts i. 4. . . The execution of this commission is briefly related by Mark in the concluding verse of his gospel, which has been already quoted, and to which there is perhaps an allusion in Heb. ii. 1—4, a passage of similar import; and, like Romans x. 14—21, favourable to the interpretation here proposed of the term—*ἡ κτίσις*,—as signifying *the people of Israel*,—the peculiar nation, or institution of God. (See above, pp. lxxv. lxxvi.)

From the tenor of the charge given them by Christ it is therefore evident that the original apostles had a primary and special mission to the people of Israel; and that, whether by divine direction or otherwise, they decided that this mission would be best fulfilled by their residing for several years in Palestine, before proceeding to foreign countries. Meanwhile an admirable agent was raised up by Providence, in the person of Paul of Tarsus, to be the chief apostle of the Gentiles; although he also, like his predecessors, was fully persuaded that the offer of salvation should be made to the Jew first, and also to the Gentile. Thus, when at the synagogue of Antioch in Pisidia the unbelieving Jews violently opposed and blasphemed the gospel,—“Paul and Barnabas boldly declared, *It was necessary* that the word of God should first be spoken to you; but, since ye reject it, and do not consider yourselves worthy of eternal life, behold, we turn to the Gentiles. For thus has the Lord commanded us [saying,] I have set thee as a light to the Gentiles, that thou shouldest be a saviour to the ends of the earth.”—Similar language is used by Paul, both in his speech before Festus and Agrippa, and in his epistle to the Romans.* By various occurrences, both pleasing and painful, the other apostles were gradually enlightened, and prepared to imitate this example; first by the conversion of Cornelius and his friends which opened the door of faith to the Gentiles, next by the formation of the flourishing church of Antioch in Syria, then by the successful missionary labours of Paul and Barnabas in Asia Minor, soon followed by the important decision of the apostolical council at Jerusalem. On the other hand, they were strongly urged to removal by the severe persecution of Christianity under Herod Agrippa, which deprived them of one of their principal colleagues,—James the son of Zebediah, and threatened the life of another still more eminent,—Simon Peter, which it required nothing less, indeed, than a miraculous interposition to preserve. Their earliest tendency towards a final departure from Palestine may therefore be traced to the apostolical council held about A.D. 46, soon after which Peter visited the Syrian church of Antioch, and a good while later the church of Corinth, in the former of which places, if not in both, he committed serious faults, and seems to have been regarded by Paul as an intruder. The severe but merited rebuke which he received from Paul at Antioch is well known; and in the church of Corinth he was adopted, under the name of Cephas, as the head of a faction. This might, it is true, have happened without his consent; but still, his unnecessary interference with that church, taken in conjunction with Paul’s strong language in his epistles to the Romans, and Corinthians, respecting the impropriety of one man’s building on the foundation, or encroaching on the province of another, is liable to suspicion.† Hence perhaps the apostles were induced, before they ultimately separated, to divide the principal regions of the world among themselves by lot or otherwise, so as to avoid this inconvenience, and to render their labours more regular and effective. Some traces of such a division appear in the writings of the early Christian authors, who state that Matthew proceeded to Ethiopia, Thomas to Parthia, Bartholomew to India, &c. Most of these traditions are probably conjectural and uncertain, in reference to their details; but, that Peter at an advanced period of his life visited a Jewish church in Babylonia, and that John was specially connected with the churches of Asia Minor, is manifest from the New Testament. In these missionary travels, the

* Acts xiii. 42—48; xxvi. 12—23; Romans i. 13—16; ii. 1—16.

† Romans xv. 14—21; 1 Corinth. i. 10—12; iii. 9, 10; 2 Corinth. x. 12—18; Galat. ii.

apostles no doubt constantly observed their fundamental principle of addressing themselves—"to the Jew first, and also to the Gentile;"—and must therefore have chiefly followed the track of the Israelitish dispersions in Europe, Asia, and Africa, which necessarily led them through the greater part of the world then known, including all the countries mentioned in Acts ii. 5—11. Into the synagogues and houses of foreign Jews they would in general find easy access; and, aided by the social character and active intercourse which have always prevailed among that people, as well as by their own exemplary conduct, and miraculous powers, they would be enabled within a period comparatively short to diffuse the message of the gospel through many lands, and with powerful effect. Thus explained, their travels through the world, marvellous as they certainly were, are by no means incredible; and may in some measure be illustrated by those of the Rabbi Benjamin of Tudela in the twelfth century, which were undertaken for the express purpose of visiting his countrymen wherever they might be found, and occupied a sphere not unlike that assigned to the apostles. And if one man, without external aid, could in the space of fourteen years perform so much as Benjamin did, it is easy to calculate how much more might have been accomplished by twelve men in four and twenty years, and with divine assistance.*

The subject may be further elucidated by considerations deduced from the ages of the apostles, and the duration of their ministry. Various circumstances concur to show that at the time of their election they were all, like Christ himself, young men about thirty years of age. This is sufficiently evident with regard to four of them, Simon the Zealot, James the less, Judas Lebbæus, and Matthew, who were his cousins; as likewise with respect to James the greater, and his brother John, who in their occupation as fishermen on the lake of Gennesareth were accompanied by their father Zebediah, a fact implying that he was not too old for work. Peter's wife's mother also, when miraculously cured of a fever, waited on her friends; and all the apostles were repeatedly addressed by Christ under the endearing appellation of *children*. In consequence of this wise arrangement, they were enabled to devote to their office the best and most vigorous period of their lives, while their faculties were mature, and continually improving by experience and practice. James the greater, and Judas Iscariot died, it is true, prematurely, the former as a martyr, the latter as a traitor to the Christian cause; but their places were soon supplied by Matthias, and Paul. James the less is said to have been massacred by the Jews at Jerusalem in A.D. 66. Peter was young when Christ, a little before his ascension, A.D. 30, predicted that in his old age he would be crucified; as was Paul at the time of Stephen's martyrdom, probably about two years later. They were both put to death at Rome during the Neronian persecution, about A.D. 65, when each might, like James the less, have attained an age little short of seventy years. The other apostles seem to have survived till the destruction of Jerusalem, in A.D. 70, and several of them very likely some years longer, particularly the beloved disciple John; although the tradition of his reaching the age of a hundred or more may justly be suspected of exaggeration. Thus were fulfilled two remarkable predictions of Christ; the one respecting John, in reply to a question from Peter,—“Lord, what will happen to this man?”—when the answer was,—“If I choose that he shall remain till I come, what is that to thee? Follow thou me;”—and the other addressed to the apostles collectively,—“When they persecute you in one city flee to another; for I tell you truly, that ye will not have gone through the cities of Israel before the Son of Man shall come;”—meaning, no doubt, to execute judgment on the impenitent nation, through the instrumentality of the Roman armies, by the desolation of their country, and the destruction of their capital, and their temple. Hence it may be concluded that the average duration of the apostles' ministry was rather more than forty years, comprehending the final period of the Mosaic dispensation, with which, as well as with the Christian then commencing, their office was specially connected. With the exception of Paul, the great apostle of the Gentiles, and James the less, who next to Peter seems

* Benjamin of Tudela, *Travels in various countries, &c.*; translated by Asher. 8vo. Berlin, 1840. Matt. x. 23; James i. 1; 1 Peter v. 12—14; Revel. i.—iii.

to have been the peculiar apostle of the Jews, they devoted the first sixteen years of that period to the evangelical instruction of the people of Israel in their own land, and the remainder of it to their general mission throughout the world.*

In consideration of the difficulties which, notwithstanding the efforts of many learned men, still encompass the chronology of the New Testament, it would ill become any one to treat the subject dogmatically, and without offering solid reasons for his statements. With regard, however, to two principal dates, the author is disposed to adopt to a certain extent the views of Dr. Greswell, and to refer to his valuable Dissertations for the proof of them; namely, that the ministry of John the Baptist commenced in A.U.C. 779, or A.D. 26; and that the crucifixion of Christ took place in A.U.C. 783, or A.D. 30, his real age at the time being $33\frac{1}{2}$ years. Without attempting a full chronological disquisition, for which sufficient space could not here be allowed, it may just be remarked that A.D. 26 corresponds to the fifteenth year of *the entire reign* of Tiberius, including his proconsular government, and to the first year of Pilate's administration as procurator of Judæa; when, according to Luke, iii. 1—3, John the Baptist entered on his prophetic office; and if, as the gospel narrative seems to intimate, the ministry of John and of Christ, taken conjointly, began and ended at a passover, and occupied exactly four years, the crucifixion must have occurred, as above stated, in A.D. 30. Agreeably to these views, the ministry of the apostles must have commenced at the feast of Pentecost in the same year, which is therefore assumed as the basis of the following calculations. They have all been carefully revised, and most of them will it is hoped be found sufficiently accurate; but in some cases, owing to the difficulty of obtaining exact information, of determining whether the Jewish or the Roman calendar was employed, and of distinguishing between years current and years complete, &c., nothing more than a close approximation can either be proposed or expected.

In the Acts of the Apostles, as in the other historical parts of Scripture, the length of the narrative is not always proportional to the time recorded, but rather to the number and importance of the events described; the occurrences of a long period being sometimes compressed into a small compass, and those of a short one occupying a considerable space. Owing to the enormous increase of the church, even within a few days from its commencement, the appointment of deacons to superintend their secular affairs was very soon required; and shortly afterwards the zeal and energy of Stephen, one of these deacons, in preaching the gospel, procured him the honour of martyrdom, and led to the first Jewish persecution of the disciples of Christ, wherein Saul of Tarsus took a conspicuous part. Thus, there is evidence to show that the facts related in the first eight or nine chapters of this book followed each other in rapid succession, and that the conversion of the apostle Paul took place so early as A.D. 32; according to his own statement in Galat. i. 15—19; ii. 1—5, that it happened fourteen years before the apostolical council at Jerusalem, of which the date as here computed is A.D. 47. In consequence of that sudden and total change of character, whereby he who had been a violent persecutor became a zealous propagator of Christianity, Paul was thenceforth subject to the bitter hatred of his unbelieving countrymen; and thus, after an active ministry of three years in the synagogues of Damascus, he was compelled by a desperate attempt on his life to make a hasty retreat from that city, and paid his first Christian visit to Jerusalem in A.D. 35. Here again his life was in imminent danger from the enmity more especially of the Hellenistic Jews; and, having been admonished by Christ in a vision that his mission would from that time be chiefly directed to Gentiles, he speedily retired to his native town of Tarsus in Cilicia, and there assiduously devoted himself to evangelical labours. Meanwhile the other apostles were equally diligent, and obtained corresponding success. Jewish converts multiplied by thousands. Many of the Samaritans embraced the gospel. By the conversion of Cornelius and his friends the door of faith was

* Matt. iv. 18—22; viii. 14, 15; x. 23; xiii. 54—57; xx. 20, 21; xxvii. 55, 56; Mark i. 16—20, 29—31; vi. 1—4; x. 23—25; xv. 40, 41; Luke iii. 23; iv. 38, 39; xxiv. 10; John xiii. 33; xxi. 5—11, 18—23; Acts vii. 57—60; Philemon, vv. 8—10; 2 Peter i. 12—15.

opened to the Gentiles, and by the efforts of private Christians a Greek church was formed at Antioch in Syria. Barnabas, having been sent from Jerusalem to visit this new and interesting station, went on to Tarsus, and induced Paul, with whom he was already acquainted, to return with him to Antioch; where, in conjunction with several other excellent men, the two friends worked together as Christian teachers from A.D. 36 to 37. Soon afterwards, and apparently during the reign of Caligula, the prophet Agabus predicted that the whole of Palestine would be visited by a severe famine, which took place some years later in the reign of Claudius; whereupon Paul and Barnabas set on foot a contribution among the Christians of Syria, for the relief of their brethren in Judæa. The sacred narrative is here interrupted by an interval of seven years whereof no particular account is given, but during which all the apostles no doubt zealously cultivated the several fields of usefulness previously allotted to them. The latter part of this period corresponds to the conclusion of Caligula's reign, and it has been not improbably conjectured that the peace and prosperity, which the churches throughout Judæa, Galilee, and Samaria then enjoyed, were in some measure occasioned by the impious project of that prince to place his statue in the temple at Jerusalem; whereby the whole country was thrown into a state of agitation bordering on insurrection, and the Jewish rulers, fully occupied in self-defence, were effectually diverted from the molestation of Christians. From an intimation given by Paul in his address before Festus and Agrippa, there is reason to conclude that during this period he preached the gospel, not only in Syria, Phœnicia, and some of the adjacent provinces of Asia Minor, but also in every part of Palestine; although, on account of the prejudices of his countrymen against him, he at first deemed it prudent to keep at a distance from them. At this time, and probably about A.D. 40, he seems to have been favoured with those remarkable visions and revelations to which he alludes in his second epistle to the Corinthians; and which, together with his long and varied experience, admirably qualified him for the more extensive missions to foreign countries wherein he was shortly to be employed. In the epistle, here computed to have been written in A.D. 53, these visions and revelations are said to have taken place fourteen years before, a date which exactly corresponds to that here assigned, and strongly contributes to prove its correctness.*

The commencement of the reign of Claudius was peculiarly disastrous to Palestine, owing to the occurrence of the famine predicted some years before by Agabus, and to the active persecution of Christianity by Herod Agrippa I., who now became king of the whole country, with all the power and authority of his grandfather Herod the Great. Both these evils seem to have been united in the year A.D. 44; when, notwithstanding such discouragements, Paul and Barnabas went up to Jerusalem with the contributions which they had collected for the relief of the distressed Christians in Judæa, and probably returned without much delay to Antioch soon after the passover mentioned in Acts xii. 1—4. At a solemn prayer-meeting subsequently held by the church in that city, perhaps for the purpose of seeking the direction of providence respecting the efforts to be made in consequence of the sudden death of Herod Agrippa, which had recently taken place at Cæsarea, Paul and Barnabas were sent forth by the Holy Spirit on a missionary excursion to the central parts of Asia Minor. Proceeding through Cyprus to Perga in Pamphylia, they advanced as far north as Antioch in Pisidia, and from thence by an eastern circuit to Iconium, Lystra, and Derbe, in all which places and their environs they succeeded, notwithstanding the most violent Jewish opposition, in planting numerous Gentile churches; after which, retracing their steps along the same line, they strengthened the minds of the new converts, and returned with a pleasing report of their success to the Syrian church whence they had come forth. This important enterprise might easily have been accomplished within a year, terminating about midsummer, A.D. 45. The same hostility, however, which assailed them throughout their journey, pursued them after its conclusion; when a party of Judaizing teachers went down from Jerusalem to Antioch, and disturbed the peace of the church by declaring with seeming authority, that the simple

* Acts viii.—xi.; xxii. 17—21; xxvi. 14—20; 2 Corinth. xii. 1—9; Galat. i. 11—24.

form of Christianity hitherto communicated to the Gentiles was not sufficient for their salvation, and that it was necessary for them to embrace in addition the Mosaic covenant. After much fruitless disputation, it was resolved that the matter should be referred to the apostles collectively, in conjunction with the church of Jerusalem, and that Paul and Barnabas should attend the council to be convened for this purpose, and bring back their reply. This solemn conference was consequently held, as there is reason to believe, in A.D. 46; when it was unanimously decided that Gentile Christians were complete in Christ, and through him secure of salvation, without any necessity of entering into the Mosaic covenant, with which they had in reality no concern whatever.*

Encouraged by the freedom thus given to his missionary operations, Paul, who was now more fully recognised both by himself and others as the principal apostle of the Gentiles, after rebuking the vacillating conduct of Peter who had followed the Jewish delegates to Antioch, selected Silas as his companion, and soon after set out on a second excursion to Asia Minor, whence he had so lately returned. During this journey, which like the former one probably occupied about a year, extending from the summer of A.D. 46 to that of 47, he revisited the churches previously formed, besides planting many new ones in the province of Galatia, and settled the minds of all the disciples on the subject of Judaism, by publishing everywhere the decision of the apostolical council recently held at Jerusalem. But a new, and still more interesting field of enterprise awaited him in Europe, whither, under the special guidance of the Holy Spirit, and accompanied by Luke and Silas, he now for the first time advanced. This third missionary journey commenced at Troas, apparently about midsummer, A.D. 47, and conducted them through the celebrated regions of Macedonia and Greece. Their subsequent proceedings at Philippi, Thessalonica, Berea &c., until the retreat of Paul first to Athens, and ultimately to Corinth, are computed by days and weeks, and could scarcely therefore have extended beyond the commencement of A.D. 48, a date strongly confirmed by the following remarkable coincidence. On reaching Corinth, he found there Aquila and Priscilla, a Christian Jew and his wife, newly arrived from Rome, in consequence of a decree of the emperor Claudius banishing all Jews for a time from that metropolis; which expulsion, according to Jerome and other ancient authors, took place in the eighth year of Claudius, that is, in the year A.D. 48 above mentioned. In Corinth and its vicinity the apostle remained a year and a half, or even longer, (Acts xviii. 11, 18) and founded a large and powerful church. In pursuance of his usual practice, he first addressed himself to his Hebrew countrymen in that city; but, on their fiercely opposing the gospel, and blaspheming the name of Christ, he at length took the decided step of withdrawing entirely from the synagogue, and uniting in religious communion with the Gentile converts. This resolute conduct, which was precisely the converse of that exhibited by Peter at Antioch, must have produced a very salutary impression on others, although it was extremely perilous to himself. The previous enmity of the Jews towards him must have been thereby increased to the highest degree; and it was perhaps on account of some signal deliverance granted him by divine providence from their attempts against his life that, at the conclusion of his ministry in that region, he made a vow at Cenchrea, which obliged him to go up to Jerusalem at one of the festivals, most probably the passover of A.D. 50.†

On this occasion Paul seems to have remained at Jerusalem no longer than was necessary to fulfil the ceremonial object for which he went thither; then returning through Antioch, where he stayed some time, he made a new progress through Asia Minor, and, after revisiting in a regular manner the Galatian and Phrygian churches, settled at Ephesus, in which city and its neighbourhood he exercised for three years an active and successful ministry. Here also, as at Corinth, the inveterate hostility of the Jews against the gospel induced him to abandon the synagogue, and to unite himself for religious purposes with those worshippers, whether Jews or Gentiles, who acknowledged Christ as the Son of God, and embraced the Chris-

* Acts xii.—xv. 1—35; Galat. ii. 1—10.

† Acts xv. 36—41; xvi.—xviii. 1—21; Galat. ii. 11—22.

tian covenant as the only source of salvation. Supposing this residence to have commenced in the autumn of A.D. 50, it must have terminated in the corresponding season of 53. It is true that, in 1 Corinth. xvi. 8, the apostle speaks of continuing at Ephesus until Pentecost; but in this as in other instances he may have had reason to alter his plan, and thus have stayed there some months longer than he intended. Having escaped from the urgent danger to which his life was exposed, in consequence of the conspiracy raised against him by Demetrius and his fellow-artificers, who derived their wealth from the service of idolatry, and therefore dreaded its downfall, he set out on a fifth and last missionary excursion through Macedonia and Greece, during which he seems to have planted churches both in Illyricum on the north, and in the island of Crete on the south. This journey might have occupied five or six months, extending through the winter of A.D. 53, to the spring of 54; and during the more inclement part of the season, when travelling was difficult, he abode at Nicopolis in Epirus. Having now completed his evangelical labours in those countries, he returned for the last time to Corinth, and after a short stay there proceeded to Philippi; whence, after the passover he embarked on his final voyage to Jerusalem, which he reached a little before the Pentecost of A.D. 54. For the violent persecution which awaited him almost immediately on his arrival in the Jewish capital, and which chiefly originated among the Jews of Asia Minor who were present at the festival, and regarded him with implacable animosity as an apostate, Paul was fully prepared, and even ready, had such been the will of God, to have laid down his life like Stephen in the cause of Christ. But providence had otherwise ordained; and the apostle was rescued from the hands of his infuriated countrymen by Lysias, the commander of the Roman garrison, who for greater security sent him to Felix, the governor of the province, then residing at Cæsarea. Under the influence no doubt of corrupt motives, Felix detained him in custody for two years, till about midsummer A.D. 56; when Porcius Festus was appointed procurator in his room. Amidst many professions of a strong regard for justice, Festus followed too closely the steps of his predecessor, and favoured the designs of the Jewish rulers against Paul; who at length, in order to save himself from assassination, claimed his privilege as a Roman citizen, and appealed to the imperial tribunal at Rome, whither he was accordingly sent. His perilous voyage from Palestine to Italy apparently commenced late in the year A.D. 56, and ended early in 57. On his arrival in the great metropolis he was treated with much lenity, and allowed to reside under the charge of a single soldier in a private lodging, where he was confined for rather more than two years whilst expecting his trial, which terminated in his acquittal and liberation about midsummer A.D. 59. Of his subsequent movements little is known, except that he expressed an intention of visiting the churches of Palestine, Phrygia, and Macedonia. After a short interval of five or six years, he is reported by Eusebius to have been again in Rome together with Peter; when both these apostles fell victims to the Neronian persecution, most likely about A.D. 65, just one year before the commencement of the Jewish war.*

The preceding scheme of New Testament chronology is founded on authentic historical data, such as the succession of Roman emperors, and of Jewish princes, procurators, high-priests, &c., in conjunction with the luminous narrative of Christian affairs supplied by the sacred books themselves. For its support, the statements already made, and the tabular synopsis which will be subjoined at the end of the present Section may perhaps be deemed sufficient; since a full and minute demonstration would require more space than can here be afforded. Presuming, therefore, on the substantial correctness of this chronology, it will now be applied to the further elucidation of the times when the several gospels were first published, more especially those of Matthew, Mark, and John. Some reasons have been assigned for regarding the First Epistle of Paul to Timothy as the earliest of the epistles, and the Gospel of Luke as having been previously written. This view is more free from difficulty than any which could be substituted in its stead, and there is none other which so

* Acts xviii. 22—28; xix.—xxviii.; 1 Corinth. xvi. 1—9; 2 Corinth. ii. 1—11; Philipp. i. 19—30; 2 Tim. iv. 9—22; Titus i. 1—5; iii. 12; Philemon, vv. 1—3, 21—25; Heb. xiii. 23.

perfectly agrees with all the facts of the case. Timothy, the son of a Christian Jewess by a Gentile father, resided at Lystra near Derbe, cities of Lycaonia, and was apparently converted by Paul during his first missionary journey through Asia Minor. On his second passage through that country Timothy was solemnly associated with Paul as an evangelist, and additionally qualified for the office by receiving some supernatural endowment. The apostle wished at this time to have visited the proconsular Asia, including no doubt Ephesus its capital, where a Gentile church was then springing up. Not being permitted, however, by the Holy Spirit so to do, but being sent onwards instead to Macedonia, he requested Timothy to remain at Ephesus on his behalf, and soon afterwards sent him this first epistle, which supplied him at once with the credentials and instructions necessary for the due discharge of his office. In this epistle he accordingly refers to Timothy as a young man, as his spiritual son or disciple, as having received a miraculous gift, and as having been the subject of prophecies announcing his future usefulness. He refers to the church at Ephesus as then in its infancy, which is evident from the minute directions given respecting the election of pastors, and deacons, and other similar matters. On this as on other occasions Paul was, it is true, under a mistake as to his own subsequent movements, but that furnishes no valid objection to the view here taken. He expected, it seems, after a short absence to rejoin Timothy at Ephesus; instead of which, after settling the affairs of the church there, Timothy rejoined the apostle in Macedonia, and that in a manner exactly corresponding to the circumstances supposed, not at Philippi whither Paul and Silas first went, and where they made some considerable stay, but at Thessalonica whither they afterwards proceeded, and where his services were more urgently required. Presuming therefore that this statement is correct, and that the First Epistle to Timothy contains manifest allusions to the gospel of Luke, the date here assigned to that gospel is A.D. 45, during the interval between the two journeys of Paul to Asia Minor above mentioned.*

That the gospel of Matthew was published later than that of Luke, and consequently later than A.D. 45, has been shown from internal evidence, which thus far agrees with a large amount of ancient testimony, representing that the former gospel was written when Matthew was about to leave Palestine and its vicinity, to which the labours of the original apostles had for many years been chiefly confined, and to commence his missionary travels in other countries. Concerning this important movement little information is given in the New Testament; but, that it did not take place earlier than the apostolical council held at Jerusalem in A.D. 46, is sufficiently manifest. So great indeed was the predilection of most of the apostles for their own countrymen that, even on that solemn occasion, Peter, John, and James the less, principal pillars of the church, made a formal compact with Paul and Barnabas, that the former should preach the gospel to the Jews, and the latter to the Gentiles. The backwardness in this respect of Peter, one of the most eminent of them, was evinced by his culpable attempt at Antioch in Syria, and perhaps also at Corinth, to exalt Jewish above Gentile converts. Now, supposing the apostles to have been nearly of the same age as Christ himself, they must have been at the time of the council about fifty years old. Although, therefore, they were most likely men of robust constitution and firm health, and had still before them a probable interval of twenty years prior to the destruction of Jerusalem for the fulfilment of their mission to the world at large, they had evidently no time to lose; a circumstance which furnishes an additional argument for not assigning to this council a later date than that above stated. The decision then adopted, and doubtless regarded as of divine authority, was extremely important, by finally fixing the relation between Judaism and Christianity, and between the two sections, at once united and distinct, which constituted the Christian church. Soon afterwards, it may be presumed, the apostles actually set out on their missionary travels, still intending chiefly to address themselves, at least in the first instance, to their own countrymen in the various lands of their dispersion; but, since in his First Epistle to the Corinthians, written in A.D. 52, Paul declares that he had

* Acts xiv. 5—7; xv. 40, 41; xvi. 1—12; xvii. 1—15; xviii. 1—6; 2 Corinth. i. 15—20; 1 Thessalon. i. 1; iii. 1—8; 2 Thessalon. i. 1, 2; 1 Tim. i. 1—7, 18—20; iii.; iv. 11—16; 2 Tim. i. 1—8; iii. 10—17.

laboured more abundantly than all of them, it may be inferred that their progress in this respect was at first rather slow. Yet, in the Epistle to the Romans, composed in the beginning of A.D. 54, he intimates that at that time the gospel had been extensively preached to the people of Israel throughout the world.—“But I say, have they not heard? Assuredly, their sound has gone forth into all the earth, and their words “to the ends of the world.”*—This great achievement may with much reason be partly attributed to the publication not long before of Matthew’s gospel, both in the Greek and the Syro-Chaldaic language, and which probably therefore took place about A.D. 50, or 51. The same epistle accordingly treats familiarly of other circumstances congenial with that publication, namely, the approaching rejection by God of the people of Israel, the adoption of the Gentiles, and the conclusion of the Mosaic dispensation; and the first epistle to the Corinthians contains the following passages which seem to be decidedly allusive to similar ones in the gospel of Matthew.

1 CORINTH. v. 6—8.

6. Your confidence is not creditable. Know ye not that a little leaven leavens the whole mass? 7. Cleanse out then the old leaven that ye may be a new mass, as ye are unleavened.

For Christ has been slain for us as our paschal lamb: 8. Let us therefore keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

1 CORINTH. vii. 6—12.

10. To the married I give command, (yet not I but the Lord,) Let not the wife separate from her husband; (but, if she has separated, let her remain unmarried, or be reconciled to her husband,) and let not the husband put away his wife. . . . (See also vv. 36—40.)

6. This I say by way of advice, not by way of command, 7. for I wish that all persons were in this respect like myself; but every one has his particular gift from God, one after this manner, another after that manner. . . .

MATT. xvi. 5—12.

5. On arriving at the opposite side of the lake, the disciples found that they had forgotten to take bread. 6. And Jesus said to them, Take heed, and beware of the leaven of the Pharisees, and the Sadducees.

11. How is it that ye do not perceive, that it was not concerning bread that I told you to beware of the leaven of the Pharisees, and the Sadducees? 12. Then they understood that he had told them to beware, not of the leaven of bread, but of the doctrine of the Pharisees, and the Sadducees.

MATT. xix. 3—12.

v. . . 6. What God has joined let not man separate. . . . 9. I tell you that he who puts away his wife for any other cause than fornication, and marries another, commits adultery; and that he who marries a woman thus put away, commits adultery.

10. His disciples said to him, If such is the case with respect to man and woman, it is not desirable to marry. 11. He replied to them, This doctrine cannot be received by all persons, but by those only to whom the power has been given. 12. For there are eunuchs who were such from their birth, and others who have been made such by men, and others who have made themselves such for the kingdom of heaven’s sake. Let him receive the doctrine who is able to do so.

* Matt. x. 23; xxiv. 14; Mark xiii. 10; Romans x.; 1 Corinth. i. 10—17; iii. 21—23; xv. 1—11; Galat. ii.

If the gospel of Luke was composed soon after Paul's first journey through Asia Minor, and that of Matthew a little before the final departure of the other apostles from Palestine to pursue their evangelical labours in foreign lands, the gospel of Mark, which is a brief Harmony of the two former ones, must have been written a few years later than the second of them, when the missionary enterprise had been to some extent accomplished; since its concluding verse relates that the apostles—"went forth and preached everywhere, the Lord working with them, and confirming the word by the miracles with which it was attended." Allowing five years for an adequate prosecution of these labours, and diffusion of Matthew's gospel among the churches, it may be concluded that Mark's gospel was published about A.D. 55, or 56, when the want of a connecting medium between the gospels of Luke and Matthew began to be felt; and when, as stated in the passage recently quoted from the Epistle to the Romans, Christianity had been extensively proclaimed throughout the world. This was, of course, still more the case a year or two later; and accordingly, in Paul's Epistle to the Colossians, written probably at an early period of his imprisonment at Rome, namely in A.D. 57, or 58, the following remarkable coincidence is observable between the two portions of Scripture, in reference to the universal proclamation of the gospel to the people of Israel, here supposed to be designated by the term,—*ἡ κτίσις*,—as already mentioned in pp. lxxv., lxxvi., xcvi., xcvi.

MARK XVI. 15, 20.

15. Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

20. Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

COLOSS. I. 5, 6, 23.

5. Διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6. . . τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, &c. 23. Εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὐ ἐγενόμην ἐγὼ Παῦλος διάκονος.

Mark records the command of Christ given to his apostles a little before his ascension, A.D. 30,—to go forth through all the world,—*εἰς τὸν κόσμον ἅπαντα*,—and preach the gospel to the whole people of Israel,—*πάσῃ τῇ κτίσει*;—Paul declares that, at the time when he wrote his Epistle to the Colossians, A.D. 57, or 58, the gospel had actually gone forth throughout all the world,—*ἐν παντὶ τῷ κόσμῳ*,—and had been preached to the whole people of Israel under heaven,—*ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν*.—In accordance with this view the Epistle of James the less, here dated A.D. 60, or 61, is addressed to the twelve tribes scattered abroad, that is, to the numerous Jewish churches which in the course of thirty years had been formed in almost all countries, and, as represented in Revel. vii. 1—8, included members of all the tribes of Israel; and the illustration employed by James, of the husbandman patiently waiting for the gradual progress of vegetation, has much the appearance of having been borrowed from Mark's gospel, of which it is a peculiarity. The gospel of John contains few if any references to the missionary travels of the apostles. On mentioning, however, the unconscious prophecy of the high-priest Caiaphas that Christ would die for the Israelitish nation, the evangelist adds;—"And not for that nation only, but also to collect into one body the children of God scattered abroad."—His concluding remark likewise that,—*"if all the actions of Christ had been individually recorded, the world could scarcely have contained the books which would have been written,"*—may be regarded as an intimation that other narratives of the same kind were then in circulation, and that, for practical purposes, the information already given was abundantly sufficient.*

* Mark iv. 26—29; John xi. 45—53; xx. 30, 31; xxi. 24, 25; Romans viii. 18—23; James i. 1; v. 7, 8.

Respecting the times when the four gospels were published there still remain to be considered a few illustrations derived from certain passages omitted by John, but inserted in the three other gospels; or conversely, omitted in them, but inserted by him; the only satisfactory explanation which can be assigned for such insertions and omissions having reference to the lapse of time. The common ground of these explanations is, that statements which could not without serious danger to the writers themselves, or to other Christians, have been made at an earlier period, were either deferred by the evangelists till a later one, or entirely avoided. The examples of this kind which will now be adduced are calculated to serve a double purpose. As indications of time, they elucidate the chronology of the gospels; and, as undesigned coincidences, they demonstrate their reality and truth. Among the best and dearest friends of Christ during his residence on earth, was the pious family consisting chiefly of Lazarus, and his sisters Martha and Mary. They seem to have been in easy, if not in affluent circumstances, and lived in the village of Bethany, pleasantly situated on the eastern slope of the Mount of Olives, and a little below its summit; so that, although within two miles of Jerusalem, it was completely out of sight of the city, but commanded an extensive view of the surrounding country. In the simple but expressive language of John, himself the intimate friend of Christ, Jesus is said to have—"loved Martha, and her sister, and Lazarus," (John xi. 5)—who were not only excellent persons in the ordinary sense of the term, but also enlightened and cordial Christians. During his occasional visits to Jerusalem he was usually a guest in their hospitable dwelling, which afforded him a safe and agreeable retreat from the turmoil of the capital, where his life was often in danger from the malignant hostility of the rulers, and his character from the mistaken attachment of the multitude. During the day, therefore, he taught in the courts and porticos of the temple, but prudently retired in the evening to lodge at Bethany on the Mount of Olives. It was here that he performed the stupendous miracle of raising Lazarus from the dead after he had lain four days in the tomb, and by that beneficent act increased still more the gratitude and veneration entertained for him by the family. It was at Bethany that on the last Saturday evening of his life they gave him a supper, which was attended by the apostles, and probably also by several other disciples. It was from Bethany that on the following day he set out on his triumphal entrance into Jerusalem; and it was finally from the neighbourhood of Bethany, and not as is commonly supposed from the summit of the Mount of Olives, that he ascended to heaven. Notwithstanding all these interesting circumstances, the whole intercourse between Christ and the family at Bethany is by the three earlier evangelists either involved in mystery, or left unrecorded, the description of it being almost exclusively confined to John's gospel. Neither of the former utter a word concerning Lazarus, his death, resurrection, or the important effect produced by the miracle in protecting Jesus for a while from the rage of his enemies, and increasing the number and confidence of his friends. Neither of them state that, on his final approach to Jerusalem, he halted for a day or two at the house in Bethany, and from thence made his solemn entry into the city. Luke indeed relates a short and single anecdote of Mary and Martha, connected with this visit; but it is inserted out of its place, and described in so covert a manner, that none but those acquainted with the sisters could have guessed who they were, or where they resided. The marked contrast between his mode of treating the subject and that of John, who evidently intended to explain the obscure allusion of his predecessor, will appear from a comparison of the following passages.

Luke x. 38—40. . . Now it happened, as [Jesus and his disciples] were journeying, that he entered into a certain village, and a certain woman named Martha received him into her house. 39. And she had a sister called Mary, who sat at the feet of Jesus, and listened to his discourse; 40. . . but Martha was drawn away by overmuch household occupation, &c.

John xi. 1, 2. Now a certain man was ill, namely Lazarus of Bethany, the village of Mary and her sister Martha. 2. It was the same Mary that anointed the Lord with ointment, and wiped his feet with the hair of her head, whose brother Lazarus was ill.

The different style of the evangelists in describing this anointing is equally characteristic. By Luke it is entirely omitted; by Matthew and Mark it is mentioned with a manifest degree of reserve and concealment; and by John alone in a manner perfectly full and explicit.

MATT. XXVI.

6. When Jesus was at Bethany, in the house of Simon the leper,

7. there came to him a woman bearing an alabaster box of very costly ointment, which she poured on his head as he was at table.

MARK XIV.

3. When he was at Bethany, in the house of Simon the leper,

as he was at table, there came a woman bearing an alabaster box of very costly spikenard ointment; which, after breaking open the box, she poured on his head.

JOHN XII.

1. Now six days before the passover Jesus came to Bethany, where Lazarus was whom he had raised from the dead. 2. There they gave him a supper, at which Martha served, but Lazarus was one of those at table with him.

3. Then Mary, taking a pound of very costly spikenard ointment,

anointed the feet of Jesus, and wiped his feet with the hair of her head, and the house was filled with the fragrance of the ointment.

The remarkable diversity between John's narrative and that of the two other evangelists cannot be overlooked. Christ declared that the pious act of Mary should be honourably recorded, but this command has been thoroughly executed by John alone; who, as if to make amends for the previous omissions, twice relates the fact in connexion with the names of the parties, and repeats the statement, that Mary was the sister of that Lazarus whom Jesus raised from the dead. He also gives the exact date of the transaction, namely, that it was six days before the passover during which Christ was crucified; and states that he was then receiving the hospitality of his friends at Bethany, immediately before his last public entrance into Jerusalem. By Matthew and Mark these circumstances are unnoticed, as likewise that Mary anointed the feet of Jesus as well as his head, a still more striking mark of gratitude and veneration than the former; and their reference to Simon the leper, a name never mentioned before or after, seems intended, unless it signifies Lazarus himself, to divert attention from the persons principally concerned.

A similar remark is applicable to the description given by the several evangelists of Peter's assault in the garden of Gethsemane on Malchus, the high-priest's slave; and, as in the former case, the difference between them will be best displayed by a collation of the corresponding passages.

Luke xxii. 49. Perceiving what was about to happen, those around [Jesus] said to him, Lord, shall we smite with the sword?

LUKE XXII.

50. And one of them
smote
the high-priest's slave,
and cut off his right ear.

MATT. XXVI.

51. And behold, one
of those who were with
Jesus stretched forth his
hand,
and, having drawn his
sword,
smote
the high-priest's slave,
and cut off his ear.

MARK XIV.

47. And one of those
who stood near
drew a sword,
and smote
the high-priest's slave,
and cut off his ear.

JOHN XVIII.

10. Then Simon Peter
having a sword drew it,
and smote
the high-priest's slave,
and cut off his right ear.
The slave's name was
Malchus.

MATT. XXVI.

52. Then said Jesus to him,
Return thy sword to its place,
for all who take the sword will
perish by the sword.

(Also vv. 53, 54.)

JOHN XVIII.

11. Jesus therefore said to Peter,
Put the sword into the scabbard :

The cup which the Father has given me,
shall I not drink it ?

Here again it is manifest that, while both Peter and his victim are distinctly mentioned by John, the name of Peter is studiously omitted by the three earlier evangelists, as likewise by Christ himself, when reproving the violent conduct of his zealous but misguided disciple. The only explanation which can apparently be offered of this diversity of statement has been already suggested; namely, that a full account of these circumstances could not have been given by the former evangelists without danger to the Christians concerned, but might be given with safety at the later period when John's gospel was published. This of course implies that the books of the New Testament were liable to fall into the hands of the enemies of Christianity; and renders it probable that, without the slightest sacrifice of truth, certain matters were occasionally inserted or omitted by the sacred writers, with a special view to this contingency. The family at Bethany were persons of some rank and influence in society, and their well-known reverence and affection for Christ were likely to be imitated by others. On the death of Lazarus many Jews from Jerusalem paid visits of condolence to the sisters; and, when Jesus joined them, and in the presence of a large company raised Lazarus from the dead, so splendid a miracle gained him many converts, and such an accession of popularity as effectually protected him, whilst it lasted, from the murderous designs of his enemies. During his previous visit to the capital the Sanhedrim had to some extent prevailed against him, having more than once encouraged the people to stone him in the very courts of the temple, and decreed that whoever acknowledged him as the Christ should be excommunicated. Hence he was compelled for the second time to flee from Judæa, and take refuge in another territory, which was now at Bethabara beyond the Jordan. Presuming on this temporary success, and on their influence over the minds of the populace, they issued a command that, on his next appearance in Jerusalem, any one who knew where he was should give them notice, that they might immediately seize and destroy him. But, when he actually came up to the passover, instead of lying hid as they had expected, he was surrounded by an immense multitude shouting Hosanna to the Son of David, and entered the city in peaceful triumph as the great prophet from Galilee. This revolution in the public feeling towards him is distinctly ascribed by John to his miraculous revival of Lazarus.—“A great multitude of the Jews “knew that Jesus was [at Bethany,] and went thither, not only on account of Jesus, but also to see Lazarus “whom he had raised from the dead.”—(John xii. 9.) And again,—“The multitude that was with “him when he called Lazarus from the tomb, and raised him from the dead, bore witness [to the fact.] “On this account also the multitude went forth to meet him, because they heard that he had performed “this miracle.”—(John xii. 17, 18.) The mortification given to the adversaries of Christ by his unexpected popularity corresponded to their previous confidence and presumption. On hearing the loud and repeated acclamations of the people,—“some of the Pharisees among the crowd said to him, Rabbi, rebuke thy “disciples. But he replied to them, I tell you that, were these to be silent, the very stones would cry “out.”—Whereupon—“the Pharisees said to each other, Do ye not perceive that your efforts are fruit- “less? Behold, the world has gone after him.”—(Luke xix. 39, 40; John xii. 19.) To such an extreme did the Sanhedrim indeed indulge their impious rage, that they actually proposed to destroy that life which had not long before been miraculously restored, and thus madly to fight against God.—“The chief priests

“consulted to put Lazarus also to death, because through him many of the Jews withdrew [from them,] “and believed on Jesus.”—(John xii. 10, 11.) It cannot be doubted that, as long as they lived, the family at Bethany would be among the most active and zealous missionaries of the gospel, and would perpetuate the memory of that amazing miracle which alone sufficed to prove its divine origin. Their influence in this respect might have been continued for many years, since they were apparently young persons at the time; and, although liable to the hatred and persecution of the Jewish authorities, especially if they still resided in the immediate neighbourhood of Jerusalem, there is no evidence to show that they were cut off by their enemies. Epiphanius, on the contrary, mentions an ancient tradition that Lazarus was thirty years of age at the time of his revival, and lived thirty years after that event. It is indeed highly probable that lives so valuable, and one of which had for the express purpose of attesting the truth of Christianity been supernaturally restored, were specially protected by divine providence. Still, as providence commonly makes use of means, and often demands the concurrence of human agency, the continual danger to which Lazarus and his sisters were exposed from the enmity of the Jewish rulers furnishes a satisfactory explanation, why the whole of the occurrences relating to them were omitted by the earlier evangelists, and left to be recorded in the later gospel of John. The hostility of the high-priests in particular was the more to be dreaded, because several of them were Sadducees, and therefore excessively enraged that the doctrine of the resurrection through Jesus Christ, of which Lazarus was a living example, should be publicly taught in Judæa. Now if, as stated by Epiphanius, Lazarus survived to the age of sixty years, a circumstance which even independently of tradition is very likely, the scriptural narrative concerning him and his sisters might be safely published by John in A.D. 58, or 59, when Ananias, a Pharisee, was high-priest, but could not have been prudently reported by the other evangelists.

The same conclusion is deducible from the diversity observable in the statements of the evangelists, respecting the assault made by Peter on Malchus in the garden of Gethsemane; an action which, however excusable may have been the motives of the apostle, was exceedingly criminal, both in reference to the person whom he attempted to kill, and to the civil and religious authorities of the country against whom he openly rebelled. Owing to the darkness of the night, and the confusion of a scene where great numbers were present, he escaped detection at the moment; but, had he been recognised as the offender, might justly have been subjected to capital punishment. This danger constantly hung over him for many subsequent years, and was increased by his extraordinary zeal and activity in propagating the gospel, both at Jerusalem, and in the provinces of Palestine; on which account he was repeatedly cited before the Sanhedrim, who would gladly have availed themselves of such a charge, had they known it, especially during the reign of Herod Agrippa I., to destroy him by legal process. With the lapse of time and the change of circumstances, several of the parties concerned having probably died or removed, this danger was no doubt diminished, especially after the departure of Peter on his missionary travels in foreign lands, which, as has been shown, could scarcely have happened long before A.D. 50; although even after that period the apostle might occasionally have visited Jerusalem to attend some of the great annual festivals. Those evangelists, therefore, who while recording his offence conceal his name, may be presumed to have written at an earlier period; and, accordingly, the dates here assigned to the gospels of Luke, Matthew, and Mark, who have thus acted, are A.D. 45, 50, and 55; while that of John, which alone reveals the secret so long and so faithfully kept, is dated A.D. 58, or 59. From his personal friendship for Peter, Mark may perhaps have derived additional motives for concealment, or may have been influenced by the position of Paul, who at the time when Mark wrote was a prisoner at Cæsarea. Thus, whilst in reference to this particular fact the dates of the gospels exactly agree with the connected circumstances, the circumstances serve in turn to explain and confirm the dates.

The chronology of the four gospels may finally be illustrated by their relation to the awful prediction of Christ on the Mount of Olives respecting the destruction of Jerusalem, and the end of the Mosaic dispensation. Like many others of Christ's discourses this prediction was, it may be presumed, orally communicated

to his followers from the beginning; but for its publication in writing, and consequently general diffusion, it was requisite that a suitable time should be selected. Not very early, for in that case the apostles could scarcely have devoted the first years of their ministry, as they thought it necessary to do, to the service of their native land. Not very late, for in that case the authenticity of the prediction might have been disputed, and its usefulness impaired. To the unbelieving, that is the larger portion of the Israelitish people, and more especially to their rulers both civil and religious, this prediction was unspeakably offensive, and according to their notions blasphemous. To its early, and perhaps premature promulgation may be ascribed the martyrdom of Stephen, and the first Jewish persecution of the infant church; for, although the charge brought against that admirable man was exaggerated, it seems to have had a real foundation in the plain and uncompromising statements respecting the approaching abolition of Judaism which he deemed it his duty to make. The false witnesses suborned by his enemies publicly declared,—"We have heard him utter blasphemous words against Moses, and against God;"—and again, on his trial before the Sanhedrim,—“This man is continually speaking against this holy place, and against the law; for we have heard him say that Jesus of Nazareth will destroy this place, and abolish the institutions which Moses delivered to us.”—(Acts vi. 8—15.) A similar charge was brought against the apostle Paul by his enraged opponents, even at the late period of his final visit to Jerusalem; and, had it not been for divine protection, he would by a righteous retribution have shared the very fate of Stephen in promoting which he had taken so active a part. For, in the first place, they spread a report that Paul had—"taught all the Jews living among the Gentiles to forsake [the law of] Moses, and enjoined them neither to circumcise their children, nor to observe the [other national] customs."—And afterwards, on finding him in the temple, they cried aloud,—“Men of Israel, help. This is the man that teaches all men everywhere against the people, and against the law, and this place; and has moreover brought Gentiles into the temple, and profaned this holy place.”—(Acts xxi. 17—29.) The wisdom of the divine arrangement whereby the Mosaic institution was not finally abolished until forty years after the ascension of Christ, during which period, although possessing no authority over Gentiles, it was necessarily and conscientiously observed by all Jewish Christians, is by these and many similar occurrences strikingly elucidated; while the undue partiality of Peter, and perhaps also of the other original apostles for that institution, and for their fellow-countrymen subjected to it, is by the same occurrences in some degree excused. Such being the state of national feeling in Palestine respecting Judaism and Christianity, the publication in a written form of Christ's terrible prophecy could not, it is evident, have been safely made in that country at a very early period, certainly not during the persecuting reign of Herod Agrippa I., which terminated in A.D. 44, nor indeed much before the apostolical council in A.D. 46, when the true relation subsisting between the two dispensations was, by the united authority of all the apostles, first positively declared.

With the historical facts thus developed the dates here assigned to the four gospels perfectly agree. The earliest of them, that of Luke, is supposed to have appeared in A.D. 45, a little before the time of the council; but, as it was addressed to Gentile Christians, and probably in Asia Minor, any unfavourable influence which it might have been likely to produce on the minds of unbelieving Jews in their own land would be comparatively slow. After this, however, there was neither motive nor opportunity for much longer delay. The publication of Luke's gospel would almost necessitate that of the three others, and also hasten the departure of the original apostles on their missionary travels through the world; to the execution of which enterprise they would be further stimulated by a just regard to the lapse of time, and by an honourable emulation of the apostle Paul, who in preaching Christ among the Gentiles had hitherto laboured more abundantly than all the rest. The date of Matthew's gospel is therefore placed in A.D. 50, which agrees with the assertion of some of the early fathers, that it was written just before the apostle left Palestine to travel in other countries; and that of Mark in A.D. 55, which corresponds with the fact, deduced from internal evidence, that it was designed to harmonize the previous gospels of Luke and Matthew. This date also singularly coincides with an early tradition mentioned by Eusebius and Jerome;

that after publishing this gospel Mark went to Egypt, and founded a church of great note at Alexandria, where he died and was buried in the eighth year of Nero, that is, in A.D. 62. If the foregoing calculations are correct, the gospel of Luke appeared 25 years, that of Matthew 20 years, and that of Mark 15 years before the destruction of Jerusalem; and if, as above stated, Mark the latest of the three evangelists died eight years before that catastrophe, the truth of Christ's prediction on the subject was thereby triumphantly demonstrated. Thus, while the ill consequences which might have attended a too early publication of this prediction were avoided, sufficient time was afforded for accomplishing all the valuable purposes of admonition, direction, and proof, which it was intended to fulfil; and, as it had been already so completely reported by the three preceding evangelists, it was appropriately omitted in the gospel of John, which is almost entirely supplemental, and was written as is supposed in A.D. 59, or 60.

Here therefore terminates the investigation, chiefly founded on internal evidence, which it was proposed to make respecting the character, origin, and mutual relation of the four gospels; and, after subjoining the chronological tables above mentioned as a suitable appendage to this part of the Introduction, the remainder of it will be devoted to an explanation of the principles and rules on which the ensuing Harmony is constructed, the manner in which they have been executed, and the results to which they have led.

CHRONOLOGICAL TABLES

ILLUSTRATIVE OF THE PRECEDING SECTION.

TABLE I.

CHRONOLOGY OF JEWISH, AND GENTILE AFFAIRS.

	A.U.C.	Julian Era.	A.D.
Commencement of the proconsular government of Tiberius	765	57	12
Death of Augustus, and accession of Tiberius	767	59	14
Appointment of Pontius Pilate as procurator of Judæa	778	70	25
Fifteenth year of the government of Tiberius	779	71	26
Recall of Pilate	789	81	36
Death of Tiberius, accession of Caligula, and advancement of Herod			
Agrippa I. as tetrarch of Galilee, Ituræa, &c.	790	82	37
Attempt of Caligula to place his statue in the temple at Jerusalem .	793	85	40
Death of Caligula, accession of Claudius as emperor, and of Herod			
Agrippa I. as king of Palestine	794	86	41
Famine in Palestine, and death of Herod	797	89	44
Appointment of Cumanus as procurator of Judæa,			
with Felix, perhaps, as his deputy or colleague	800	92	47
Expulsion by Claudius of Jews from Rome	801	93	48
Death of Claudius, and accession of Nero	807	99	54
Appointment of Porcius Festus as procurator of Judæa,			
on the recall of Felix	809	101	56
Appointment of Albinus as procurator, on the death of Festus . .	815	107	62
Commencement of the Jewish war with the Romans	819	111	66
Death of Nero	821	113	68
Destruction of Jerusalem and the temple	823	115	70

TABLE II.

CHRONOLOGY OF CHRISTIAN AFFAIRS.

	A. D.
Commencement of the ministry of John the Baptist	26
Crucifixion, resurrection, and ascension of Christ	30
Commencement of the ministry of the apostles	—
First Jewish persecution of Christianity (by the Sanhedrim,) including the martyrdom of Stephen	—
Conversion of Samaritans by Philip the deacon	31
Conversion and mission of Paul	32
His ministry at Damascus	32—35
His retreat from Damascus to Jerusalem, and subsequently to Tarsus	35
Conversion of Cornelius and his friends by Peter at Cæsarea	—
Formation of the Gentile church of Antioch	36
Ministry of Paul and Barnabas at Antioch	36—37
Paul's remarkable visions and revelations	40
Deputation of Paul and Barnabas from the church of Antioch to that of Jerusalem, with contributions for the relief of Jewish Christians suffering from famine	44
Second Jewish persecution of Christianity (by Herod Agrippa I.) including the martyrdom of James the greater, and the imprisonment of Peter	—
First missionary journey of Paul with Barnabas in Asia Minor	44—45
Deputation of Paul and Barnabas from the church of Antioch to the council at Jerusalem	46
General conference or council of the apostles at Jerusalem	—
Commencement of the missionary travels of the original apostles	—
Visit of Peter to the church of Antioch	—
Second missionary journey of Paul with Silas in Asia Minor	46—47
Mission by Paul of Timothy to the church of Ephesus	47
First missionary journey of Paul, with Luke and Silas, to Macedonia and Greece	47—48
Ministry of Paul at Corinth	48—50
His voyage from Corinth to Jerusalem, in fulfilment of a vow	50
Third missionary journey in Asia Minor	—
Ministry at Ephesus	50—53
Second missionary journey in Macedonia and Greece, including Illyricum and Crete	53—54
Final visit to Corinth	54
Final voyage from Philippi to Jerusalem	—
Imprisonment at Cæsarea	54—56
Voyage from Palestine to Italy	56—57
Imprisonment at Rome	57—59
Acquittal and liberation by the imperial court	59
Martyrdom of James the less at Jerusalem	62
Death of Mark the evangelist at Alexandria	—
Commencement of the Neronian persecution of Christianity	64
Martyrdom of Peter and Paul at Rome	65

TABLE III.

CHRONOLOGY OF THE BOOKS OF THE NEW TESTAMENT.

	Julian Era.	A.D.
Gospel of Luke	90	45
PAULINE EPISTLES.		
First Epistle to Timothy	92	47
Epistle to the Galatians	—	—
First Epistle to the Thessalonians	—	—
Second Epistle to the Thessalonians	93	48
(Gospel of Matthew)	95	50
First Epistle to the Corinthians	97	52
Second Epistle to the Corinthians	98	53
Epistle to Titus	—	—
Epistle to the Romans	99	54
(Gospel of Mark)	100	55
Epistle to the Ephesians (Laodiceans)	103	58
Epistle to the Colossians	—	—
Epistle to Philemon	—	—
Epistle to the Philippians	104	59
Second Epistle to Timothy	—	—
(Gospel of John)	—	—
Epistle to the Hebrews	—	—
Luke's Acts of the Apostles	105	60
CATHOLIC EPISTLES.		
Epistle of James the less	—	—
First Epistle of Peter	108	63
Second Epistle of Peter	109	64
First Epistle of John	111	66
Second Epistle of John	—	—
Third Epistle of John	—	—
Epistle of Judas Lebbæus	—	—
Revelation of John, perhaps	113	68

Without engaging further in chronological discussion, it may be briefly remarked that of the preceding tables the second is founded on the first, and the third on the two preceding ones. Most of the dates in the first table will probably be approved, but two of them are, as is well known, subject to controversy; namely, the fifteenth year of Tiberius, and the mission of Festus as procurator of Judæa. In accordance with the views of Dr. Greswell, Dr. Hales, and many other learned men, the fifteenth year of Tiberius is here regarded as corresponding to A.U.C. 779, and A.D. 26. This view is attended with some difficulties; but that which synchronizes the fifteenth year of Tiberius with A.U.C. 782, and A.D. 29, involves still greater ones, including that of unsettling the computation of the vulgar Christian era, or else of contradicting Luke's statement, (chap. iii. 23,) that at the time of his baptism Christ was thirty years of age.

The accounts given by Tacitus, Josephus, and other ancient authors respecting the administration of Cumanus and Felix, as procurators in Palestine, is either defective or discordant, so that it is not easy to arrive at a satisfactory decision on the subject; but, from the declaration of Paul mentioned in Acts xxiv. 10, it may be concluded that at the date of the apostle's final visit to Jerusalem, here placed in A.D. 54, Felix had already been several years in office, at first perhaps as the deputy or assessor of Cumanus, whom he ultimately succeeded. There is, however, good authority for deciding that he was superseded by Festus soon after the commencement of Nero's reign, when Pallas the brother of Felix, on whose influence at the imperial court he might otherwise have relied for protection, was also removed from place; and the date consequently here assigned for that event is A.U.C. 809, or A.D. 56.

The dates of the second table are chiefly founded on the information furnished by the Acts of the Apostles, and a few passages in the Pauline epistles, particularly, 2 Corinth. xii. 1—7; Galat. i. 11—23; ii. 1—12; Hebrews xiii. 23—25, &c. They are also strongly corroborated by several occurrences mentioned in the first table, namely, the accession of Herod Agrippa I. as king of Palestine, the famine in that country during the latter part of his reign, his extraordinary death, the expulsion by Claudius of Jews from Rome, &c. The chronology of the books of the New Testament, which is proposed in the third table, has already been to some extent explained, and may easily be verified by collation with the contents of the second table. Many of these dates may be regarded as sufficiently accurate for practical purposes; but some others, such as those assigned to the three epistles of John, and to the epistle of Judas Lebbæus, are to be considered merely as close approximations to the true ones. See Pages lxxv.—xc., &c.

An apology is perhaps due for assigning a date to the Revelation of John after declining, on the ground of its being much controverted and little connected with the subject of the present work, to give it a full discussion. The principal motive for this deviation was to avoid the appearance of disrespect which might have been apprehended, if in a general enumeration of the canonical books of the New Testament this remarkable prophecy had been omitted. Without entering into a regular investigation of the matter, which would here be out of place, it may be sufficient to state that the two principal dates between which commentators are divided refer to the two persecutions of Christianity by Nero, and Domitian; and that, in accordance with the opinion of Sir Isaac Newton, and of many others, the author regards the former of these as the more probable one. He concludes that, during the same Neronian persecution which proved fatal to Peter and Paul, the apostle John was banished to the isle of Patmos, where he saw the visions recorded in this book, and published them on his release from captivity after the death of Nero, which took place at the beginning of June, A.D. 68. If the frequent and emphatic declarations made in the Apocalypse respecting the coming of Christ, as then rapidly approaching, refer, like so many similar intimations in the New Testament, to Christ's virtual coming with great power and glory to abolish Judaism, and establish Christianity, the date here given would strictly agree with the well-known facts of the case; since the destruction of Jerusalem occurred at the end of August, A.D. 70, just two years after the supposed publication of the prophecy.

SECTION III.

ON THE PRINCIPLES AND RULES ADOPTED IN THE ENSUING HARMONY.

Although the numerous Harmonies of the Four Gospels, which during the long interval from the age of Tatian to the present have appeared in various times and countries, agree in many particulars, they differ in many others. Hence those readers who are not prepared to exercise a sound and independent judgment on subjects of this kind naturally infer that such differences are incapable of fixed and certain determination, and admit of no better solution than can be furnished by random conjecture, or arbitrary assumption. On careful inquiry it will, however, be found that the diversity of opinion which has prevailed in this respect is owing, not so much to the difficulty or obscurity of the subjects themselves, as to the want of a judicious method of investigating them. If there is any hope of arriving at a more satisfactory conclusion, it must therefore depend, not on laboriously comparing the writings of previous harmonists, and endeavouring to adjust their several claims and merits, which would be an endless and fruitless task, but on recomposing the entire work in accordance with a strictly logical plan, and showing at each step that it is founded on just principles faithfully executed. To explain the principles and rules employed for this purpose, and to describe the results of their application, are the objects of the present, and of the following Section.

The three fundamental rules to be proposed at the outset are so simple and self-evident, that scarcely any argument is required for their support. They are merely, that the work should in the first instance be executed in the original Greek language, and not in a version of any kind; that it should comprise both a Harmony, and a Diatessaron, and not consist of either of these alone; and that the Harmony should be purely historical, and not doctrinal or methodical. The Greek text of the four gospels, when corrected by the aid of biblical criticism, being a document invested with divine authority, and consequently not liable to doubt or objection, presents the only sure foundation for such an undertaking, and likewise affords facilities and advantages for its accomplishment far beyond the reach of any translation. A collation of parallel passages occurring in different gospels, which is what is properly termed a Harmony, is scarcely available for its intended purpose unless these passages are also combined into a single statement, which is what is properly termed a Diatessaron; and the latter is in like manner incomplete and unsatisfactory unless it is accompanied by the former, in which case alone the reader is presented with the whole of the original materials, both in their separate and their collected form. The best order wherein the gospel narrative can be arranged, and that which is almost always employed by the evangelists, although not without occasional irregularities, is the order of time. This mode should therefore be uniformly observed; on which account passages which are merely similar, but do not belong to the same period, instead of being united, as for the sake of doctrinal or critical illustration has sometimes been done, should, without regard to repetition, be separately inserted in their proper places.

The harmonizing process strictly so called is one of analysis followed by synthesis, or, in other words, of dissolution followed by reconstruction; and consists of four successive operations, which may be termed Subdivision, Collation, Arrangement, and Consolidation, on each of which a few remarks will be offered. The object of Subdivision is to determine in each gospel the limits of distinct subjects, and of their component parts;—that of Collation to bring into juxtaposition those portions of the several gospels which are truly parallel, and describe, although often with some difference of manner and detail, the same subjects.—The design of Arrangement is to place all the parts, thus subdivided and collated, in the order of time;—and that of Consolidation to deduce from the previous processes a select, complete, and methodical text of the evangelical narrative, expressed in the best terms supplied by the writers, excluding redundances, but

comprising every essential particular. In addition to these principal operations which furnish the substance of a Harmony, there will remain to be performed some others of inferior, yet not inconsiderable importance; namely, a division of the entire history thus reconstructed into Parts, Sections, and Paragraphs, regularly numbered and described; an appendage of Foot-notes critical and explanatory, serving to confirm and illustrate the text; and a supplement of Tables and Indexes, such as are usually annexed to works of this kind in order that they may be more easily consulted, and more clearly understood.

RULES OF SUBDIVISION.

1. Those successive portions of each gospel which are derived from different sources, being either peculiar to one evangelist, or common to two or more of them, are to be separated.
2. Those successive portions of each gospel which relate to subjects differing from each other in respect to time, place, persons, or other principal circumstances, are to be separated.
3. The extremes of excessive and defective subdivision are to be alike avoided. In the former case the view given of the matters described is broken and confused, in the latter it is vague and incomplete.
4. The ordinary distinction of chapters and verses is to be retained numerically for the convenience of reference, but without any actual separation of parts; in place of which a new division, more in accordance with the nature of the subject, is to be substituted.

The several operations concerned in the formation of a Harmony will be found mutually auxiliary. Thus the task of Subdivision, which is comparatively simple, effectually prepares for the subsequent and more difficult processes of Collation, Arrangement, and Consolidation, by which in its turn it is facilitated and confirmed. More than half the united text of the four gospels consists of Peculiarities, or passages furnished by one evangelist only, and the remainder of Concordances, or passages common to two or more evangelists. Many passages of the gospels of Matthew and Luke are also inserted in an order, which to a certain extent deviates from that of time. All the passages thus distinguished, or displaced, are therefore easily separated from the adjacent ones, and subdivided when necessary according to the nature of their contents; and, when this analysis or decomposition has been fully accomplished, it becomes subservient to a recombination of the same materials in a far more complete and regular manner than before. A few specimens of subdivision are added for the sake of illustration, but with a view to brevity minute explanations are omitted.

In applying to the analysis of the several gospels the distinction of identity and diversity, the first verses of chapters are sometimes detached from the following verses, and annexed to the preceding ones. Thus, Matt. ix. 1, the return of Christ from his first visit to the Gadarene coast is separated from v. 2, &c., his cure of the paralytic man at the house in Capernaum; as is also, Matt. xi. 1, his fourth circuit through the towns of Galilee, from v. 2, &c., the mission of two disciples by John the Baptist to inquire whether he was really the Messiah. In both these cases, moreover, the second verses with their appendages are in point of time misplaced, and belong to an earlier period. So John vii. 1, which mentions the continued abode of Christ in Galilee after his miraculous supply of food to the five thousand is separated from v. 2, &c., his renewed ministry at Jerusalem during the ensuing feast of tabernacles about six months later. Thus also Mark ix. 1, his prediction that some then standing near would not die till they had seen the kingdom of God come with power is detached from v. 2, &c., his transfiguration on Mount Hermon; and the clause John xvi. 1—4. . . is withdrawn from the following verses, because it forms part of his prediction at the end of the previous chapter, respecting the persecution to which his apostles would shortly be exposed in the world.

In the latter case, a single verse is parted between the preceding and the following one, as is likewise Mark iii. 19; because between Christ's election of the twelve apostles and his return to the house in Capernaum there intervened some important events, entirely omitted by this evangelist, but mentioned by Matthew and Luke; namely, the sermon on the mountain, and the cure of the centurion's slave. So also in the case of Matt. xix. 1, and Mark x. 1; because between Christ's final departure from Capernaum and his last visit to Peræa there happened several events, which are related by Luke alone. Lastly, consecutive verses in the same chapter require to be separated when the subjects which they describe, although they may at first sight seem to be continuous, are found to be really distinct. Thus, between Christ's retreat to the small town of Ephraim on the northern frontier of Judæa, and his ultimate visit to Jerusalem, there was an interval of about three months; and hence John xi. 54, is disjoined from 55. In like manner, the three earlier evangelists have failed to distinguish between Christ's final commission to the apostles, and some of his previous interviews with them after his resurrection; and it therefore becomes necessary to detach Matt. xxviii. 17 from 18; Mark xvi. 14 from 15; and Luke xxiv. 43 from 44; a proceeding which in the separate perusal of these gospels might be omitted with little inconvenience, but which is of much importance, and indeed indispensable, in the construction of a Harmony.

RULES OF COLLATION.

The chief problem in Collation is to determine the identity or diversity of subjects related by two or more evangelists; or, in other words, to distinguish between Peculiarities and Concordances, and to place the corresponding portions of the latter in collateral juxtaposition. This process is not always an easy one; since with much apparent difference there may be a real identity, and with much resemblance a real diversity. The following Rules are here observed.

1. Similar passages in different gospels, or those which in some respects resemble each other, but differ with respect to time, place, persons, or other principal circumstances, are to be kept separate. Thus, the first vocation of Peter, Andrew, James, and John, (Matt. iv. 18—22; Mark i. 16—20,) is distinguished from their second vocation accompanied by a miraculous draught of fishes, (Luke v. 1—11,) because both the time and the principal circumstances were different, the former having preceded, and the latter followed Christ's first cure of a demoniac in the synagogue of Capernaum.

2. Parallel passages in different gospels, which although they may vary in minor details agree in the circumstances above mentioned, and more especially if they also agree with respect to the occurrences immediately antecedent or consequent, are to be conjoined. Diversity in expression does not necessarily imply difference of occasion, nor is omission equivalent to contradiction. Thus, the two reports of the sermon on the mountain given by Matthew and Luke, (Matt. v. vi. vii.; Luke vi. 12—49,) are here regarded as parallel, because they agree in most if not in all the particulars above noticed.

3. In complex passages, consisting of many sentences belonging to the same general subject, the subordinate portions or clauses in the several gospels are, on similar principles, to be separated or conjoined; but in this operation, as in Subdivision, the more minute and ultimate part of the process should be performed mentally, since its actual and visible execution is extremely tedious and perplexing.

4. When two or more passages in different gospels, although not strictly parallel, belong to the same occasion, they are to be united, and according to the nature of the case arranged in succession, so as to form a new and complex paragraph. See Part XI., Sect. IV., Paragraph 30, page 318.

By the preliminary operation of Subdivision the four gospels are supposed to be completely analysed, or resolved into their elementary parts; whereby all preconceived notions concerning the mutual relation of these parts are as it were unsettled or suspended, and they are for this purpose subjected to an impartial and critical revision. The first step in the process of reconstruction is to group together those passages of two or more gospels which are strictly parallel, so as clearly to display their points of resemblance and diversity; and this fulfils the second operation of a Harmony, or that of Collation. Besides the integral peculiarities and concordances presented by separate paragraphs, there are often fractional ones contained in single paragraphs, and these are to be treated in the same manner as the others. The several gospels differ considerably in this respect, John's gospel consisting almost entirely of peculiarities, and Mark's of concordances. In the two other gospels these constituents are more equally divided, the peculiarities however predominating in Luke, and the concordances in Matthew. The actual proportions expressed in linear numbers, according to the Synopsis inserted in page 359, are as follow.

GOSPELS.	PECULIARITIES.	CONCORDANCES.	TOTALS.
Mark	7	93	100
Matthew	42	58	100
Luke	59	41	100
John	92	8	100

Under the process of Collation the gospels are found to be frequently conjoined in various modes or degrees, binary, ternary, and quaternary. Of these combinations by far the largest is that of Matthew Mark and Luke; the next in extent is that of Matthew and Mark, and the third that of Mark and Luke; a fact exactly corresponding to the conclusion which has been already drawn from other premises,—that the gospel of Mark was designed to be an abridged Harmony of the previous gospels of Matthew and Luke. The concordances of Matthew and Luke are about equal to those of the four gospels united, but neither of them are considerable; and those of Matthew Mark and John are still less so. The combinations of Matthew and John, and of Luke and John, are very few; and those of Matthew Luke and John, and of Mark Luke and John are quite insignificant, a circumstance clearly showing how little John has in common with the other evangelists.

To avoid the separation of passages which belong to the same occurrence, and the undue conjunction of those which belong to different ones, is a matter of great importance, both on its own account, and in reference to the ulterior operations of a Harmony, which are liable to be seriously falsified by any error of this kind. Hence the value of judicious rules carefully applied, more especially as the determination of some of these cases is attended with no little difficulty. One of the most remarkable examples in this work of the union of passages between which there seems at first sight to be scarcely any relation, occurs in the paragraph describing the arrival of Christ and his apostles at Bethany on his final visit to Jerusalem, and of which some account has been recently given. (Luke x. 38—42; John xii. 1—3.) The cases wherein passages greatly resembling each other are nevertheless distinct, and require to be separated, are much more numerous. They include the parable of the lost sheep, the illustrations of the growth of mustard-seed, and the fermentation of meal, the acknowledgment by Christ of his disciples as his relatives, and his discourses with two of them respecting their following him, his unction by a woman with a costly ointment, and Peter's denials of him in the high-priest's palace.* On the present occasion it is sufficient to notice these instances, as they will be more fully considered in the following Section; and indeed some of them would scarcely have been noticed at all, had they not been strangely confounded by harmonists of eminence and learning.

* Matt. viii. 18—22; xii. 46—50; xiii. 31—33; xviii. 12—14; xxvi. 69—75; Mark xiv. 66—72; Luke vii. 36—39, &c.; viii. 19—21; ix. 57—62; xiii. 18—21; xv. 3—7; xxii. 54—62; John xii. 2—8; xviii. 15—18, 25—27.

RULES OF ARRANGEMENT.

By the two preceding operations the four gospels are presumed to have been thoroughly divided into their constituent parts, and those parts classified either as Peculiarities, or as Concordances of different kinds, according as they are derived from one evangelist exclusively, or from two or more in common. The only other operation properly belonging to a Harmony is that of Arrangement, or the disposal in the order of time of the materials thus prepared; in doing which the text of the several gospels must frequently be interrupted, either by simple interpolation or transposition, or by both united. For the general direction of this process two fundamental rules are here proposed, namely,—1st. All passages containing indications of time or sequence are to be arranged according to such indications;—and 2d. All other passages are to be retained in their actual connexion with those of the former class. But, as this task is one of much difficulty as well as of peculiar importance, it demands a corresponding amount of preparation, on which account the following more special rules are subjoined.

1. Chronological passages, or those which include plain indications of time or sequence, whether direct or indirect, are to be regarded as fixed, and to be arranged accordingly. Among the indications of sequence may be mentioned conjunctive particles, such as *καί, δέ, οὖν, γάρ*, &c., when unopposed by stronger evidence, and in some cases the rules of Hebrew poetry.

2. The actual order of the gospels is never to be altered without necessity, or competent authority. Therefore anticipations, retrospects, or summaries, in which the regular order, although in some measure transgressed, is yet tacitly acknowledged, are by no means to be transposed for the purpose of collating them with similar passages in other gospels. Thus, the anticipated notice in Luke iii. 19, 20, of the imprisonment of John the Baptist, is properly retained in its present situation; but the retrospective account in Matt. xxvi. 6—13; Mark xiv. 3—9, of Christ's supper at Bethany, is advantageously transferred to its natural place. See also Matt. xxviii. 2—4; Luke ii. 39; John xviii. 24. The special connexion of certain passages is to be carefully studied and preserved, so as to avoid substituting for the genuine order one that is spurious and artificial.

3. Unconnected passages, that is, those unattended with any positive indications of time or sequence, are in like manner to be left in their actual situation in regard to those immediately preceding or following them; or, should one of these have been transposed, in regard to that which retains its original position. Agreeably to this rule, as well as on other grounds, the first five chapters of John's gospel, and the greater part of the five later ones from chap. vii. to xi. inclusive, must be regarded as complete and distinct sections, which neither admit of interpolation nor of transposition.

4. When of three passages in immediate sequence two are proved to be more intimately connected, the third, whether antecedent or consequent, is to be regarded as the more remote. There are, however, terms expressive of time or sequence, such as,—“instantly, speedily, on that day,” &c.;—which, although at first sight they seem precise and determinate, yet, under some circumstances of strong contrary evidence, admit a reasonable latitude of interpretation.

5. When, in unconnected or misplaced passages common to two gospels, the order of succession is different, that arrangement which best agrees with the internal evidence, or with the analogous passages in other gospels, is to be preferred.

6. When, in unconnected passages common to three or all the gospels, the order of succession is various, that of the majority is to be preferred; unless the prevailing regularity or irregularity of the context in either of them, or some other special reason, furnishes peculiar grounds of preference or rejection. Thus, in the account of Christ's cure of the paralytic man at Capernaum, the similar order of Mark ii. 2—12, and of Luke v. 17—26, being that of the majority, is preferred to the order adopted in Matt. ix. 2—8.

7. One or two passages, such as the pedigree of Joseph, in Matt. i. 1—17, being not only unconnected, but also as it were extraneous documents, may without impropriety be transferred to any other place where they may be most usefully inserted; as for example in immediate sequence to the pedigree of Mary, in Luke iii. 23—38.

That the best mode of arrangement for a Harmony of the four gospels is the order of time, little argument can be requisite to prove; inasmuch as by no other plan can the natural relations between all their several parts be so fully and clearly displayed, and as from this fundamental arrangement any more special or partial one which may for particular purposes be considered desirable, can easily be deduced. This is also the mode adopted by the evangelists themselves; by Mark and John almost exclusively, and by Matthew and Luke to a great extent, chiefly at the beginning and end of their narratives, although with large deviations in their middle portions. These deviations cannot however be justly ascribed to carelessness or error; since they are not represented by the sacred authors as agreeing with the order of time, and for the most part admit of satisfactory explanations which are not in reality at variance with that order. The plan of arrangement pursued in the present Harmony is, therefore, carefully to observe all the intimations of time and sequence furnished by the gospels themselves, to leave all passages destitute of such intimations in their actual position, and, when the evangelists differ from each other in this respect, to adopt the order of the majority.

But, as intimations of time and sequence are too numerous and multifarious to be specified within the limits of a rule, a short supplemental account of them, which may assist the reader in tracing the process of proof, is here added. These intimations are of various kinds; and, according as they are more or less direct or indirect, vague or precise, possess corresponding degrees of significance and value. The succession of events described in an historical treatise may be either stated in positive terms, or implied by the grammatical structure of the composition, or the intrinsic nature of the subject itself; such as the progress of a journey, or other transaction divisible into stages, or the course of human life from birth to death, with its incidental occurrences of youth, maturity, and decline, health, disease, recovery, &c. The lapse of time is determined with more or less exactness by reference to certain definite measures, whether natural, political, or religious, &c. Natural measures include days, nights, months, years, seasons, and eclipses, with their occasional deviations and irregularities; such as storms, earthquakes, volcanic eruptions, pestilences, famines, &c.—Political measures comprise the reigns of emperors, kings, and subordinate rulers, with their attendant circumstances; such as laws, edicts, wars, conquests, insurrections, revolutions, &c.—Religious measures are on the present occasion chiefly confined to those connected with Judaism; such as sabbaths, weeks, new moons, and other stated festivals, sabbatical and jubilee years, the proceedings of priests and councils, sects and parties, &c.—It will readily be perceived that by a diligent attention to matters of this kind a large amount of evidence may be collected, serving to determine with considerable exactness the relative time or succession of numerous passages in the four gospels. In this place, however, it is sufficient to describe the general principle, since its application in detail to the purpose in hand properly belongs to the following Section.

RULES OF CONSOLIDATION.

The operations already described comprise all that is necessary for the construction of a Harmony of the Four Gospels strictly so called; and, were nothing more contemplated in the present work, no further directions would be required. But, as it undertakes to add to the Harmony a Diatessaron, that is, a reduction of the four narratives into one, by combining their several contents in the order of time, excluding verbal repetitions, and selecting their best statements when there is any difference among them in that respect, the rules of Consolidation are annexed. This union of Harmony and Diatessaron is one of great utility; for, when the two processes are thus exhibited in juxtaposition, each is so materially aided and controlled by

the other, that many errors otherwise almost inevitable are prevented, and many valuable results are secured. The object of the rules here proposed is that this process, like the former ones, may be conducted on just and rational principles, and in an exact and methodical manner; so that, by avoiding as far as possible all misrepresentation, irregularity, and omission, the sacred text may be displayed in its full dimensions, and to the greatest advantage; as likewise that the reader may be satisfied that such is the case, and be enabled to examine the subject for himself on its original grounds, without undue dependence on the judgment or performance of another. These rules are as follow.

1. No addition, subtraction, or alteration of the original text is to be made, except what is strictly necessary for the purpose of explanation or connexion, and in all such cases the change is to be distinctly noted. Ill-arranged clauses may sometimes be transposed for the sake of greater perspicuity, as for example those in Mark xi. 13, and xvi. 3, 4. A list of the passages excluded from the following Harmony on account of their being in that connexion either redundant or unsuitable, will be found in page 344; and they are likewise inserted individually at the foot of the respective pages. The principal passages thus excluded are the preface of Luke's gospel, i. 1—4; and two short, and as it were private remarks near the end of John's gospel, xx. 30, 31; and xxi. 24, 25.

2. With the exceptions just mentioned, all passages peculiar to any single evangelist are to be adopted without alteration, in the form and order assigned to them by the previous operations. Owing to the great number and amount of peculiarities in the gospels of Matthew and Luke, but more especially in that of John, one or more pages will often be thus completely occupied by a continuous text, with little or no collation whatever.

3. In Concordances, or parallel passages common to two or more evangelists, the fractional portions, or clauses peculiar to any one of them are also to be simply adopted, in the same manner as when the peculiarities constitute entire paragraphs. The corresponding portions of different gospels are, on the contrary, to be collated on the right hand side of the page, and consolidated, or digested into a single and continuous statement on the left; while between the two a column of references, aided by suitable typographical distinctions, will show from which gospel, and on what grounds, each portion of the consolidated text is selected.

4. In performing the task of consolidation the text of that gospel is to be preferred which, whether to a greater or smaller extent, is the most perfect in matter or in style, and which best agrees with the previous and subsequent portions of the Diatessaron. The qualities of style which invite selection are superior fulness, force, precision, perspicuity, or method.

5. In combining the statements of different evangelists, and more especially their reports of discourses, the portions adopted should not include all that can be possibly, or even tolerably united, but those only which fairly represent the occurrence, as it must reasonably be supposed to have taken place. The opposite plan is unnatural, and productive of wearisome redundances.

6. When two parallel accounts of a discourse, the one in the narrative, the other in the colloquial form, concur, the latter is usually to be preferred as the more genuine and impressive; while the former, although sometimes simultaneously admissible, may often be excluded as superfluous.

7. The minute consolidation of purely narrative passages is less necessary than that of dialogues and other discourses. In the first case the text of some one evangelist, provided it is generally preferable, and the differences of expression are inconsiderable, may often be exclusively adopted, without intermixing that of others; and in some instances the arrangement may be borrowed from one evangelist, and the words from another.

SECTION IV

ON THE CHARACTER OF THE ENSUING HARMONY, AS FOUNDED ON THE FOREGOING PRINCIPLES.

The general object of the present Section is to describe and explain the Harmony of the Four Gospels which immediately follows, and it will therefore give account in succession of its several parts and processes; namely,—the Greek text,—the typographical arrangements,—the division into Parts, Sections, and Paragraphs,—the Collation, and Diatessaron,—and the appended Tables, Notes, &c. It will also present a rapid sketch of the entire evangelical narrative thus compiled, and elucidate the chronological order here pursued, together with its relation to that observed in the several gospels; the whole tending to show that the work has not been executed in a lax or arbitrary manner, but in strict conformity with the principles and rules previously considered and adopted.

ON THE GREEK TEXT OF THE HARMONY.

It is generally allowed by competent judges that for all essential purposes, whether doctrinal or practical, the least amended text of the New Testament is quite sufficient. Nevertheless, in a work like the present, which exhibits the four gospels in their primitive language, and aims at some degree of accuracy and correctness, it seemed proper to pay a fair attention to this subject, both on general grounds, and also with a view to give reasonable satisfaction to the biblical scholar, by whom these pages will chiefly be inspected. For this purpose the author did not himself consult the original Greek manuscripts, a task for which he has little ability or inclination, and which, after the vast amount of genius and learning already bestowed on it, would have been a vain and superfluous undertaking; but deemed it preferable to take advantage of the labours of those admirable men who have so greatly distinguished themselves in this department, and by whom, during the last sixty years, so many valuable and critical editions of the New Testament have been produced. But, in a work designed for the use of all Christians without distinction, it was necessary to avoid exclusiveness, and to show a due regard to the disciples of different schools, and the members of different churches. He has therefore selected seven editions thus characterized for his guidance in these matters; and, in all cases of unusual difficulty or interest, the readings adopted in these several editions, on the authority of ancient manuscripts, are distinctly placed before the reader. The well-known text of Griesbach, which is chosen as the basis, has been collated afresh with the *Textus Receptus*, whereof it is a professed emendation, as likewise with the subsequent editions of Knapp, Scholz, Hahn, Lachmann, and Tischendorf. The three former of these critics have pretty closely followed the track of Griesbach, and may be regarded as mainly conservative, while the two latter are much bolder, and more addicted to innovation. The text of Knapp presents a medium in this respect, and is commendable for its reasonableness and moderation; that of Scholz is distinguished by its preference for the readings of the Constantinopolitan manuscripts; and that of Hahn is an improved revision of the eclectic but cautious edition of Tittmann. It cannot be supposed that any of the ancient manuscripts of the Greek Testament still extant exhibits a text either perfectly identical with the original autographs, or materially differing from them. At an early period of Christianity many variations existed, and were ascribed by the celebrated Origen to three sources; namely, the officiousness of editors, the mistakes of transcribers, and the corruptions of heretics. By the zeal and industry of modern critics, and more especially of those above mentioned, an immense number of various

readings has been collected and examined; and almost all that learning, diligence, and skill can accomplish in restoring the genuine text, may be presumed to have been effected. The text of the ensuing Harmony is to a great extent supported by all the critical editions with which it has been collated; and, where this is not the case, either by the majority of them, or by the intrinsic excellence of the readings which have been preferred. Nor have any variations been admitted except those possessing some importance, and competent authority. The subjoined specimens of the mode of proceeding in this matter are arranged in two Sections, according as they relate either to the retention or exclusion of words, or to their alteration.

SECTION I. RETENTION OR EXCLUSION OF WORDS.

No. 1. Account of the miraculous cures obtained at the pool of Bethesda.

John v. v. . . 3, 4, p. 33.

Although the clause,—ἐκδεχομένων νοσήματι,—is found in many important manuscripts, Griesbach thinks it should probably be excluded. It is accordingly rejected or disapproved by him, Knapp, and Tischendorf; but retained by the Received Text, Scholz, Lachmann, and Hahn, as likewise in this work; for, as the circumstances which it describes are virtually implied in v. 7, the difference is of little importance. The miraculous power of the pool was evidently of very limited extent, and most likely of short duration. It may perhaps be regarded as one of the signs of the times of the gospel, and a fulfilment of the prediction in Zechariah xiii. 1, 2.

No. 2. First communication by Christ of the Lord's Prayer.

Matt. vi. v. . . 13, p. 65.

Griesbach thinks that the concluding doxology,—Ὅτι σου ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας, Ἀμήν,—which by Knapp and Hahn is inclosed between brackets, should certainly be rejected; and it is accordingly excluded from all the other critical editions except the Received Text, as likewise from this work. It is supposed to be derived from some ancient liturgy, and to have crept in from the margin.

No. 3. His decision respecting a woman taken in adultery.

John vii. 53, end; viii. 1—11; pp. 148, 149.

The whole of this paragraph is expunged by Lachmann, marked as doubtful by Griesbach, and inclosed between brackets by Knapp and Tischendorf; but retained by the Received Text, Scholz, and Hahn. Griesbach thinks it should probably be excluded, but the authority of manuscripts, as well as the internal evidence of the paragraph itself, are strongly in its favour; and, were it expunged, the following paragraph, commencing at John viii. 12,—Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε,—would not be in connexion with the preceding one, John vii. 52. The whole passage is therefore inserted in the Harmony. The objections to it are of ancient date, but of no value, being founded on an imperfect view of the dilemma in which Christ was placed by his enemies, and which he dexterously evaded by condemning the offence, without passing a judicial sentence on the offender; his words being, not—"Neither do I condemn thee,"—but—"Neither do I pass sentence on thee. Go, and sin no more."

No. 4. His retreat from the first attempt of the Jews to stone him.—John viii. v. . . 59, p. 152.

The final clause,—*διελθὼν διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως*,—is expunged by Griesbach and Tischendorf, and inclosed between brackets by Lachmann, but retained by the Received Text, Knapp, Scholz, and Hahn. Griesbach thinks it should undoubtedly be excluded, but its accordance with the first verse of the following chapter,—*Καὶ παράγων*, &c.,—and with the statements in Luke iv. 30, is in favour of its retention, and there is not sufficient evidence from manuscripts for its removal; which has probably been suggested by an unreasonable dislike to miraculous interpositions, even in cases when, as in the present one, they were absolutely necessary.

No. 5. The last twelve verses of Mark's gospel.—Mark xvi. 9—20, p. 329.

These verses have on high authority, and from an early period, been regarded as not written by Mark. By Knapp this paragraph is inclosed between brackets, and by Tischendorf transferred to a foot-note; whilst in the other critical editions it is inserted without distinction or remark. It is also found in all the principal Greek manuscripts, except the Vatican, and in all the ancient versions. These verses are therefore retained in the Harmony; since, whether they were written by Mark, or as is not improbable by Luke, there seems to be no doubt of their scriptural authority.

SECTION II. ALTERATIONS OF WORDS.

No. 1. Designation of Joseph as the father of Christ.—Luke ii. 33, 43, p. 10, 13.

The reading,—*Καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες*,—adopted by Griesbach and Tischendorf, is by the former considered preferable to that of the Received Text, Knapp, Scholz, Lachmann, and Hahn,—*Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες*,—which was probably substituted by some early transcriber as a euphemism, but is in reality a solecism; since it means,—not Joseph and Mary, but Joseph and Joseph's mother.—The former reading is therefore adopted in the Harmony, more especially as Joseph is termed the father of Christ, of course in a conventional sense, by Mary herself, Luke ii. 48. See also iii. 23; iv. 22; Matt. xiii. 55; John i. 45; vi. 42. In like manner, the reading of Luke ii. v. . . 43. *καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ*,—adopted by Lachmann, and Tischendorf, as also in this work, is regarded by Griesbach as probably correct, although he retains the other reading,—*καὶ οὐκ ἔγνω Ἰωσήφ, καὶ ἡ μήτηρ αὐτοῦ*,—which is likewise that of the Received Text, Knapp, Scholz, and Hahn. There is no occasion for any fastidiousness respecting the term *γονεῖς*, since it is also used in the same sense in vv. 27, and 41; and, if excluded from one place, should be excluded from all.

No. 2. Reference by Mark to a prophecy of Scripture.—Mark i. 2, p. 15.

The reading,—*Ὡς γέγραπται ἐν τοῖς προφήταις*,—is adopted by the Received Text, and by Hahn; while Griesbach, Knapp, Scholz, Lachmann, and Tischendorf prefer the other reading,—*Ὡς γέγραπται ἐν Ἠσαΐα τῷ προφήτῃ*. In spite of this critical opposition, the former reading, which is supported by several respectable manuscripts, is admitted into the Harmony on the ground of its greater intrinsic probability.

No. 3. Defence of himself by Christ for curing a dropsical man on a sabbath-day.

Luke xiv. v. . . 4. . . , p. 191.

The reading,—*Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται*,—is adopted by the Received Text, Griesbach, and Hahn;—*Τίνος ὑμῶν υἱὸς ἢ βοῦς*, &c.—by Knapp, Scholz, Lachmann, and Tischendorf. The former, on account of its superior probability, and the authority of several good manuscripts, is inserted in this work in preference to the latter, which is incongruous, and somewhat absurd.

No. 4. His defence of Mary, the sister of Lazarus, for anointing him with a costly ointment.
John xii. v. . . 7, pp. 211, 212.

The reading,—*Ἀφες αὐτήν: εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό*,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—*Ἀφες αὐτήν ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό*,—by Lachmann and Tischendorf. The former is on every account preferred in this Harmony; while the latter, being contradicted by the facts of the case, as well as by the statements of Matthew and Mark, is rejected.

No. 5. Reference to the resolution of Judas Iscariot to betray Christ to his enemies.
John xiii. v. . . 2, p. 262.

The absurd reading,—*τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης*,—is that of Tischendorf alone. The usual reading,—*τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῶ*,—is justly preferred, with some slight variations, by all the other critical editions, as well as in this work.

The foregoing examples may serve to show that, whilst in selecting the text of the Harmony a proper attention has been paid to the authority of manuscripts, and the opinions of critics, a due regard has also been shown to the internal evidence of the narrative itself. By this means incongruous and inconsistent readings have been avoided; for, although in mere human compositions such readings, however undesirable, might be undoubtedly genuine, they cannot reasonably be ascribed to those which rest on divine authority, even when that authority does not exceed the limits of superintendence. That the Holy Spirit might have allowed slight inaccuracies of statement, or imperfections of style to pass uncorrected, because of no practical importance, may readily be granted; since it is one of the laws of divine interposition, never to do more than the case requires; and a certain freedom of composition, almost amounting to laxity, is more characteristic of truth and honesty than a punctilious and elaborate precision; but, that he should have permitted serious errors, or gross absurdities to disfigure the sacred page, and discredit its claims to inspiration, is utterly inconceivable. Great caution has likewise been used in the admission and rejection of words or clauses, unless sanctioned by the concurrence of both kinds of evidence; and thus it may be hoped that a fair medium has been observed between the opposite extremes of rashness and inflexibility.

So much for the efforts made in this work to obtain a pure and correct text of the four gospels. In order to prove that the rules previously laid down have been duly executed in reference to the Collation, and the Diatessaron, the typographical arrangements, the foot-notes, indexes, &c., it will be sufficient to inspect the Harmony itself, together with the brief but full explanation prefixed to it. Any lengthened remarks on the subject in this place would therefore be superfluous; although it may not be improper to repeat that in all cases of collation the order assigned to the gospels is that in which they are here supposed to have been first published, namely, Luke, Matthew, Mark, John, and it will be found that their individual character and mutual relation are thus more fully and clearly displayed; as, for example, that Mark's gospel is chiefly an abridged harmony of the gospels of Luke and Matthew, and that of John a general supplement to the three preceding ones. For the same reason, when the text of two or more gospels subjected to the process of consolidation is identical, or nearly so, the earliest of them is chosen for quotation. Select specimens of this process have already been given in Pages lxvii.—lxxi., and lxxix.—lxxxiii., and may be again consulted with advantage. It will thereby be seen that larger or smaller portions borrowed from the several evangelists are thus united into a sort of scriptural mosaic-work, so as to present in a regular and comprehensive form, and without any material addition, subtraction, or modification, the whole of the information separately supplied by each of them. The facility and success with which this is accomplished with so little

appearance of incoherence or diversity, that by a person unacquainted with the circumstances the whole might readily be taken for the composition of a single author, is very remarkable, and furnishes a satisfactory proof of the value of a Harmony, and a strong internal evidence of the truth of the narratives.

Although the present work does not profess to be a commentary, the author has endeavoured to render it as explanatory as its nature and limits would allow. Thus, besides the Various Readings of the Greek text of the four gospels, and the arguments in favour of that here adopted, which have been already noticed, the foot-notes contain brief remarks on the more important and difficult parts of the sacred history, and a large amount of select references to other portions of Scripture which powerfully contribute to its illustration. There are also interspersed throughout the work various summaries, or diagrams, relating—to that part of the Herodian family which is mentioned in the New Testament,—to the two pedigrees of Christ given by Matthew and Luke,—to the twelve apostles, and their family and official connexions,—to the ten Jewish days which comprised the final visit of Christ to Jerusalem, with his death and resurrection,—and to his various appearances to his disciples on the day of his resurrection, and on the corresponding day of the following week. See pp. 18, 24, 70, 274, and 335. Among the matters appended at the end of the volume, is a collection of the principal passages in the Acts and Epistles which relate to the ministry of Christ, and a Synopsis of the mode of arrangement adopted in the Harmony, with a numerical summary of its results in respect to peculiarities and concordances. These are followed by Indexes to the four gospels, showing in what part of the Harmony each of their verses is to be found, and by a Synopsis of the irregular portions of Matthew and Luke, intended as a basis for future explanation.

ON THE INTERNAL ARRANGEMENT AND DISTRIBUTION OF THE HARMONY.

The object of the following remarks is to show that in the present Harmony the contents of the four gospels, duly prepared for the purpose by the processes previously performed, are arranged and distributed in the order of time. That so long and important a history may be more easily studied and understood, it should evidently be separated into distinct and convenient portions; and it is therefore here divided into twelve Parts, subdivided into nearly fifty Sections, and more than seven hundred Paragraphs, each of which is numbered, and preceded by a short account of its contents, and a reference to the source whence it is derived. This department of the work, like all the rest of it, is conducted on analytical principles; and not founded, as is the usual practice, on the mere succession of months, years, Jewish festivals, &c., but on the intrinsic nature of the subject described. As subordinate elements, these measures of time are doubtless of much value, and deserve careful consideration; but they are not entitled to hold a prominent position, nor to give a distinctive character to the entire narrative. Instead of simply stating in what manner certain portions of time, or periods of the Mosaic institution were occupied by the events which the evangelists have recorded, the plan here pursued is to show the relation of those events to the origin and early progress of the gospel dispensation; namely, the personal ministry of Christ, preceded of course by an account of his parentage and birth. This ministry is naturally divided into three portions, corresponding to the three offices of prophet, priest, and king, which he successively assumed. The first and last of these four divisions constitute accordingly the first and last Parts of the Harmony, which, as before stated, consists of twelve Parts. The second division occupies eight of the intermediate Parts, from the second to the ninth, and the third includes the tenth and eleventh. No argument is necessary to prove that a narrative which progressively describes the birth and childhood of Christ, his prophetic ministry, and his death, resurrection, and ascension, is so far disposed in the order of time; but this primary arrangement may perhaps be rendered more distinct by the following tabular representation.

FIRST DIVISION.

Birth and childhood of Christ.

Part I. of the Harmony.

Matt. i. 18—25, end; ii. ; Luke i. ii.

SECOND DIVISION.

Prophetical ministry of Christ.

Parts II—IX.

Matt. i. 1—17; iii—xxv. ; xxvi. 1, 2, 6—13; Mark i—xiii. ; xiv. 3—9; Luke iii—xxi. ; John i—xii.

THIRD DIVISION.

Priestly ministry of Christ.

Parts X. and XI.

Matt. xxvi. 3—5, 14—75, end; xxvii. ; Mark xiv. 1, 2, 10—72, end; xv. ; Luke xxii. xxiii. ; John xiii—xix.

FOURTH DIVISION.

Commencement of the kingdom of Christ.

Part XII.

Matt. xxviii. ; Mark xvi. ; Luke xxiv. ; John xx. xxi.

In reference both to time and extent, these divisions are, it will be observed, unequal. With the exception of Christ's visit when twelve years of age to Jerusalem, the time represented in the first division is about three years, the period of the second division is four years, that of the third one day, and that of the fourth forty days. Between the first and second division there is, with the slight exception just mentioned, a chasm or interval in the narrative of twenty-eight years; but the three latter divisions are for the most part continuous. The time comprehended by them is rather more than four years, and that of the entire history, independently of the undescribed interval of twenty-eight years, is consequently rather more than seven. In point of extent the second division is by far the largest, and the third ranks next to it. The first and fourth divisions are much smaller than the others, and nearly equal, the fourth being the shorter of the two. In reference to the time which they occupy, the relative position of these divisions is therefore, 2. 1. 4. 3; in reference to the extent, 2. 3. 1. 4.

Thus far the correctness of the proposed arrangement may be regarded as self-evident; but will now be strictly demonstrated in all requisite cases, especially in the second division, which is in reality the only one involving any material difficulty, or demanding any lengthened consideration. The chronology of the first and second Parts of the Harmony is accurately determined by contemporary political events, to which two of the gospels distinctly refer. It may here be once for all remarked that, although in a work like the present precise dates are always acceptable, they are by no means always necessary; and that for most purposes the relative time or sequence of occurrences may be sufficiently ascertained without their aid. It may therefore be stated generally that, at the period of their respective deaths, the emperor Augustus was succeeded by Tiberius, and Herod king of Palestine, the first of that name, by three of his sons; Archelaus, as ethnarch of Judæa and Samaria, Herod Antipas, as tetrarch of Galilee and Peræa, and Philip, as tetrarch of Ituræa and Trachonitis; also, that a few years afterwards Archelaus was deposed and banished, and his kingdom reduced to a Roman province under the superintendence of a procurator, while

the two tetrarchies continued under the government of the sons of Herod above mentioned. In connexion with these well-known events, the births of John the Baptist, and of Jesus Christ, are in Matt. ii. 1; and Luke i. 5—7, 57; ii. 1—7, reported to have taken place during the reigns of Augustus, and Herod I. From the expression,—“Herod the king of Judæa,”—Bishop Pearce, and some other critics have inferred that the gospel of Luke, if not that of Matthew, was written before the accession of Herod Agrippa I., who was also king of Judæa. But the inference, although acute, is inconclusive; for, as the readers of both these gospels had previously to their publication received abundant oral instruction on the subject, they were in no danger of confounding the short, recent, and comparatively unimportant reign of Agrippa, with the long and splendid one of his grandfather; especially if the date A.D. 45, here assigned to Luke’s gospel, only four years after the accession of Agrippa, and one year after his death, is allowed to be correct. The birth of Christ occurred during the progress of a census, or registration, which near the end of the reign of Herod, and probably as a mark of resentment towards him, Augustus ordered to be made throughout the whole of Palestine, and which several years later, when on the expulsion of Archelaus Judæa became a Roman province, was followed by actual taxation. In obedience to the imperial edict, Joseph and Mary travelled from Nazareth to Bethlehem the city of David, where shortly after their arrival Christ was born. In consequence of a report spread at Jerusalem a little later by Persian magians of the recent birth of a king of the Jews, Herod adopted measures which threatened the life of the infant Jesus; whereupon the holy family retired by divine command to Egypt for security, but after the death of Herod returned to their native land. Dreading however the enmity of Archelaus, the new king of Judæa, they immediately went back to Nazareth in Galilee, then under the dominion of Herod Antipas, where they took up their permanent abode. (Matt. ii. 13—23; Luke ii. 39, 51.) The only other event included in Part I. is the visit of Jesus, when twelve years of age, to Jerusalem and the temple, as stated in Luke ii. 40—50. The chronology of Part II. is, in like manner, most distinctly fixed in Luke iii. 1—3, 21—23. Since the early visit of Jesus to Jerusalem nearly eighteen years had elapsed. The emperor Augustus was now dead, and his successor Tiberius was in the fifteenth year of his reign. Archelaus had been deposed, and Pontius Pilate was the Roman governor of Judæa and Samaria. John the Baptist commenced his solemn and peculiar ministry, probably soon after the passover, in the desert near the western coast of the Dead Sea, and in the prosecution of it gradually ascended the valley of the Jordan, towards the southern extremity of the lake of Gennesareth. Six months later, when Christ like his forerunner had attained the age of thirty years, he was baptized by John at Bethabara in Peræa, and thereby inaugurated into his prophetic office. During the remainder of his life on earth the same state of political and religious affairs continued unaltered, with the sole exception that, as mentioned in John xi. 49, 50; xviii. 12—14, Annas was superseded as high-priest by his son-in-law Caiaphas.

On the details of the first division of the Harmony little more need be said. It consists entirely of materials peculiar either to Matthew, or to Luke, which are merely subdivided and mutually interpolated, without collation or transposition. In this and all similar cases, when the actual arrangement of the evangelists is simply adopted, unless some special occasion should arise, its correctness will be presumed to be sufficiently obvious without any formal proof or explanation. The following are the only remarks which seem to be here required; and, like all others of the same kind, should be collated with the corresponding portion either of the Harmony itself, or of the Tabular Synopsis annexed to it. The intimation respecting the pregnancy of Mary given to Joseph by an angel, &c., is interposed between the events connected with the birth of John the Baptist, and those connected with the birth of Christ; because, owing to the nature of the case, it must have occurred between the return of Mary from the house of Zachariah and Elizabeth to her own, when she had entered on the fourth month of her pregnancy,—and her journey with Joseph from Nazareth to Bethlehem, when she was within a few days of its termination. (Matt. i. 18—25; Luke i. 38, 56, 57; ii. 1—7.) The visit of the magians to the infant Jesus, with the circumstances which followed it, is inserted between his

presentation in the temple as a child, and his entrance into it when twelve years of age; (Matt. ii.; Luke ii. 21—24, 40—42, &c.) because the presentation must have preceded the visit, for immediately afterwards the holy family retired from Bethlehem to Egypt. Having paid their homage to the new-born king of the Jews, the magians under divine direction returned without delay to their own country, leaving Palestine by a different route from that by which they entered it; and, under similar direction, Joseph, with Mary and the infant, departed at the same time, (“*Ἀναχωρησάντων δὲ αὐτῶν*,” &c., Matt. ii. 12—14,) and in the middle of the night, on their journey to Egypt, both parties being in imminent danger, had they lingered a single day, of being put to death by Herod. It may be added that, according to the law of Moses, (Levit. xii.) the presentation of Jesus in the temple must have taken place rather more than a month after his birth, and that during the previous interval neither his mother nor himself could have received visitors, especially strangers. This Part includes three anticipating clauses; namely, the education of John the Baptist in the desert, Luke i. 80;—the birth and nomination of Christ, Matt. i. 25;—and the return of the holy family to Nazareth, Luke ii. 39; but the character of these clauses is obvious, and, as their actual position is convenient, they are allowed to retain it.

The second and principal division of the Harmony, which describes the prophetical ministry of Christ, consists of the eight following Parts, the order of which it will be desirable to establish in a general manner, before proceeding to demonstrate, as far as may be necessary, that of their respective details.

PROPHETICAL MINISTRY OF CHRIST.

PART II. Precursory ministry of John the Baptist.

Matt. i. 1—17; iii. iv. 1—11; Mark i. 1—13; Luke iii. iv. 1—13; Acts xiii. 25.

PART III. Commencement of the ministry of Christ in Galilee, and Judæa.

John i—v.

PART IV. Commencement of the special ministry of Christ in Galilee.

Matt. iv. 12—25, end; viii. 2—4, 14—17; ix. 2—17; xii. 1—21; Mark i. 14—45, end; ii. iii. 1—12; Luke iv. 14—44, end; v. vi. 1—11.

PART V. First ordination of the apostles by Christ, and preparation of them for their office.

Matt. v—vii. viii. 1, 5—13, 18—34, end; ix. 1, 18—34; xi. 2—30, end; xii. 22—50, end; xiii. 1—52; Mark iii. 13—35, end; iv. v.; Luke vi. 12—49, end; vii. viii.; xi. 14—54, end.

PART VI. First mission of the apostles by Christ, and conclusion of his special ministry in Galilee.

Matt. ix. 35—38, end; x. xi. 1; xiii. 54—58, end; xiv. xv. xvi. 1—12; Mark vi. vii. viii. 1—26; Luke ix. 1—17; xii. xiii. 1—21; John vi. vii. 1.

PART VII. Renewed ministry of Christ at Jerusalem, and his second repulse from that city.

John vii. 2—53, end; viii—x. xi. 1—54.

PART VIII. Conclusion of the ministry of Christ in the country parts of Palestine.

Matt. xvi. 13—28, end; xvii—xx.; Mark viii. 27—38, end; ix. x.; Luke ix. 18—62, end; x. 1—37; xiii. 22—35, end; xiv—xviii.; xix. 1—28; 2 Peter i. v. . . 17.

PART IX. Conclusion of the ministry of Christ in the city of Jerusalem.

Matt. xxi—xxv.; xxvi. 1, 2, 6—13; Mark xi—xiii.; xiv. 3—9; Luke x. 38—42, end; xi. 1—13; xix. 29—48, end; xx. xxi.; John xi. 55—57, end; xii.

Without at present entering into their details, it is obvious on inspection that these Parts, taken generally, form a series regularly arranged in the order of time. The commencement of the ministry of John the Baptist, Part II. evidently preceded that of Christ, Part III. which, with the exception of a short visit to Galilee, began at Jerusalem, where it was continued at intervals for nearly a year. Having however been rejected and persecuted in the Jewish capital he then returned to the northern province, where for more than a year and a half he exercised his prophetic office with great energy, and with an ample display of miracles. This forms the subject of Parts IV. V. and VI. The first mission of the apostles, described in Part VI. must have been preceded by their first ordination, related in Part V. and this by their conversion, partially reported in Part III. between which and that last mentioned, Part IV. describing the commencement of Christ's special ministry in Galilee where the ordination and mission of the apostles took place, is naturally interposed. It is equally evident that his renewed ministry in Jerusalem for about three months, beginning at the Feast of Tabernacles, as recorded in Part VII. followed his special ministry in Galilee; as likewise, that his farewell journey through the provinces, and his final visit to Jerusalem, the former occupying about three months, the latter only a few days, as related in Parts VIII. and IX. occurred subsequently, and in the order here assigned to them.

EXPLANATION OF PARTS II. AND III.

The internal arrangement of this division of the Harmony is much facilitated in consequence of its containing two large and important portions, Parts III. and VII. peculiar to John's gospel; together with various allusions to the career of John the Baptist, which furnishes an exact measure of time. Although there is no positive statement on the subject, several circumstances seem to indicate that the birth of John took place near the passover in the Julian year B.C. 5, and that of Christ near the Feast of Tabernacles in the same year; as likewise that, in conformity with the Mosaic law respecting priests, (Numbers iv.) each of them entered on his ministry at the corresponding periods in A.D. 26, when he had attained the age of thirty years. It has been already mentioned that John, who up to this time had lived in retirement, suddenly emerged from his solitude, and presented himself to the people of Israel as a prophet, announcing the advent of the long-expected Messiah, and the approach of tremendous national judgments, which could in no other way be averted than by a national reformation, and acceptance of the gospel. He accordingly declared that the kingdom of heaven was at hand, and proclaimed a baptism of repentance for the discharge of sins. In order to accomplish this baptism, his ministry, which commenced in the wilderness of Judæa, was chiefly confined to the deep and desert valley of the Jordan, where great multitudes could easily assemble, and receive a simple rite familiar to the Jewish people, which signified moral purification, and friendship with God. The active ministry of John occupied nearly two years, during the first six months of which, from the passover to the Feast of Tabernacles, it preceded, and during the following year and a half, or rather less, accompanied that of Christ. It was then abruptly terminated in consequence of his imprisonment by Herod Antipas, whom he had offended by reproving his adulterous union with Herodias, his brother Philip's wife; and through her vindictive influence, after a confinement of about a year, the faithful prophet was beheaded in prison. This happened at an entertainment given by Herod on his birth-day; and, according to Josephus, at Machærus a fortress in the south of Peræa, and therefore not far from the place where John's ministry began.

That the united ministry of John, and Christ, occupied a period of four years beginning and ending at a passover, seems to be distinctly intimated in the parable of the fig-tree, delivered by Christ in Galilee, together with several other predictions respecting the judgments about to be executed on the Jewish people; unless, by the exercise of genuine repentance during the short season of probation then afforded them, they averted the divine vengeance. In this parable, which bears a singular resemblance to the illustration of the

among the trees of the forest, in Ezek. xv., the people of Israel living at that time are compared to a barren fig-tree, concerning which the proprietor of the vineyard where it stands complains to the vine-dresser,—“Behold, these three years I have come and sought fruit on this fig-tree without finding any. Cut it down. Why does it encumber the ground?”—The vine-dresser replies,—“Sir, allow it to remain this year also, till I shall dig about it and manure it. If it shall then bear fruit, well; if not, after that thou shalt cut it down.”—It will be shown in the proper place that this parable was delivered by Christ soon after the third passover of his ministry; and, supposing John’s ministry to have commenced at a passover, three years of the national season of probation had now elapsed without repentance, leaving only one year more to be granted. With this view the language of John in his early addresses to the people exactly agrees.—“To many of the scribes and Pharisees who came to be baptized by him he said, “Offspring of vipers, who has warned you to flee from the approaching judgment? Bring forth therefore fruits suited to repentance, and do not begin to say among yourselves, We have Abraham for our father; For I tell you that God is able from these stones to raise up children to Abraham. Already the axe lies at the root of the trees; every tree that does not bring forth good fruit will therefore be cut down, and cast into the fire.”—Precisely similar is the language of Ezekiel, in reference to the judgments impending over the same people a little before the Babylonish conquest.—“Therefore thus saith the Lord God; As the vine-tree among the trees of the forest which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem, and I will set my face against them. They shall go out from one fire, and another fire shall devour them. And ye shall know that I am the Lord when I set my face against them; and I will make the land desolate because they have committed a trespass, saith the Lord God.”—At the later period described by the evangelists, the fourth year of national probation, equally unproductive of repentance as the preceding ones, terminated at the time of Christ’s final visit to Jerusalem; when, by a symbolical action forming as it were the complement of the previous parable, namely the malediction of a barren fig-tree on the Mount of Olives, accompanied with a miraculous interposition which caused the tree immediately to wither from the roots, he intimated that in the divine counsels sentence of death was now passed on the people of Israel, whose consequent punishment at the destined period was thenceforth irrevocable. He expressed his meaning still more distinctly, but in the same figurative style, a few days afterwards; when, as he went forth to be crucified,—“there followed him”—says the evangelist Luke,—“a great multitude of the people, and many women, who smote their breasts, and bewailed him. But Jesus turned towards them and said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, days are coming when they will say, Happy are barren women, wombs which never bare, and breasts which never suckled. Then will they begin to say to the mountains, Fall on us, and to the hills, Cover us. For, if they do these things to the green tree, what will be done to the dry tree?”—In confirmation of this statement, it may be added that the season near the passover was the time when the Jews in Palestine were accustomed to prune their vines and other fruit-trees, and to cut down those that were barren. They judged of the fecundity of trees by their buds and blossoms, more especially that of the fig-tree, in which, as is well-known, the young fruit appears before the leaves; and hence a fig-tree full of leaves but devoid of fruit, whether new or old, was with certainty pronounced to be barren.*

From the arguments above adduced it is inferred that John, who in compliance with the Mosaic law entered on his ministry when he was thirty years of age, was born about the time of a passover; and that Christ, who was six months younger, was born, and entered on his ministry about the time of a Feast of

* Ezekiel xv. 6—8; xx. 45—49; xxi. 1—7; Matt. iii. 7—10; xxii. 17—22; Mark xi. 11—23; Luke iii. 7—9; xiii. 6—9; xxiii. 27—31.

Tabernacles. The following subordinate circumstances may help to confirm these conclusions. The concurrence of the season of the passover with the commencement of John's ministry is indicated by the allusions made in the evangelical narratives of that event to locusts and wild honey, to the approach of the harvest, and to the separation of wheat from chaff, as well as to the inspection and pruning of fruit-trees, already mentioned. The Jordan also would then be full of water, and the shallow pools formed on each of its banks, together with the mildness of the temperature, and the absence of rain, would be extremely favourable for the purpose of a national baptism, in the administration of which John was no doubt aided by his disciples. The season of the Feast of Tabernacles, in the month of September, or October, when the birth of Christ is here supposed to have taken place, was equally favourable for the purpose of a national registration, and for the folding of sheep by night in the open air, a practice usual throughout those countries in spring and autumn, but not in summer and winter. The statement that he was twelve years old when he kept his first passover at Jerusalem implies that he had attained that age some time before. In reference either to his birth, or to the commencement of his ministry, the apostle John declares in his gospel,—“The Word became” incarnate and dwelt amongst us, (literally, pitched his tabernacle or tent amongst us, ἐσκήνωσεν ἐν ἡμῖν,) “full of grace and truth;”—in accordance with which Christ called his body the temple of God; and Paul termed it—“the true tabernacle which the Lord pitched, and not man.”—This points to the Feast of Tabernacles, when the people of Israel commemorated the dwelling of their ancestors during their passage through the Arabian deserts in tabernacles, or tents, as likewise the erection of the divine tabernacle in the midst of their camp. A few days before this feast occurred the Day of Atonement, whereon, amongst other symbolical representations, the scape-goat bore away the sins of the people into a wilderness, where they were consigned to oblivion. To this ceremony, as to a recent event, John the Baptist most appropriately alluded when, in reply to a deputation of priests and Levites sent by the Sanhedrim to inquire who he was, and what was the object of his mission, he pointed to Jesus, who happened to be then approaching him, and exclaimed,—“Behold the lamb of God, which bears away the sin of the world;”—a declaration which he immediately confirmed by a most sublime and demonstrative proof.*

The results of this discussion may perhaps be rendered more intelligible by the following Table, which represents five successive years, from A.D. 26 to A.D. 30 inclusive, each of which is intersected by five annual Jewish festivals; three of divine appointment, namely, the Passover, the Pentecost, and the Feast of Tabernacles; and two of human institution, namely, the Feast of Purim founded by Mordecai, and the Feast of the Dedication of the temple founded by Judas the Maccabean general; the former occurring about a month before the passover, and the latter about two months after the Feast of Tabernacles. The widely-dotted line marks the ministry of John the Baptist, beginning at the passover of A.D. 26, when he was thirty years of age; and the closely-dotted line the period of his imprisonment, which commenced about the Feast of Purim in A.D. 28, and terminated in his martyrdom about the same season in A.D. 29. The full line indicates the ministry of Christ, which began at the Feast of Tabernacles in A.D. 26, when he was thirty years of age, and ended a little before the Pentecost of A.D. 30. The thin line distinguishes the earlier and less conspicuous portion of this ministry; and the thick line its more active and splendid portion, extending from a little after the Feast of Purim in A.D. 28, to the passover of A.D. 30; after which the recurrence of the thin line marks the period of about six weeks, which Christ spent in private with his disciples, during the interval between his resurrection and ascension.

* Levit. xvi. xxiii. 26—44; Joshua iii. 15; 1 Chron. xii. 15; Jerem. xii. 5; l. 44; Matt. iii. 1—12; Mark i. 1—6; Luke ii. 1—20, 40—50; iii. 1—18; John i. 14, 19—36; ii. 18—22; Heb. viii. 1, 2; ix. 1—12.

TABULAR VIEW OF THE UNITED MINISTRY OF JOHN THE BAPTIST, AND OF CHRIST,
DURING FOUR YEARS, FROM THE PASSOVER OF A.D. 26, TO THAT OF A.D. 30, INCLUSIVE;
AND OF THEIR RELATION TO THE PRINCIPAL JEWISH FESTIVALS DURING THE SAME PERIOD.

JULIAN YEARS.	PURIM.	PASSOVER.	PENTECOST.	TABERNACLES.	DEDICATION.	
BEGINNING OF THE FIRST YEAR. A.D. 26.		*	JOHN'S MINISTRY.
END OF THE FIRST YEAR. A.D. 27.	CHRIST'S MINISTRY.
END OF THE SECOND YEAR. A.D. 28.	*	JOHN'S MINISTRY.
END OF THE THIRD YEAR. A.D. 29.	*	CHRIST'S MINISTRY.
END OF THE FOURTH YEAR. A.D. 30.	*	JOHN'S MINISTRY.
		*	CHRIST'S MINISTRY.

After the full explanations already given, scarcely any further argument will be requisite to show that the second and third Parts of this Harmony, as well as the first, constitute natural divisions of the evangelical narrative, and are arranged in the order of time. Part II. describes the separate and precursory ministry of John the Baptist during six months, extending from the passover to the ensuing Feast of Tabernacles. Part III. relates the early ministry of Christ in Galilee, and Judæa, conjointly with that of John near the Jordan, during a period of nearly a year and a half, from the above-mentioned Feast of Tabernacles to a festival in the second following year, here supposed to be the Feast of Purim, which occurred about a month before the passover. With the exception of a slight alteration in the order of the first six verses of Mark's gospel, which is necessary to bring them into conformity with the preferable order of Matthew and Luke, there is no transposition in Part II. and only one anticipation, namely that previously noticed respecting the imprisonment of John by Herod Antipas, in Luke iii. 19, 20. At the end of this Part, however, the pedigree of Joseph, a distinct and separable document, is transferred from Matt. i. 1—17, in order to connect it with the pedigree of Mary, which is here placed by Luke at the end of chap. iii. v. 23—38. Part II. concludes with an account of the baptism of Christ by John at the Jordan, accompanied by a divine recognition of the most august character, and followed by Christ's supernatural fast during forty days in a neighbouring desert, where he underwent a severe temptation by Satan. The mission of John produced a powerful effect on the whole nation, and vast multitudes resorted from all quarters to his baptism; not indeed all at once, but at various times during the period of nearly two years which comprised his active ministry. That the baptism of Christ occurred, not at the beginning of that ministry but, as here alleged, after the lapse of some months, is intimated by the language of Luke on the subject, both in his gospel, and in the Acts. Thus, his report of John's first testimony to Christ, which preceded his baptism, is introduced as follows. Acts xiii. 25. . . "Now, as John was fulfilling his course, Luke iii. 15, and the people were in expectation, "and all men reasoned in their minds concerning John whether he were the Christ, he replied to them "all, saying," &c.—The evangelist soon afterwards adds, v. 21, "Now it happened whilst all the people "were receiving baptism, that, on Jesus also being baptized and praying, the heaven was opened," &c.—These expressions imply a lapse of time exactly corresponding to the view here taken. The explanation has been anticipated; namely, that on this occasion Christ was divinely inaugurated into his personal ministry, when, as is stated by Luke alone, he was like his forerunner thirty years of age, which happened, not at the passover, but at the Feast of Tabernacles.

That Part III. is properly inserted after Part II. is easily proved by the references made by John to his former testimony concerning Christ, as likewise to Christ's baptism by him, and the prodigies with which it was attended. Perceiving that the people began to imagine that John himself was the expected Messiah, he then said to them,—“Whom do ye suppose me to be? I am not he. But behold, there is coming after “me one mightier than I, the latchet of whose shoes I am not worthy to unloose. I baptize you with “water unto repentance, but he will baptize you with the Holy Spirit,” &c.—At the baptism of Christ which followed soon afterwards,—“the heaven was opened, and the Holy Spirit, in bodily shape like a dove, “descended on him; and there came a voice from heaven saying, Thou art my beloved Son. In thee “I am well pleased.”—To this divine attestation, as well as to his own testimony, both which are recorded in Part II. John is represented in the first three paragraphs of Part III. as distinctly referring; whereby the sequence of the latter Part to the former one is fully established. In replying to the inquiries addressed to him by the deputation of priests and Levites sent by the Sanhedrim, he repeated his previous statements,—“I baptize with water; but there stands in the midst of you one whom ye know not, the man coming “after me whose shoes' latchet I am not worthy to unloose. . . . This is he of whom I said, After me “is coming a man who is preferred before me, for he is greater than I. [At first] I did not know him; “and yet, it is to make him known to the people of Israel that I am come baptizing with water.”—John immediately explains this seeming enigma by adding,—“I saw the Spirit descend from heaven

“like a dove, and remain upon him. [At that time] I did not know him; but he that sent me to baptize with water said to me, The man on whom thou shalt see the Spirit descend, and remain, is he that baptizes with the Holy Spirit. I have therefore seen and testified that this man is the Son of God.”*

The whole of Part III. which is peculiar to John's gospel, and strongly illustrates its supplemental character, is regular and continuous, neither admitting interpolation or transposition, nor requiring proof. It describes the earlier portion of Christ's personal ministry, including two official visits to Galilee, and two to Judæa and Jerusalem. During this period, which almost equalled the subsequent one in length, but seems to have attracted much less public notice, Christ performed comparatively few miracles, but quite sufficient to prove his mission, and some of them of the highest order. This arrangement was in perfect accordance with the usual course of the divine government, which is always methodical and progressive, economical of power, and averse to undue interference with human free-agency. A fair opportunity was thus granted to the people of Israel, who possessed the Scriptures of the Old Testament and many other religious advantages, to acknowledge the character and office of Christ on general grounds, and at a smaller expense of miracles than the result of this trial proved to be necessary. For, such was the hostility of the nation, and especially of the upper classes and the priesthood to the spiritual and universal nature of the gospel, that Christ's ministry was extremely unsuccessful; and even the partial favour which he occasionally obtained from the lower orders was chiefly founded on their mistaken belief in him as a temporal Messiah. Hence, during his first official visit to Jerusalem he was slighted and rejected; during the second he was threatened with death by the Sanhedrim; during the third the people twice attempted to stone him in the courts of the temple; and during the fourth he was crucified. In spite however of all opposition, he pursued his course with inflexible perseverance. When the proper time for entering on his office arrived, he proceeded from Nazareth to Bethabara, and was baptized by John at the Jordan. Immediately afterwards he underwent his preternatural fast and temptation during forty days in a neighbouring desert, and then rejoined John at Bethabara, where he commenced his ministry by receiving five disciples, who subsequently became apostles. With this small but devoted band he returned, probably about two months after the Feast of Tabernacles, to Galilee, where he demonstrated the divine origin of his mission by his first great miracle at Cana, and remained until the approach of the ensuing passover. Of the manner in which he spent the intervening four months no mention is made, beyond the statement of John that, together with his mother, brethren, and disciples, he resided for a short time at Capernaum; but, from the subsequent accounts of the three other evangelists it may be inferred that he did not until long afterwards revisit Nazareth, where he had passed the greater part of his previous life; and where, on the principle that a prophet is seldom honoured in his own country, he had little prospect of making a favourable impression. Still attended by his disciples, he went up at the passover to Jerusalem, where he established his character as a prophet by performing several miracles, probably of healing, and by expelling for the first time from the outer court of the temple the traders in victims, and the money-changers, who there carried on a profane and perhaps fraudulent traffic. These public acts, which manifestly displayed divine power, procured him the applause of the multitude, and the adhesion of many nominal disciples; but no doubt excited also the jealousy and resentment of the priests, scribes, and elders, more particularly of those among them who belonged to the predominant party of the Pharisees. Christ therefore speedily left the capital, and went to other parts of Judæa, where he gained numerous converts, to whom his disciples administered Christian baptism; while John and his disciples, now residing near Salim on the Jordan, were administering the national baptism of repentance. Finding himself however

* Matt. iii. 11—17; Mark i. 7—11; Luke iii. 15—22; John i. 19—34; Acts xiii. 25.

still pursued by the enmity of the Pharisees, and having no intention either to interfere with the office of his precursor, or unduly to anticipate his own, he again removed with his disciples to Galilee, where there was no danger of his being over-estimated; and on the way made many converts among the Samaritans of Sychar, the ancient Shechem, thereby furnishing an early and pleasing indication of the near approach of the kingdom of God, or in other terms of that simple and spiritual religion which is destined ultimately to embrace and unite all mankind. On arriving for the second time at Cana, he miraculously healed at a distance a nobleman's son lying dangerously ill at Capernaum, on which the whole of that family became his disciples. The two early visits of Christ to Galilee, recorded in this part of the narrative, are therefore strongly distinguished from all later ones by the splendid and singular miracles with which they were accompanied, and which are accurately discriminated, and even numbered by the apostle John; thereby refuting the various absurd tales of previous miracles promulgated in certain spurious and apocryphal gospels. Thus, after describing Christ's transmutation of water into wine at the marriage-feast in Cana, he observes, (John ii. 11) —“*This, the first of his miracles, was performed by Jesus in Cana of Galilee, thereby manifesting his glory, and his disciples believed on him.*”—In like manner, on the occasion of his curing at his next visit to the same village the nobleman's son at Capernaum, he remarks (John iv. 54) “*This is again the second miracle performed by Jesus, on arriving in Galilee from Judæa.*”

In several Harmonies the beginning and end of this Part, namely, the introduction to John's gospel, and the account of Christ's second visit to Jerusalem, during which he cured the infirm man at the pool of Bethesda, are transferred to other places; but, as on careful examination there seems to be no good reason for any such transposition, both these portions are in the present Harmony allowed to remain in their original position. The first of them has often been inserted at the commencement of the narrative, regarded as the most suitable place for a declaration of the divine nature of Christ; but this cannot be done without unduly interfering with the plans of the respective evangelists, and substituting an arbitrary and artificial arrangement for one which is natural and legitimate. The introduction to John's gospel is at the same time an introduction to the early ministry of Christ, which this gospel exclusively relates, and it is so intimately and logically connected with the sequel, that it cannot be separated from it at any point without great violence and injury to the remainder; which now presents an aspect at once distinct from the previous Part and in harmony with it, but would in that case appear singularly abrupt and confused. Neither is there any earlier place where such a fragment, supposing it might lawfully be dissevered, could with propriety be inserted; for, whether it were prefixed to the account of the birth of John the Baptist, or to that of the birth of Christ, it would manifestly be intrusive; and, like the new patch on an old garment, incapable of cohering with a context to which it is ill-adapted, and was never intended to belong. A good many harmonists have in like manner detached the fifth chapter of John's gospel, describing Christ's second official visit to Jerusalem, and have transferred it to different parts of the subsequent narrative. That the sixth chapter of this gospel belongs to a later period, and requires to be collated with the corresponding portions of the three former gospels, is evident on inspection; but, as the author of the present Harmony cannot perceive any ground for interfering in a similar manner with the fifth chapter, he has thought it right, on the general principle of not altering the arrangement of the evangelists without sufficient reason, to leave this chapter in its actual connexion with the four preceding ones. Further arguments in favour of the decision here adopted may not be strictly necessary, but some will be given in the following paragraphs.

EXPLANATION OF PART IV.

Although for the sake of convenience Parts IV. V. and VI. are divided, they constitute when united a complete and consecutive portion of the evangelical narrative, describing the separate and special ministry of Christ in Galilee after the imprisonment of John the Baptist in Peræa, and his own repulse from Jerusalem, where his life was in danger from the persecution of the Sanhedrim. This portion is therefore naturally interposed between Part III. which ends with an account of that persecution, and Part VII. which begins with a report of his return after an interval of rather more than a year and a half to the capital, where it was immediately renewed. Those Parts are supplied by John alone, whilst, with a small exception belonging to Part VI. the intermediate ones are peculiar to the three earlier evangelists, who were probably induced to give a greater prominence to Christ's ministry in Galilee in consequence of the remarkable energy, and the abundant display of miracles by which it was distinguished, and which the ill success of his previous ministry, and the consequently perilous position of the people of Israel, rendered absolutely necessary. The subdivision of this portion into three Parts is determined by two important epochs,—the election, and the mission of the apostles,—the former described at the commencement of Part V. and the latter at that of Part VI. At first Christ laboured alone, but gradually collected disciples, some of whom became closely attached to his person, and regularly followed his ministry. Out of these he selected after a while the twelve apostles, designed to be his ambassadors, in the first instance to the Israelitish nation, but ultimately to all mankind; for which end they were required to be in constant attendance on him, to witness his actions, to hear his public discourses, and to receive his more private instructions; and were at last endued with ecclesiastical authority, and supernatural powers, fully qualifying them for the sublime and incommunicable office of being under Christ the legislators of Christianity, as Moses had been of Judaism.

To demonstrate the correctness of the arrangement whereby Part IV. is placed in direct sequence to Part III. the following reasons are proposed. The commencement of Christ's special ministry in Galilee is by Matthew, Mark, and Luke, immediately subjoined to his temptation in the wilderness. Their statements are very similar. Matthew says, in chap. iv. 12, "Now, when Jesus heard that John had been imprisoned he removed to Galilee;"—Mark, in chap. i. 14, "Now, after John had been imprisoned Jesus went into Galilee, proclaiming the glad tidings of the kingdom of God;"—and Luke, in chap. iv. 14, "And Jesus returned with the power of the Spirit into Galilee, and a report concerning him went forth into all the surrounding region."—The allusion of Matthew and Mark to John the Baptist's recent imprisonment proves that the visit of Christ to Galilee, which they describe, took place later than his second visit to that province, reported by the apostle John, in Part III. Sect. III. for at that time the Baptist was at liberty, and exercising his ministry at Ænon near Salim. (John iii. 22—24; iv. 1—3.) And, as the three former evangelists intimate that Christ now went to Galilee from a different part of the country, he must during the interval have gone from Galilee to some other province; but they give no account either of these removals, or of the previous events which followed his temptation in the wilderness. The deficiency is however amply supplied by John; who, in Part III. Sect. IV. constituting the fifth chapter of his gospel, and beginning with the statement,—“After this there was a feast of the Jews, and Jesus went up to Jerusalem,”—relates Christ's second official visit to that city; and, at the end of the chapter, mentions his prosecution by the Sanhedrim on a charge of sabbath-breaking, which compelled him a second time to retreat from the capital. They had learnt that on a sabbath-day he restored to health an infirm man at the pool of Bethesda, and directed him in returning home to carry his bed, no doubt as a public demonstration of his miraculous cure.—“And therefore,”—adds the evangelist,—“did the Jews persecute Jesus, and seek to kill him, because he had done these things on a sabbath-day.”—And their desire to kill him was much increased by certain expressions which he used in his defence, wherein he claimed God as his Father in the highest sense of the

term. (John v. 15—18.) That he thereupon removed to Galilee, and did not return to Jerusalem until a subsequent feast of Tabernacles, when the previous prosecution was immediately resumed, appears from John vii. 1, 2, &c.; where, as a sequel to the account of his miraculous supply of food to more than five thousand persons on the eastern coast of the lake of Gennesareth a little before the passover, it is stated,—“After these things Jesus continued to walk in Galilee, for he would not walk in Judæa because the Jews sought to kill him. Now the Jewish feast of Tabernacles was near.”—It is evident, therefore, that the copious and important narrative of Christ’s special ministry in Galilee which, with the exception of the occurrence last mentioned and some of its results, is peculiar to the three earlier evangelists, and occupies Parts IV. V. and VI. of this Harmony, is properly interposed between Parts III. and VII. which are peculiar to John’s gospel, the former describing Christ’s early ministry in Galilee and Judæa; the latter his renewed ministry in Judæa after a long absence in the northern province, rendered necessary by the designs of the Sanhedrim against his life.

Should any further arguments be demanded to prove that the place here allotted to the fifth chapter of John’s gospel is the correct one, it may be remarked that, whilst in this connexion the chapter admirably agrees with all the circumstances of the case, no other suitable place can be found for it. Thus, at the end of the chapter and in some subsequent passages it is intimated that, in consequence of the prosecution commenced against him by the Sanhedrim, Christ was about to retreat from Jerusalem, and to pay a third official visit to Galilee. Now the reason assigned for this visit by the three other evangelists is that he had just heard of the imprisonment of John the Baptist, which probably occurred in Peræa; and to this event there is a manifest, although an indirect allusion in John v. 33—35. On reproving the members of the Sanhedrim for rejecting the testimony given to him by the Baptist, Christ said to them,—“Ye sent to John, and he bore witness to the truth. I mention this, not because I require testimony from man, but that ye may be saved. He was a burning and shining light, and for a short time ye were disposed to rejoice in his light.”—The epithet here employed was in common use among the Jews to designate a great prophet, or religious teacher; and the statement of Christ, that John *was* a burning and shining light, plainly implies that, in exact accordance with the fact of his recent imprisonment by Herod Antipas, his useful but temporary light was now fading, and soon about to be extinguished. John, the morning-star of the gospel dispensation, was at first more conspicuous than the great luminary whose rising he announced, but, when the Sun of righteousness appeared in full splendour, and approached the meridian, his precursor sank into obscurity; and thus, as stated in John iii. 30, the Baptist had previously said of Christ,—“He must increase, but I must decrease.”—Again, in an earlier part of the same fifth chapter, v. 19—21, Christ declared to the Jews that he was about to perform greater miracles than he had hitherto displayed, and in particular to raise the dead.—“Jesus said to them, I most assuredly tell you that the Son cannot of himself do any thing, but only what he sees the Father do; for whatsoever he does the Son does likewise. For the Father loves the Son, and shows him whatsoever he himself does, and will show him still greater works than these, whereby ye will be astonished; for, as the Father raises the dead and gives them life, the Son also gives life to whomsoever he pleases.”—According to the arrangement here adopted, this intimation of Christ is in perfect harmony with the facts of the case; for his first miracle of raising the dead was performed not long after this discourse, when he revived the young man at Nain in Galilee; a miracle which, it deserves to be noticed, was speedily reported in Judæa, as well as in all other parts of the country, and thus became known to those whom Christ was now addressing, and to the Baptist himself. (Luke vii. 11—18.) Hence it appears that the position in the Harmony of the fifth chapter of John’s gospel is positively fixed by internal evidence between the imprisonment of John the Baptist, and the revival of the widow’s son at Nain; and, as at the end of this chapter which alludes to both events Christ was still at Jerusalem, although on the point of leaving that capital for the northern province, the chapter must necessarily be prefixed to

Part IV. which begins by describing his arrival in Galilee soon after the imprisonment of John the Baptist, and not long before the miracle at Nain.

The same conclusion is suggested by certain notes of time contained in this and the preceding chapter. When discoursing with his disciples, in passing through Sychar on his second visit to Galilee, respecting the future conversion of the Samaritans, Christ illustrated the subject by the following beautiful metaphor, evidently referring to the Samaritan multitude, who on the report of their countrywoman were then flocking to him from the neighbouring town, and whitening the intermediate fields. (John iv. 28—38.) “Say ye not that after four months will be the harvest? Behold, I say to you, lift up your eyes and look on the fields, that they are even now white and ready for harvest. Therein the reaper will receive wages, and gather a crop destined to eternal life, and both the sower and the reaper will rejoice together. Thus will be fulfilled the saying, One sows and another reaps. I send you forth to reap a harvest for which ye have not laboured. Others labour, and ye participate in the fruits of their labour.”—From the style and imagery of this discourse many commentators have reasonably inferred that it was delivered during the season of seed-time in Palestine, that is, in the month of November; followed about four months later by the harvest, which began immediately after the passover, in the months of March or April. To the passover which ensued next after this discourse, namely the second passover of Christ’s ministry, there is a distinct allusion in Luke vi. 1, 2, in connexion with the singular appellation of the—*σάββατον δευτερόπρωτον*,—meaning apparently the first sabbath after the passover, when during his third visit to Galilee Christ was passing through corn-fields, and the Pharisees reproved his disciples for plucking and eating ears of corn. On this subject further remarks will be made in the proper place; but, assuming for the present the correctness of the interpretation here given, and which like the preceding one has numerous supporters, the Jewish festival noticed but not specified in John v. 1, when Christ paid his second visit to Jerusalem, must have been the Feast of Purim, occurring in the month of February, that being the only festival of note which happened between the seed-time in November, and the beginning of the harvest in March or April; for the Feast of the Dedication, if it intervened at all, occurred too early to be admissible. The time of year here supposed was well suited to the purpose; since, being part of the wet season, it furnished sufficient rain to fill the pool of Bethesda, (Psalm lxxiv. 5, 6.) and the temperature was not too cold for the bathing of sick and infirm persons in the open air. It is true that neither on this occasion, nor on that of the feast of the Dedication, was Christ under any legal necessity of going to Jerusalem; but he might very naturally have attended the former festival there, as he certainly attended the latter, (John x. 22, 23.) of his own accord, with a view to make a beneficial impression on the people of the capital, and more effectually to promote the objects of his mission. In his expostulation with the Jewish authorities at this time he used the following remarkable expressions;—“The Father judges no one but has committed all judgment to the Son, that all men may honour the Son even as they honour the Father. He that honours not the Son honours not the Father who sent him. I most assuredly tell you, he that obeys my word and believes on him that sent me has eternal life, and shall not fall under condemnation but has passed from death unto life.”—(John v. 22—24.) If these words, whilst ultimately referring to eternal salvation, had a primary reference to the temporal salvation offered to the people of Israel, whereby the former was typified, they alluded to the awful punishment awaiting that people from the Roman invasion about forty years afterwards; during which Josephus and other Jews, although they were not Christians, acknowledged that God had evidently pronounced against the nation a sentence of death. Such an admonition was therefore very suitable, and more likely to excite attention at the feast of Purim, which celebrated their deliverance from a somewhat similar fate about five hundred years before, when they lived under the Persian empire. Through the machinations of Haman the Amalekite they were then threatened with a general massacre, but by the interposition of Esther and Mordecai were rescued from destruction, and thereupon agreed—“to keep the

“fourteenth day of the month Adar, and the fifteenth day of the same yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day,” &c.;—(Esther ix. 20—23.) and when, in the words of Christ above cited, they might literally be said—“to have passed from death unto life.”—The frequency and urgency of these benevolent admonitions are fully explained by the fact that the season of probation was rapidly fleeting away, and finally terminated at the death of Christ; after which, although the majority of Christian Jews escaped from the dreadful catastrophe, the fate of the nation was sealed.

Part IV. describing the commencement of the special ministry of Christ in Galilee, is divided into three Sections; of which the first relates his proceedings there until his expulsion from Nazareth, the second his subsequent ministry in Capernaum and the surrounding country, and the third his first conflict with the scribes, Pharisees, &c. in that province. The contents of this Part, as of the two following ones, are exclusively derived from the three earlier evangelists; and the order of Mark and Luke, which is identical, is adopted in preference to that of Matthew, which both here and elsewhere differs materially from that of time. In a future place an attempt will be made to account for the more considerable irregularities of this kind observable in the gospels of Matthew and Luke, but in most other cases such explanation will be confined to those paragraphs which present some special difficulty or uncertainty; since it would be superfluous when the arrangement is manifestly in accordance with the rules previously established, or with the actual order of the narratives themselves. The splendid character of Christ's special ministry in Galilee, which extended its influence even to the neighbouring Gentiles, is strongly represented by each of the three evangelists. According to Luke,—“he returned with the power of the Spirit to Galilee, and a report concerning him went forth throughout the surrounding country, and he taught in their synagogues with universal applause.”—Matthew and Mark state that—“from that time he began to preach the gospel of the kingdom of God, saying, The time is accomplished, and the kingdom of God is at hand; repent, and believe the gospel.” (Matt. iv. 12—17; Mark i. 14, 15; Luke iv. 14, 15.) The peculiar importance of this ministry is also strongly intimated in the address delivered by Peter to Cornelius and his friends at Cæsarea, as related in Acts x. 36, 37,—“The message which God sent to the sons of Israel, proclaiming peace through Jesus Christ, (he is lord of all,) that declaration ye know which, beginning from Galilee after the baptism announced by John, was published throughout all Judæa, &c.”—This was, however, a very natural and suitable mode of speaking to Gentiles who resided in Galilee, and by whom Christ's ministry in that province was already in some measure known. After a long absence from the town where he had been brought up, he paid his first evangelical visit to Nazareth, and officiated in the synagogue on the sabbath-day. But, although his townsmen admired his eloquence, and believed in his miracles, they were so offended by his plain dealing that, like the authorities at Jerusalem, they endeavoured to destroy him. By a manifest exertion of miraculous power he escaped from their hands, and went down to Capernaum, a large and flourishing town on the western coast of the lake of Gennesareth, where four of his disciples, Peter, Andrew, James, and John, who were fishermen and partners in trade, occupied a house in common; (Mark i. 29) in which Christ, who now lived apart from his relatives, henceforth frequently abode. The minute account of this visit to Nazareth, peculiar to Luke, compared with the brief allusion made to it by Matthew, chap. iv. 12, 13,—“And, leaving Nazareth, he went and dwelt at Capernaum,” &c.,—at once determines the time of the occurrence, and proves Luke to have been the earlier writer of the two. The four disciples had previously attached themselves to Christ in a general manner; but, like several others, were at length called by him to abandon their secular employment, and to attend constantly on his ministry, in order that they might ultimately be qualified to become his apostles. They did not at first fully understand his purpose in this respect, which indeed it required great faith and zeal on their part to fulfil, and accordingly returned more than once to their former occupation, from which he as often recalled them with great gentleness, combined with great energy, to their spiritual duties. The first of these calls is mentioned by Matthew and

Mark only, the second is peculiar to Luke; the omission on this and other occasions by the evangelists of similar, or as it were duplicate passages, having probably been prompted by a laudable regard for brevity and simplicity. The two vocations have not unfrequently been confounded even by harmonists of eminence, but are here distinguished, as already intimated, for the following reasons.

1. The times were different. The first vocation took place soon after Christ's arrival in Capernaum from Nazareth, where his life had been in danger; the second on his return to Capernaum, after leaving it to make his first evangelical circuit through the towns of Galilee. (Luke iv. 42—44; v. 1, 2.)

2. The places were different. The first vocation occurred on land; the second in Peter's vessel, far out on the lake of Gennesareth.

3. The principal circumstances were different. The first call was explicit, and addressed to the four brethren in succession; the second was indirect, and applied to them all simultaneously. In the first case the two vessels were afloat, and the fishermen were in them; in the second both the vessels and the fishermen were on the shore. On the first occasion Christ called the brethren to leave their vessels, and led them into Capernaum; on the second he went on board Peter's vessel, which at his request was immediately launched; and, after preaching from it to the multitude assembled on the land, directed Peter to push out into deep water, and bestowed on him and his companions a miraculous draught of fishes. In the first instance they left their vessels in the lake, and their relatives and servants within them; in the second they hauled up their vessels on the beach, and entirely abandoned their secular occupation.

4. Several circumstances of the second vocation seem, moreover, to have a special reference to a former one. Thus, the compunction of Peter is better explained by his consciousness of having in some measure neglected the previous call; and the brief reply of Christ to him,—“Fear not: henceforth thou shalt catch men,”—evidently alludes to his fuller invitation to him and the others at their first interview,—“Follow me, and I will make you fishers of men.”

5. The omission by Matthew and Mark of so stupendous an occurrence as the miraculous draught of fishes, furnishes a further proof that the vocation related by them was a different one from that described by Luke, as likewise that Luke was the earliest of the evangelists; since it is inconceivable that any among them who had the opportunity would have failed to mention so remarkable an incident. The earliest evangelist, whoever he was, would certainly not have done so; but later ones, studious of brevity, might reasonably have confined themselves to an account of the first vocation, which the former had omitted, and at which no miracle took place.

On the next sabbath after this first vocation Christ officiated in the synagogue at Capernaum; and by his eloquent and authoritative mode of preaching, as well as by the cure of a demoniac, produced a powerful impression. On leaving the synagogue he repaired to the house of the four brethren, where he healed Peter's wife's mother of a fever, and later in the evening a great number of other sick persons and demoniacs, who crowded about the door. The order of these latter events is misplaced by Matthew, but rectified and positively fixed by Mark and Luke; and a similar remark may be made respecting Christ's cure of a leper some time afterwards. Early on the following morning he retired to a solitary place for the purpose of devotion; and, when the multitude discovered his retreat, and endeavoured to detain him among them, he observed,—“I must preach the gospel of the kingdom of God to the other cities also, since for this purpose I am sent forth.”—(Luke iv. 42—44.) He accordingly departed from Capernaum, and preached throughout the synagogues of Galilee; and it was in consequence of the people pressing on him to hear the word of God, when he was again near the lake of Gennesareth, that, as above mentioned, he took refuge in Peter's vessel, and invited the four brethren for the second time to follow him, with a view to become his assistants, a measure the necessity of which was daily becoming more obvious. It was also about the same time, when he was in one of the cities of Galilee to which reference is made in v. 43, and very probably in Tiberias, that he healed the leper, thereby performing his first miracle of that kind. (Luke v. 12, 13.)

The third Section of this Part chiefly records the first conflict of Christ with the scribes, Pharisees &c. in Galilee. It begins with a regular series of events in the internal arrangement of which the three evangelists perfectly agree; although, in reference to the position of the entire series in the general narrative, Matthew widely differs from the other two, as well as from the order of time. It will be sufficient to show that the position here assigned to it is fixed by the concurrent testimony of Mark and Luke; and it should be remembered that the authority of Mark as a later, and as it were critical evangelist, who revised the writings of his predecessors, is in all such cases peculiarly strong. On the present occasion he settles the point at issue in the most distinct and satisfactory manner. Having noticed, at the end of the previous Section, chap. i. 45, the great and inconvenient popularity which Christ had acquired by his cure of the leper, so that he was obliged to avoid entering into cities, and to confine himself to desert places, he states in chap. ii. 1, 2, that after some days he returned to the apostles' house in Capernaum; where, in the presence of the multitude, and, as mentioned by Luke alone, of a large assemblage of Pharisees and doctors of the law, who had come from all parts of the country to hear his discourses, he performed the astonishing miracle of instantaneously curing a paralytic man, let down through an opening broken for the purpose through the roof. Thence withdrawing to the shore of the lake he further instructed the people who resorted to him, and on the way invited Matthew the publican to follow him; who thereupon resigning his former employment at once became his disciple, and prepared for him a sumptuous entertainment, during which he replied to various objections urged against him by the scribes, the Pharisees, and the disciples of John the Baptist. The order of all these occurrences is clearly established by internal evidence; and that of the three following ones, namely, his defence of his disciples for plucking and eating ears of corn on a sabbath-day, cure in a synagogue of a man's withered hand, and retreat to the border of the lake in consequence of the desire of the Pharisees and Herodians to destroy him, is scarcely less demonstrable. The similar arrangement of Mark and Luke, whereby the walk of Christ through the corn-fields is inserted immediately after his reply to John's disciples, being that of the majority, is justly preferred to that of Matthew, which in respect to time is manifestly irregular. That the locality was near Capernaum, and not as some authors have supposed near Jerusalem, is intimated by the allusion to the lake in Mark iii. 7; and the scribes and Pharisees, who continued to molest him, were apparently the same who commenced their attacks at the entertainment recently given him by Matthew. The subsequent paragraphs are strictly connected, and placed in the same order by all the three evangelists. This view of the subject is recommended by its agreement with the most probable interpretation of the term, — *σάββατον δευτερόπρωτον*, — peculiar to Luke's gospel, and assigned by him as the date of the occurrence in the corn-fields; namely, the first sabbath after the second day of the passover, when the barley-harvest in Palestine had just begun, and fields of that grain sufficiently ripe for food might be still standing. The other principal interpretation of the term, as referring to the first sabbath after the feast of Pentecost, is scarcely admissible; since at that season the entire harvest would probably have been reaped and removed. Bishop Pearce, a very competent judge of such matters, who mentions both these interpretations, evidently inclines to the former one. In either case, however, there is an allusion to the second passover of Christ's ministry, which as well as the third he was prevented from keeping at Jerusalem by the designs of the Sanhedrim against his life, and on both occasions is accordingly found in Galilee. The interval of a month, which elapsed between this passover and the preceding feast of Purim, at the conclusion of which he is here supposed to have first retired from persecution at Jerusalem, may be deemed sufficient for the events by which the evangelists represent it to have been occupied; more especially as the proceedings of Christ, who perfectly foreknew the shortness of his career, were usually rapid and energetic.* The last six paragraphs of this Section are supplied by Matthew and Mark alone; two of

* Levit. xxiii. 1—21; Deuteron. xxiii. 24, 25; Luke vi. 1, 2; ix. 57—62; John vi. 1—4; vii. 1—6; ix. 1—5; xi. 55—57.

them being concordances, and the rest peculiarities. The portion borrowed from Matt. xii. 15—21, is a natural sequel of that previously taken from v. 1—14. The interpolation of the two last verses of chap. iv. which furnishes a striking example of the devious course sometimes pursued by this evangelist, is fully justified by collation with Mark iii. v. . . 7, 8; but, as the two portions although so far distant refer to the same subject, it becomes necessary for the avoidance of repetition to exclude from the Harmony the end of Matt. xii. 15.

EXPLANATION OF PART V.

Parts V. and VI. are respectively introduced by two cardinal events in the ministry of Christ;—the election of the twelve apostles, and their primary mission. Part V. is subdivided into four Sections, whereof the first describes the election of the apostles, and the important discourse delivered by Christ on that occasion, commonly termed the Sermon on the Mountain, but which may in a great measure be regarded as an ordination-charge, ending with an address to the people. Strongly attracted by the reports of his sacred eloquence and miraculous cures, an immense multitude at this time gathered around him, not only from every part of Palestine, but also from the neighbouring regions of Syria and Phœnicia, affording a pleasing anticipation of the success which the gospel was destined to obtain in the same countries a few years afterwards. At first they assembled on the western coast of the lake of Gennesareth, where they pressed so inconveniently on Christ in their anxiety to obtain cures, that he was compelled to take refuge in a vessel on the lake, which by his direction his disciples procured for him. Observing the number and disposition of the multitude he after a while came ashore, and withdrew to one of the hills lying on the western side of Capernaum, and at no great distance from the town. The tradition of the Church of Rome, so often at fault in such matters, has indeed assigned as the scene of this transaction a singularly-shaped hill seven or eight miles distant, called Kurun-Hattin, or the Horns of Hattin, in consequence of having two peaks on its summit, and a village named Hattin at its foot; but the language employed by the evangelists implies a spot much nearer to the lake. Matthew and Mark merely say that—"he went up *to the mountain*,"—*εἰς τὸ ὄρος*;—Luke states more fully, that—"in those days he went forth *to the mountain* to pray, and spent the whole night in prayer *to God*;"—or, as some suppose, without denying that he was so engaged, in a small oratory or chapel there situated; also that,—“when he had finished all his discourses in the hearing of the people, he went into *Capernaum*;"—or, as Mark simply says,—“into a house.”*—In this excursion Christ was accompanied by a large number of his disciples, who, placing themselves at some distance around him, served as a sort of body-guard, and were speedily followed by the multitude; who, with a due regard to his private devotions, as well as to the lateness of the hour, took up their station on the lower grounds. A great assemblage, including many sick persons and demoniacs, might easily have followed him for a mile or two from Capernaum, procuring food and water from the town or the lake, especially now that the harvest had begun, and, in that fine climate and warm season, would require little shelter during the night beyond the clothing which they brought with them; but a journey of several miles into the interior, without presenting any counter-vailing advantage, would have caused them much difficulty and inconvenience. As soon as it was day Christ called his disciples to him, and elected from among them the twelve apostles, of whom lists are here given by Mark and Luke, the only evangelists who mention the occurrence. Then descending with his disciples from the top of the hill to a level spot near its base, he seated himself in the midst of them after the manner of Jewish teachers, and delivered the well-known sermon. The greater part of it was addressed more especially to the disciples, and some portions exclusively to the apostles; but the whole was spoken in the hearing of the multitude, who were thus enabled to bear witness that the transaction was totally free from any thing of a

* Matt. v. 1; viii. 1, 5; Mark iii. 13—19; Luke vi. 12, 13; vii. 1.

sedition or political character; and, as they at the same time received from Christ the benefit of many miraculous cures, they might have been fully convinced of the truth and excellence of that evangelical religion which he came to establish.

In consequence of the comparative shortness of Luke's account of this important discourse, some harmonists have regarded it as a different one from that related by Matthew, more particularly as the latter evangelist has omitted all mention of the occasion, namely, the election of the apostles. Both these omissions are however easily explained; those of Luke by his having exclusively inserted elsewhere passages of Christ's discourses similar to many in the sermon, which it would therefore have been superfluous for him here to repeat; and that of Matthew by his Christian humility, which prompted him to decline mentioning a transaction so honourable to himself, especially as the election had been previously described very exactly by Luke, who gives a list of the apostles. Both these omissions in fact serve to confirm two conclusions already adopted;—that Matthew was really the author of the gospel which bears his name, and that Luke was the earlier evangelist of the two. The humility of Matthew in this case corresponds to that evinced by him in several others. Thus, when recording his own vocation, he alone terms himself—"Matthew the publican,"—and scarcely notices the liberal entertainment which he provided for Christ on the occasion. So also in relating the first mission of the apostles, he again calls himself Matthew the publican, or tax-gatherer, although he had entirely renounced that obnoxious occupation, and places his name after that of his associate Thomas, while Mark and Luke assign the priority to Matthew. (Matt. ix. 9, 10; x. 1—4.) On the other hand, the positive proofs of the identity of the two narratives are numerous and irresistible. Besides the perfect concordance and continuity of these narratives both at their commencement and their conclusion, as likewise in reference to their antecedents and consequents, the time, place, persons, and circumstances connected with them all perfectly agree. Both represent Christ, shortly after healing a man's withered hand in a synagogue on a sabbath-day, as retiring to a mountain near Capernaum, followed by his disciples, and by a great multitude, before whom he delivered a long discourse on precisely the same topics, and often in the very same words, beginning with the beatitudes, and ending with the illustration of the wise and foolish builders. After finishing this discourse, both represent Christ as returning from the mountain to Capernaum, and at the entrance of the city curing at a distance a centurion's sick and almost dying slave, whose master according to both narratives addressed Christ in the same remarkable language of faith and humility, acknowledging his own unworthiness to receive under his roof so sacred a person, and professing his perfect confidence in Christ's power to heal at a distance, and by a word of command. The continuity and concordance of the evangelical narratives are equally striking at the commencement of this Section as at its termination; and a little further development of them may be useful, not only to confirm the view here taken, but also to show that portions of Matthew's gospel at a considerable distance from each other may nevertheless, with respect to the time to which they refer, be nearly or entirely coincident. The succession of events was it is assumed as follows.—The cure by Christ of a withered hand,—the assemblage around him of an immense multitude,—his retirement to a hill a little to the west of Capernaum,—election of the twelve apostles,—and sermon on the mountain.—Now it is chiefly the description of this great multitude, which by Matthew and Mark is inserted near the end of Part IV. and by Luke near the beginning of Part V. which determines the unity and connexion of the whole narrative. After describing Christ's cure of the withered hand, and the consequent design of the Pharisees and Herodians against his life, Matthew adds, (chap. xii. 15—21.) "But Jesus, being aware of it, departed thence. And there followed him great multitudes, all of whom he healed, charging them not to celebrate him."—And then subjoins an apposite quotation from Isaiah, chap. xlii. 1—4. This may be regarded as a brief repetition of the more detailed account of the same multitudes in Matt. iv. 24, 25, which does not belong to the preceding paragraph, but forms the introduction to his subsequent report of the sermon on the mountain.—"And his fame spread throughout all Syria, and they brought to him all who laboured under various diseases and torments; also demoniacs, lunatics, and

“paralytics, and he healed them. And there followed him great multitudes from Galilee, and from the Decapolis, and from Jerusalem, and from Judæa, and from beyond the Jordan.”—Mark’s statement is not merely parallel to that of Matthew, but almost identical; with the addition of a clause probably borrowed from Luke, (Mark iii. 7, 8.)—“And a great multitude followed him from Galilee, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond the Jordan. A vast multitude also from the neighbourhood of Tyre and Sidon, having heard of his great actions, came to him;”—Luke’s account, which although not absolutely identical closely resembles the two others, is like that of Matthew directly prefixed to the sermon, and proves beyond all doubt that the two evangelists were relating one and the same discourse. After describing the election by Christ of the twelve apostles on the top of the hill, Luke adds (chap. vi. 17—19), “Then descending with them, he placed himself on a level spot, surrounded by a crowd of his disciples, and by a great multitude of people from the whole of Judæa, and from Jerusalem, and from the sea-coast of Tyre and Sidon, who had come to hear him, and to be cured of their diseases; including those also who were infested by unclean spirits, and they were healed. And the whole multitude endeavoured to touch him, for there went forth from him a power which cured them all.”—If all the evidence here adduced cannot prove identity, it is difficult to say what can.

The next Section of Part V. very different in character from the former one, chiefly relates to the second conflict of Christ with the scribes, Pharisees, &c. in Galilee, including his censures of their numerous vices and errors; as likewise their cavils against his doctrines or conduct, and their attempts against his life. This portion of the narrative, which is almost entirely supplied by Matthew and Luke, presents some of the principal difficulties occasioned by their deviations from the order of time; but, through the valuable aid furnished by Mark, together with some other internal evidence, that order is here it is hoped restored. With a view to facilitate the following discussion the Section is subdivided into three parts, whereof the first and third are internally regular, the difficulties being mostly confined to the middle one, extending from Paragraph 6 to 18. It is a remarkable fact that the whole of the former Section, and two-thirds of the present one, are occupied with the events of only a single day of Christ’s personal ministry, commencing with his election of the twelve apostles, and ending with his reproof of those whose office they were destined ultimately to supersede, namely, the ordinary teachers of religion among the Jews. His return to Capernaum after delivering the sermon on the mountain, and his cure on entering the city of a centurion’s slave, have been sufficiently noticed. Between the two occurrences Matthew interposes the cure of the leper, which in deference to the united authority of Mark and Luke has been already inserted in Part IV. (pp. 44, 45,) and is consequently here excluded. It is impossible to read with attention the accounts given of this cure by the three evangelists without being convinced that they are describing one and the same fact; that Mark and Luke introduce it correctly, among the circumstances which attended Christ’s first evangelical circuit through the towns of Galilee, and that the position assigned to it by Matthew is not in the order of time. This conviction is confirmed by considering the locality of the cure, which according to Luke was in one of the cities, probably Tiberias, but according to Matthew in the open fields; as also by regarding the sequel which is peculiar to the two former evangelists; for, whilst on the present occasion Christ is represented as entering immediately afterwards into Capernaum, followed by a great multitude, he was compelled on the previous one, owing to the admiration excited by the miracle, apparently the first of the kind which he performed, to avoid cities, and reside for a while in desert or unfrequented places.*

In explaining the arrangement adopted in the middle part of this Section, the brief but orderly narrative of Mark will be first exhibited, and then applied as a rule to correct the ample, but less regular accounts of Matthew and Luke. Entirely omitting the sermon on the mountain, which had been so well reported by

* Matt. viii. 1—5; Mark i. 39—45; Luke v. 12—16.

those evangelists, Mark states that after electing the twelve apostles Christ went with them into a house, doubtless the house in Capernaum occupied in common by Peter, Andrew, James, and John; where they intended to take that rest and refreshment which after their recent exertions they so much needed, but were prevented from doing this by the unseasonable intrusion of the multitude who had followed them from the hill. On hearing how he was beset, his mother and other relatives, who seem to have been now residing like himself at Capernaum but in a different part of the town, went forth in a body to his assistance, fearing that through his excessive zeal and enthusiasm he might lose his reason;—"for they said, He must be beside himself."—While they were on their way, a number of scribes and Pharisees who had come from Jerusalem, most likely soon after the passover which had lately occurred, (Luke vi. 1,) and for the express purpose of watching and annoying him, openly charged him with casting out demons by the aid of Baalzebub, the prince of the demons. After exposing the absurdity of the imputation, Christ charged them in return with having thereby committed an unpardonable sin against the Holy Spirit, the real author of such miraculous cures. At this juncture arrived his mother, with those who are here termed his brothers and sisters; but, being unable to approach him because of the crowd, they sent to say that they wished to speak with him. Thereupon, pointing to his disciples who sat round him, he for the first time publicly acknowledged them as his truest and most valued relatives. With Mark's arrangement of this series of events, which is evidently regular, that of Matthew and Luke perfectly agrees as far as the events themselves are concerned; but, in reference to time, the entire series is in each of these latter gospels inserted out of its proper place. As the probable motives of the two evangelists in making such transpositions will hereafter be considered, it will be sufficient here to add a few remarks in confirmation of the foregoing statement. Under the influence of that regard for brevity by which his gospel is specially distinguished, Mark omits some details belonging to this portion of the narrative which are reported by his predecessors, and particularly Christ's miraculous cure of the blind and dumb demoniac, the occurrence of which is however implied by the blasphemous charge of the scribes and Pharisees. In conformity with the order of time, this miracle should have been subjoined by Matthew and Luke to the cure of the centurion's slave; instead of which Matthew subjoins it to the assemblage of the multitude around Christ after his cure of the withered hand, and Luke to his discourse with the apostles respecting prayer during his final visit to Jerusalem. The irregularity of the arrangement is obvious in the latter case, but less remarkable in the former one, wherein the sequence of events is substantially correct with the understanding that the sermon on the mountain and the cure of the centurion's slave intervened; but then the whole of Matt. xii. wherein these passages occur, is improperly annexed to chap. xi. describing the mission from John the Baptist to Christ, inquiring whether he was really the Messiah, which, as will be shown in its proper place, happened somewhat later. In like manner, the great miracle which Luke has recorded immediately after the cure of the centurion's slave, namely, the revival of the widow's son at Nain, really followed that to which it is attached, but must have been preceded by the several events here related, since the miracle at Nain was performed the next day,—ἐν τῇ ἐξῆς. On the other hand, the subject introduced in the same place by Matthew,—the cure of Peter's wife's mother,—is manifestly out of place, and belongs, as has been already proved, to an earlier period, a conclusion confirmed by the difference of the days in the two cases; for that miracle occurred on a sabbath, but this and the following one, as the circumstances plainly show, on a week-day. All this contradiction and confusion is obviated, and the true order restored by means of Mark's arrangement, which is remarkably clear and decisive, and does not allow any separation of its parts except for the admission of additional details. In this arrangement, the first and last links of the series are connected, and the intermediate ones fixed in their position, by being associated with the progress of a physical action; namely, the departure of the relatives of Christ from their own house, and their arrival at that of the apostles, with a view to rescue him from the importunity of the multitude, and to give him time for refreshment and rest. The succession of the three next paragraphs, supplied entirely either by Matthew, or by Luke, is proved by special notes of

connexion; for, after the acknowledgment by Christ of his disciples as his relatives, his first refusal to grant a sign to his opponents is thus introduced by Matthew. (Chap. xii. 38.) "Then answered some of the scribes and Pharisees, Rabbi, we desire to see a sign performed by thee."—In reply to this unreasonable demand he warned them not to abuse the light already afforded them; and,—“while he was thus speaking,”—says Luke, (chap. xi. 37.) “a certain Pharisee requested him to dine at his house, whereupon he went in and placed himself at table.”—This repast, which seems to have been rather a sumptuous one, promised him a very seasonable relief; since, either on the mountain, or in the city, he had from the early morning been actively employed in delivering discourses, and performing miraculous cures, without a moment’s leisure for food or rest. But the benefit was marred by the malignity of the Jewish teachers who formed the principal part of the company, and against whose vices and errors he now for the first time pronounced a severe, but well merited reproof.

The contents of the third part of this Section are, in like manner, supplied exclusively by Matthew and Luke, whose parallel order here adopted is quite correct, with the exception of the first paragraph in each; which, after the remarks previously made on them, will not however require much explanation. This portion is introduced by Luke who, having described Christ’s miraculous cure of the centurion’s slave at Capernaum, immediately subjoins the account, peculiar to his gospel, of the revival of the young man at Nain.—“On the following day,”—says the evangelist,—“he went to a town called Nain, accompanied by many of his disciples, and by a great multitude,” &c. (Luke vii. 11.) The indications of time and connexion are here sufficiently obvious; and the only irregularity committed is that of transferring to another place several circumstances which occurred during the interval between the two miracles. The position of the next paragraph, wherein Matthew and Luke concur, and which is improperly inserted by the former after the first mission of the apostles, is fixed with equal certainty by the latter.—“Now the disciples of John,”—continues Luke, (chap. vii. 18.) “informed him of all these things.”—Still confined by the tyranny of Herod Antipas in that prison whence he was destined never to be released except by death, the Baptist seems, notwithstanding his high character and prerogative as a prophet, to have fallen into a state of doubt and discouragement; for the relief of which he sent two of his disciples to Jesus, to inquire whether he really was the expected Messiah or not. Without returning a direct answer to this question, which in the presence of the multitude might have been inexpedient if not dangerous, Christ referred the messengers in proof of his mission to the numerous miraculous cures which he was then performing, and amongst others to the revival of the dead;—“The blind recover their sight, the lame walk, lepers are cleansed, the deaf hear, *the dead are raised*, the poor have the gospel preached to them;” (Luke vii. 22.) a plain allusion to the recent resurrection at Nain which was his first miracle of that kind. The regularity of the subsequent paragraphs is so manifest on inspection, that the principal reason for here noticing them is to point out a latent and interesting coincidence between the two evangelists, furnishing at once a proof of the value of a harmony, a useful illustration of the narrative, and an internal evidence of its truth. The public discourse delivered by Christ on this occasion, and terminating with his well-known invitation to penitent sinners,—“Come to me all ye that labour and are heavy laden, and I will give you rest,” &c.—is peculiar to Matthew; (chap. xi. 28—30.) and the conversion of the sinful woman who expressed her love and gratitude to Christ by suitable demonstrations in the house of Simon the Pharisee, and which was doubtless one of the happy results of that invitation, is peculiar to Luke. (chap. vii. 36—50.) A similar coincidence and bond of connexion is afforded by Christ’s allusion to his own mild and gentle yoke, as contrasted with the heavy and intolerable yoke of the Jewish teachers, which he had condemned on the previous day.—“Woe unto you also ye doctors of the law, for ye load men with burdens difficult to be borne, and yet will not yourselves apply to the burdens one of your fingers.”—(Luke xi. 45, 46; Acts xv. 10, 11.)

The internal arrangement of the third Section of Part V. is similar in each of the three gospels, and in Mark and Luke the contents are also continuous with the preceding Section, whilst in Matthew this

continuity is disturbed by the necessary interposition of chap. xi. The following explanations will therefore be chiefly confined to the first paragraph; since, with the exception just mentioned, the order of the Harmony is equally that of the evangelists, and that of time. The third Section describes the renewed instructions of Christ to the Galilean multitudes near the lake of Gennesareth, and at the house in Capernaum. The first paragraph, which is peculiar to Luke, (chap. viii. 1—3.) introduces the subject in the exact and orderly manner so often observed in his gospel, as also with a distinct note of time;—*Καὶ ἐγένετο ἐν τῷ καθεξῆς, &c.*—It intimates that, soon after his entertainment at the house of Simon the Pharisee, which happened on the same day when he received the deputation from John the Baptist, Christ went forth on a second evangelical circuit through the towns and villages of Galilee, accompanied by the twelve newly-elected apostles, and by several pious women whom he had healed of diseases and of demoniacal possession, and amongst whom the name of Mary of Magdala now for the first time appears. At the conclusion of this circuit he returned to the house in Capernaum, whither he was soon followed by great multitudes, many of whom came from the very places which he had recently visited. But, as the continued assemblage of so large a body of people within a town of moderate dimensions was productive of mutual inconvenience, besides being liable to offend both the civil and the spiritual authorities, he led them out as before to the adjacent border of the lake. Then entering into a vessel, with a view to avoid pressure and obtain a better hearing, he delivered to them a long discourse in a style comparatively new, that is, wholly in the form of parables or allegories; which, although captivating by their ingenuity and eloquence, were in the first instance very imperfectly understood either by the multitudes, or by the apostles. Matthew and Mark agree in the position which they assign to this discourse, namely, immediately after the first acknowledgment made by Christ of his disciples as his relatives, an arrangement which does not materially differ from that so positively fixed by Luke; since Mark omits all the intervening events, and Matthew transfers them to an earlier part of his narrative. The statement of the latter, that the discourse took place on the same day as the acknowledgment,—*Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ*, (Matt. xiii. 1.) is however inaccurate, and therefore judiciously avoided by Mark, who wrote later; since it has been already proved that between the two occurrences there was an interval of at least several days. Provided some latitude of interpretation such as,—“About that time,” &c.—is allowed, this and similar phrases may nevertheless be regarded as free from any serious objection. Great advantage is here and elsewhere obtained from collating the accounts of the several evangelists. Thus it is shown by Matthew that on this occasion Christ proceeded to the lake from the apostles’ house in Capernaum; and by Luke that the following discourse was delivered soon after his second evangelical circuit through the towns of Galilee.—*Συνιόντος δὲ ὄχλου πολλοῦ εἶπε διὰ παραβολῆς.* (Luke viii. 4.) The remaining paragraphs pursue in each of the three gospels a parallel and natural course, confirmed by occasional notes of time or sequence, and therefore require little additional remark. The discourse consisted of a series of parables chiefly borrowed from agricultural objects, indicative perhaps of the autumnal season, and related to the ministry of the apostles, the progress of the gospel, the importance of promptly embracing it, and the awful judgments about to be inflicted on the impenitent people of Israel. On these subjects Christ had already spoken explicitly but with little success, and therefore now adopted a more obscure and enigmatical mode of teaching, as a test of the sincerity and docility of his hearers. Several of the later paragraphs are peculiar to Matthew, who furnishes the useful information that after a time Christ left the vessel, and returned to the house in Capernaum, where he privately continued his instructions to the apostles. This fact serves to explain another peculiar to Luke, and with which the Section concludes; namely, Christ’s second acknowledgment of his disciples as his relatives. That this was really the second occurrence of the kind is evident from the manner in which it is here introduced by Luke, who omits the former one.—“*Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ, καὶ οἱ ἀδελφοὶ αὐτοῦ,*” &c. (Luke viii. 19.) But, unless Matthew had mentioned the return of Christ *from the vessel to the house*, it would have been impossible to understand how such an interview could have taken place. This was obviously one of those incidents, whereof there are several in the evan-

gelical narrative, liable to occur more than once. After a long engagement in public teaching Christ was still pursued by the multitude; who, in their eagerness to hear and to be healed, allowed him no time for food or rest. Hence his relatives, naturally fearing that his health might suffer from his unremitted labours and self-denying zeal, again interposed for his relief; but, on hearing of their errand, he briefly repeated his former declaration, that he regarded as his truest relatives those who heard the word of God and obeyed it. This remark, which may at first sight appear somewhat harsh, will be found perfectly appropriate when it is considered that, until a much later period his immediate relatives, who were apparently children of Joseph and Mary, did not believe in him as the Messiah; although four of his cousins, namely, Simon the Zealot, James the less, Judas Lebbaeus, and Matthew the publican, had for some time past not only become his disciples, but were also enrolled amongst his apostles.*

The arrangement of the fourth and last Section of Part V. is explained in a very similar manner. The order of Mark and Luke, which is perfectly parallel, is adopted for the reasons previously alleged; while the order of Matthew, which as far as the Section itself is concerned corresponds in a great measure to that of the two former evangelists, is in some degree subjected to correction, both in reference to other parts of the narrative, and slightly also in reference to the present one; inasmuch as sixteen verses of chap. ix. from v. 2 to v. 17 inclusive, being manifestly out of their proper place, are inserted in that to which they really belong. A fuller explanation will now be given, although the general irregularity which prevails throughout this part of Matthew's gospel renders its occurrence in any particular instance less remarkable. This Section, although comparatively short, describes a splendid series of miracles performed by Christ, as if to confirm the truth, and enforce the importance of his previous discourses. Perused in the order adopted by Mark and Luke, its contents are found to be strictly consecutive. On this as on other occasions, Christ was compelled to withdraw from the multitude; and therefore, in the evening of the day when he delivered the long course of instruction commencing with the parable of the sower, he entered with his disciples into a vessel, and sailed across the lake to its eastern shore. On the passage they encountered one of those violent squalls to which that and similar lakes are subject, more especially in spring and autumn. By an exercise of divine power which justly impressed the disciples with the highest admiration and astonishment, Christ rescued them from danger, and converted the storm into a calm. On the coast of Batanæa, the ancient Bashan, where they landed probably the next morning, his miraculous power was again displayed in the cure of a ferocious demoniac, followed by the destruction of a large herd of swine; after which, at the request of the terrified inhabitants, who seem to have dreaded the presence of so holy and potent a visitor, he returned by vessel with his disciples to the place on the opposite shore whence they came. Here he was almost instantly solicited by Jairus, one of the rulers of the synagogue at Capernaum, to visit his dying daughter; and, in compliance with the petition of the afflicted parent, after healing on the way a woman labouring under a hemorrhage of twelve years duration, he went to the ruler's mansion and restored to life the young girl, who in the mean time had actually expired. Nor did his beneficence terminate here, for on retiring to the apostles' house he gave sight to two blind men, and healed a deaf and dumb demoniac, whereupon certain Pharisees who witnessed the fact repeated the unpardonable sin of ascribing the cure to Satan; and this painful illustration of the inveterate hostility borne to the gospel by the majority of the Jewish teachers concludes the present Section, as well as the Fifth Part of the Harmony to which it belongs.

Simple and natural as this series of events may seem to be, there are two striking deviations from it in the arrangement of Matthew which require explanation. The first paragraph, which records Christ's directions to his disciples to cross with him over the lake of Gennesareth, is by this evangelist annexed to the cure of

* Matt. i. 24, 25; x. 1—4; xii. 46—50; xiii. 53—58; Mark iii. 13—21, 31—35; vi. 1—6; Luke vi. 12—16; viii. 19—21; John vii. 1—10; Acts i. 1, 2, 12—14; 1 Corinth. ix. 1—5; Galat. i. 18, 19; Jude v. 1.

Peter's wife's mother, and of many other sick persons at the apostles' house; but this took place long before, (Matt. viii. 14—17.) and was followed, not by Christ's passage across the lake, but by his first evangelical circuit through the towns of Galilee. Besides which, the opposite statement of Mark, who wrote critically and under the influence of Peter, is precise and positive; for, after concluding his report of Christ's parabolic discourse, he adds, (Mark iv. 35.) "*Now the same day, when the evening was come*, he said to them, Let us cross over to the other side."—Again, the revival of Jairus's daughter is by Matthew subjoined to Christ's disputations with the scribes, Pharisees, and others, which followed the entertainment given him by the evangelist himself soon after his vocation; (Matt. ix. 9—17.) but by Mark and Luke it is decidedly connected with Christ's return from the Gadarene coast, when the twelve apostles were with him, whereas on the former occasion they were not yet elected. The statement of Mark is, (chap. v. 21, 22.) "When Jesus had returned by vessel to the other side, a great multitude gathered around him, and he continued near the lake. And behold, one of the rulers of the synagogue named Jairus came," &c.;—and that of Luke, (chap. viii. 40, 41.) "Now on the return of Jesus the multitude gladly received him, for they were all waiting for him. And behold, there came a man named Jairus, who was a ruler of the synagogue," &c.—It is however just possible that, when Jairus made his application, Christ was taking some refreshment at the house near the lake formerly belonging to Matthew, but now occupied by another disciple, and was again replying as before to objections made by the Pharisees against his eating and drinking with publicans and sinners; and, on this supposition, the strong expression of Matthew, who seems occasionally to conjoin occurrences rather in reference to place than to time,—“Whilst he was thus speaking to them there came a certain ruler,” &c. (Matt. ix. 18.) might be explained without subjecting him to the charge of inaccuracy. But, whether such a conjecture is admissible or not, the arrangement adopted in this case by the two other evangelists must undoubtedly be preferred. The well-known discrepancy between the three respecting the recent cure on the Gadarene coast, Matthew mentioning two demoniacs, and Mark and Luke only one, will not here be considered; both because it does not strictly belong to the province of a Harmony, and because the author of the present one is unable to throw any additional light on the subject. There still remain two duplicate passages, as they may be termed, near the beginning and end of this Section, both peculiar to Matthew, which demand a brief notice. According to this evangelist, (chap. viii. 18—22.) when Christ was about to cross the lake of Gennesareth from Capernaum to the Gadarene coast, he held a short conversation with two of his disciples who expressed a wish to follow him. According to Luke, (chap. ix. 57—62.) when Christ long afterwards was proceeding on his last journey from Galilee to Jerusalem, a similar scene occurred; so similar indeed that some harmonists have thought it proper to unite the two narratives. Nevertheless, as both the time, the place, and some of the circumstances were different, for on the latter occasion three disciples are mentioned instead of two, and a direction was given to preach the gospel which would not have been suitable on the former one, they are here distinguished; and it is obvious that such incidents, like the repeated visits paid to Christ by his relatives with a view to rescue him from the importunity of the multitude, might very possibly have happened more than once, and have been described in very similar language. Moreover, the statement of Matthew is confirmed by a fact peculiar to Mark's gospel, (chap. iv. 35—37.) and furnishing a latent coincidence; namely, that the vessel in which Christ embarked *was accompanied by other vessels*, which might therefore have conveyed the disciples in question, and many more who endeavoured to follow him, but who were probably driven back by the squall which soon afterwards arose. The four concluding paragraphs of this Section, from Par. 14 to Par. 17 inclusive, being peculiar to Matthew, and specially connected by distinct notes of time or sequence, are simply inserted in the order which he has given to them. His brief account of Christ's cure of a deaf and dumb demoniac, and of the impious reference of it by the Pharisees to collusion with Satan, is a sort of duplicate of that already described at much greater length; (chap. ix. 32—34; xii. 22—24, &c.) and which, although recorded later by Matthew, really happened a good while before, and indeed on the same day with the sermon on the

mountain. The terms used by him in this case strongly resemble those employed by Luke in the former one; (chap. xi. 14—16.) but a close examination of the circumstances and the context, and especially of the subsequent discourses and actions of Christ, will show that the occurrence here mentioned was distinct, and one of the peculiarities of Matthew's gospel.

EXPLANATION OF PART VI.

The Sixth Part of the Harmony describes the conclusion of Christ's special ministry in Galilee; which by a continual succession of impressive discourses and splendid miracles maintained the same energetic character with which it began, and even increased in power to the end. According as this ministry principally regarded his disciples, his opponents, or the people at large, the Part is for the sake of convenience divided into four Sections; whereof the first relates his primary mission of the twelve apostles with instructions for their conduct; the next his first miraculous distribution of food to the multitude accompanied with a solemn reproof of their worldly disposition so adverse to the cordial reception of the gospel; the third his second public charge to the apostles with occasional admonitions to the people; and the last his third conflict with the scribes, Pharisees, &c. in Galilee, which concluded his special labours in that province. The contents of this Part are almost entirely supplied as before by the three earlier evangelists; but a portion also, and that chiefly peculiar to his own gospel, by John. The arrangement is in general simple and regular, but a few deviations from the order of time in the gospels of Matthew and Luke have occasioned transpositions which will require explanation. The primary mission of the apostles, which forms the subject of the first Section, was an event of the highest importance in the history of Christianity. They had now been apparently almost a year under preparation for the office, with Christ for their model as well as their instructor; and with this view had attentively listened to his discourses, contemplated his miracles, and observed his conduct. Previously to this mission he paid a second visit to the town where he was brought up, but the character of the inhabitants had not improved; and, although they did not now attempt his life, they regarded his claims as the Messiah, or even as an ordinary prophet, with as little respect as before. Leaving Nazareth therefore, where owing to the unbelief of the people he could not perform any mighty work, he made a third evangelical circuit through the towns of Galilee, on returning from which he called together his apostles, endowed them with spiritual authority and supernatural power; and, on sending them forth to their several fields of labour, addressed to them a long discourse full of instruction, admonition, and encouragement, of which the greater part is peculiar to Matthew. This transaction probably took place at the house in Capernaum about the beginning of the Julian year, when the weather was usually cold and wet; a circumstance which gives a peculiar significance to some of Christ's directions to the apostles concerning dress, particularly to substitute sandals for shoes, and not to wear two vests, and also furnishes an interesting latent coincidence, and internal evidence of truth.

The second Section, full of important incidents contributed in different proportions by all the evangelists, presents no difficulty with regard to arrangement. The position of the first paragraph, which notices the various opinions of Herod Antipas and others respecting Christ, is fixed at the same point by Mark and Luke, and it might even be added by Matthew also. In the two former it is not only continuous, but also grammatically connected with their previous verses placed at the end of the preceding Section, and the order in Matthew is not materially different. For, by the statement,—“Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης “ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, (chap. xiv. 1.) he annexes the paragraph to Christ's second visit to Nazareth, which in fact happened only a little before; and all that is required to bring this statement into harmony with those of Mark and Luke is to adopt the translation,—“*Now about that time,*” &c.—and to remember the intervening circumstances which have been recently mentioned, but which Matthew has transferred to an earlier part of his gospel. The remaining paragraphs of this Section, describing the martyrdom of John the Baptist, the retirement of Christ and his apostles to a desert place on the east

of the lake of Gennesareth, his miraculous supply of food to the five thousand, second suppression of a storm on the lake, cures among the people on its western coast, and discourses in the synagogue at Capernaum to the multitude whom he had lately fed &c. follow one another with such perfect regularity, that they do not require any further remark. In this part of the narrative Luke is unusually deficient, but his place is well supplied by John; who, after a long interval of silence, unites with the three other evangelists in relating the feeding of the five thousand, chiefly perhaps as an introduction to the subsequent discourses which are peculiar to his gospel. As the martyrdom of John the Baptist forms a remarkable epoch in the evangelical history, it may be proper to notice the satisfactory manner in which its chronology, and that of several other events connected with this portion of the narrative, are here ascertained. When the multitude broke in on the retirement of Christ and his disciples at the eastern side of the lake, it is expressly said by the evangelist John (chap. vi. 4.) that the Jewish feast of the passover was at hand. The same fact is indirectly suggested by his remark that there was *much grass* in the place, and still more distinctly by Mark's statement that the people lay down *on the green grass*. (Mark vi. 39, 40; John vi. 10.) The object of this retirement was to obtain suitable refreshment and repose after their active ministerial labours; on returning from which they were so beset by applicants for instruction or healing that they had no opportunity, says Mark, even to eat. (chap. vi. 30, 31.) It was just at this time that Herod Antipas heard of the fame of Jesus, greatly augmented no doubt by the mission of the apostles, and said;—"John I have beheaded, but who is this of whom I hear such things?" (Luke ix. 9.) and that John's disciples went and reported to Christ the tragical end of their venerated master;—"on hearing which,"—says Matthew, (chap. xiv. 12, 13.) "he departed thence privately by vessel to a desert place."—This easy calculation fixes therefore the martyrdom of John, as previously determined, a little after the feast of Purim, which preceded the passover by about a month; and the mission of the apostles still earlier, or somewhat nearer the commencement of the Julian year.

The third Section entirely consists of a large portion peculiar to Luke's gospel, comprising the whole of chap. xii. and the first nine verses of chap. xiii. It describes a solemn charge delivered by Christ to his apostles, in the presence of an immense multitude to whom also he at times gave admonitions; and, as many of the remarks contained in this discourse had already been communicated to the apostles either at their election, or at their first mission, they were naturally omitted on those occasions by Luke, who alone inserts them here. The special connexion of the first part of chap. xiii. with the previous chapter is proved alike by the continuity of the subject, and by express intimations. Thus it is stated in the first verse,—"*There were present at that time* some who told him of the Galileans whose blood Pilate had mingled with their sacrifices;"—and, in the sixth verse,—"*He also spoke this parable &c.*;"—namely, the parable of the barren fig-tree. The subsequent paragraphs of chap. xiii. from v. 10 to v. 21, including Christ's cure of a deformed woman in a synagogue on a sabbath-day, and his second communication of the parables of the growth of mustard-seed, and the fermentation of meal, are evidently consecutive with the foregoing ones, from which they are only here detached in order to place them at the head of the next Section, to which they seem more properly to belong. For assigning to so large and important a portion of Luke's gospel its present place in the Harmony several reasons may be given; but the principal one is derived from the presumed chronological import of the parable of the barren fig-tree, which having been fully explained in pp. cxxix. &c. need not now be repeated. According to this interpretation, the parable must have been delivered near the passover mentioned in John vi. 4, which terminated the third of the four years granted to the people of Israel at that time as a season of grace and probation, during which, by repentance towards God and faith in the Lord Jesus Christ, they might have averted the divine judgments then impending over the nation. As however they had hitherto neglected the opportunity afforded them, the proprietor of the vineyard is represented as commanding the excision of the barren tree:—"Behold, these three years I have come and sought fruit on this fig-tree without finding any. Cut it down.

“Why does it encumber the ground?”—At the intercession of the vine-dresser the tree is nevertheless allowed another year’s trial, at the end of which, if still unproductive, it is to be finally doomed. Here therefore the parable is appropriately inserted in the Harmony, together with the preceding and following paragraphs which naturally appertain to it; and, as the connected portion of John’s gospel (chap. vi. 71; vii. 1.) must on account of its positive date be placed a little before, and that furnished by the two other gospels, (Matt. xv. 1 &c. Mark vii. 1 &c.) on account of their inseparable continuity a little after, the peculiar portion from Luke which is the subject of the present remarks is necessarily interposed between the two. This portion still retains the same general relation to its own antecedent and subsequent context, but cannot be regarded as standing in immediate connexion with either of them. Not with the antecedent, for that refers to Christ’s entertainment at the house of a Pharisee, on the same day when he elected the twelve apostles and delivered the sermon on the mountain, which happened nearly a year before; nor with the subsequent, for that refers to circumstances which occurred during his final progress from Galilee to Jerusalem several months later. (Luke xi. 37—54; xiii. 22—35.) Respecting the deviations of Matthew and Luke from the order of time, and the changes which have consequently been here made in their arrangement, further explanations will be given hereafter. In the mean while it may be useful to show, as a corroborative proof, how exactly the portion of Luke’s gospel which constitutes the present Section harmonizes with the preceding one. According to both accounts Christ was now at Capernaum, surrounded by great multitudes who admired his miracles and discourses, but were ill-disposed towards evangelical and spiritual religion. That it was near the time of the passover, that is in spring when large assemblages were to be expected, is intimated, as has been often mentioned, in John vi. 4. At that season the weather in Palestine is often stormy, and in their recent return across the lake of Gennesareth the disciples had been buffeted by a strong westerly gale; (John vi. 15—19, &c.) a circumstance to which the language of Christ in Luke xii. 54—56, strictly corresponds—“And he said to the multitudes, When ye see a cloud rising out of the west ye instantly say, A shower is coming: And so it happens. And when ye observe the south wind blowing ye say, There will be heat: And it is so. Ye hypocrites, ye are able to discern the face of the earth and of the sky: how is it then that ye do not discern the present time?”—Accordingly, in his *Observations on Scripture*, the Rev. Thomas Harmer quotes in illustration of these verses the testimony of travellers in Syria and Palestine, which—“serves to determine that our Lord made this observation to the people in the spring, his words being a description of the weather, the wind, and the rain, as they are in the spring, not as they are in the close of autumn, or the beginning of winter. The lilies, which are mentioned in v. 27, might be growing at that very time before the eyes of his auditors.”—Another intimation of the season when this discourse was delivered is furnished by the reference which immediately follows in Luke xiii. 1—5, to the recent massacre at Jerusalem of certain Galileans by order of Pilate, an occurrence which in the opinion of several biblical critics took place at a passover. Thus, on describing the faction of Judas of Galilee, Beausobre and L’Enfant make the following remark.—“It is supposed with a great deal of probability that those Galileans whose blood Pilate mixed with their sacrifices were some of them. To commit this massacre Pilate took advantage of the feast of the passover, when the Galileans were come up to Jerusalem to offer sacrifices, because he could not have done it in Galilee, it not being under his jurisdiction. This might happen about the third year of Jesus Christ’s entering on his ministerial office.”*—Or, to speak more correctly, if it was near the time of a passover at all, it must have been the third passover of his ministry; since at none of the others could the apostles have been addressed in the style of the preceding discourse.

* Harmer, Rev. Thomas, *Observations on various passages of Scripture* &c. 4th Edit. By Dr. A. Clarke, in 4 vols. 8vo. Lond. 1808. Vol. I. p. 30.

De Beausobre and L’Enfant, Messrs. *Introduction to the reading of the Holy Scriptures*, &c. Engl. Transl. 8vo. Cambridge, 1790; p. 187.

The destruction of life and property at Jerusalem by the violent outrage of Pilate, and by the fall of a tower in Siloam, was adduced by Christ as one of the signs of the times to which he had just before alluded; and, together with other arguments, employed as an admonition respecting the awful calamities of a similar kind, but on an infinitely larger scale, which would befall the nation at his second coming, unless prevented by their general repentance during the short and fleeting interval now allowed them for that purpose.—“Unless ye repent, ye will all in like manner perish.”—The lateness of the time, and the urgency of the occasion, are strongly implied by the numerous exhortations given to the apostles to be vigilant and faithful, and thereby constantly prepared for this second coming, which would at length occur when it was least expected, and take the world at large by surprise. Many more coincidences might be traced between the topics of the discourse and the contents of the previous Sections; but, as the space for such remarks is limited, the following must suffice. Christ’s injunctions to the apostles to avoid the hypocritical conduct of the Pharisees, and to fear God who can destroy both body and soul in hell, rather than human persecutors who can only kill the body, (Luke xii. 1—5.) might have had a special reference to the recent martyrdom of John the Baptist by the order of Herod Antipas, who in committing so atrocious an act was nevertheless countenanced and flattered by men making a high profession of religion; whilst, on the other hand, by an open declaration of important but unpalatable truth, Christ had not scrupled to risk his own popularity. The defection of many of his disciples owing to this declaration would naturally lead him to address as *a little flock* (Luke xii. 32.) those who remained, and to warn them of the momentous consequences of acknowledging or denying him before men. The apostles, having not long returned from their first mission, had now made painful proof of their ministry; and, amidst the difficulties and discouragements by which they were surrounded, their need of such an address from their master, and the perfect adaptation of this address to their actual circumstances, furnish strong internal evidence that it was really delivered at the time here supposed. Under the many doubts and fears to which they were liable, they required a strong assurance that it was their heavenly Father’s good pleasure to give them an inheritance in that kingdom which they were sent forth to proclaim. Having seen the prevailing worldliness and covetousness of the Jewish people of all ranks at that period, they were suitably admonished to avoid similar dispositions in themselves, and to cultivate personal holiness as well as official activity. Having witnessed the transcendent power and dignity of Christ in feeding hungry thousands, and in afterwards eluding their seditious violence when they wished to make him a king by force, they were thereby more encouraged to trust in the gracious promise that, without any labour or care on their part, they would be placed under the special charge of divine Providence, both for the supply of their daily wants, and also for their direction and assistance when during the persecutions which they were taught to expect they should be imprisoned by magistrates, and arraigned before princes and councils.

Such are the reasons for the position which this peculiar portion of Luke’s gospel obtains in the present Harmony. The next twelve verses of Luke xiii. from v. 10 to v. 21, which are also peculiar, introduce the Fourth Section of this Part and connect it with the preceding one, from which it is detached on no other account than because the subject described is more in accordance with the subsequent than with the previous context. The remaining paragraphs, which are supplied by Matthew and Mark alone, being perfectly regular, require little comment. They chiefly relate to the third conflict of Christ with the scribes, Pharisees, &c. in Galilee; which these two evangelists, who omit the intervening discourses reported by Luke and John, not improperly subjoin to his return to the coast of Gennesareth after the miraculous distribution of food to the five thousand. Matthew, indeed, more specially connects the two occurrences by the statement, (chap. xv. 1.)—“*Then drew near to Jesus, τότε προσέρχονται τῷ Ἰησοῦ, the scribes and Pharisees who had come from Jerusalem;*”—and, by noticing this journey from Jerusalem to Galilee, both evangelists probably meant to intimate that these scribes and Pharisees came down soon after the passover mentioned in John vi. 4; and thus furnish an indirect confirmation of the date here assigned. The object of

their visit on this as on former occasions was, as it soon appeared, to watch with malignant vigilance the conduct of Christ, to dispute his doctrines and depreciate his miracles, to endeavour to discredit him before the multitude, and to discover if possible some ground for accusing him to the civil or religious rulers of the country. To such contradiction of sinners against himself was the Saviour of mankind subjected during the whole of his beneficent career, by those who ought to have been the first to acknowledge and obey him. There is no difficulty requiring solution throughout the rest of this Section; which, after describing Christ's controversy with his opponents respecting purity and defilement, his visit to the Gentile regions of Phœnicia and the Decapolis, his miraculous distribution of food to more than four thousand persons on the eastern coast of the lake of Gennesareth, and his ultimate return to its western shore, terminates with an account, peculiar to Mark's gospel, of his conferring sight in a remarkable manner on a blind man at Bethsaida, which also concludes the narrative of Christ's special ministry in Galilee.

EXPLANATION OF PART VII.

This large and interesting portion of the Harmony, which relates Christ's renewed ministry in Jerusalem after a long absence in the northern part of the country, is peculiar to John's gospel, comprising nearly the whole of the five chapters from chap. vii. to chap. xi. inclusive; and, like the rest of that gospel, is composed in a regular and orderly manner, although considerable intervals of time are sometimes left unrecorded and unnoticed. In consequence of the ample statements formerly made respecting it (See pages cxxxvi—cxxxix.) little additional remark will here be needed. The place of this portion in the general narrative is well defined, being manifestly intermediate between the end of Christ's special ministry in Galilee, and the commencement of his farewell journey through the provinces of Palestine. It occupies a period of about three months, extending from the feast of Tabernacles in September or October, to the end of the Julian year; and, for the sake of perspicuity, is subdivided into four Sections. The first of these describes Christ's third official visit to Jerusalem, and renewed persecution by the Sanhedrim; the second his instructions to the people in the temple, and retreat from their first attempt to stone him; the third his cure of a man blind from his birth, and retreat to Bethabara from another attempt on his life; and the fourth his revival of Lazarus at Bethany, and final retirement with his disciples to the town of Ephraim. During his second visit to Jerusalem at the feast of Purim,—“the Jews,”—says John, meaning in this and several other places the Jewish authorities,—“persecuted Jesus, and endeavoured to kill him,”—because he had on a sabbath-day healed an infirm man at the pool of Bethesda, and directed him to carry his bed; as likewise because he had claimed God as his father. It was on account of this persecution, and of the imprisonment about the same time of John the Baptist, that Christ retired to Galilee; where for more than a year and a half he exercised the splendid ministry recently reviewed. Towards the latter part of that ministry, and a little before his third passover, he miraculously fed the five thousand;—“*after which*”—says John,—“*he continued to walk in Galilee,*” “for he would not walk in Judæa, because the Jews endeavoured to kill him.” (John v. 15—18; vii. 1.) Another opportunity of repentance was however through the clemency of God to be granted to the Jewish people, and therefore at the ensuing feast of Tabernacles Christ returned to Jerusalem. It was most probably, as has been suggested, the anniversary of his birth; and, for his once more presenting himself to the myriads of his countrymen assembled at the festival from all parts of the world as the heir of David, the long-predicted Messiah, and the founder of the gospel dispensation, a better occasion could not have been chosen. He accordingly urged his personal claims, and announced the kingdom of God as clearly and energetically as possible without exposing himself to premature destruction; but unhappily all proved in vain. With the exception of those who came up from the provinces where he lately discharged his ministry, the great body of the Jews despised and rejected him; and his life was repeatedly in danger both from the malignity of the

rulers, and the fanaticism of the multitude. Notwithstanding the long interval which had elapsed since his previous visit, the Sanhedrim, which seems to have been sitting at the time, almost immediately gave orders for his apprehension on the former charge of sabbath-breaking; while the people were encouraged to stone him as a blasphemer who claimed equality with God. By his holy and prudent conduct, and his unanswerable arguments, occasionally aided by supernatural power, and by the seasonable interposition of a few splendid miracles, his popularity was however maintained, and his life preserved amidst many dangers and difficulties, until the time divinely appointed for its termination.

That time was now not far distant; since the interval between the feast of Tabernacles and the following passover, when he suffered on the cross, did not exceed six, or at furthest seven months. With a perfect foreknowledge of all that was to happen, and of the solemn character of an epoch that was at once to terminate his own public ministry, and the national season of probation, Christ made at this period several affecting allusions to both. On the approach of the officers sent by the Sanhedrim to seize him, he said,—“*Yet a little while I am with you, and then I depart to him that sent me. Ye will seek me but will not find me, and where I am ye cannot come.*”—In like manner he declared the next day to the scribes and Pharisees in the temple;—“*I am about to depart, and ye will seek me but will die in your sin;*” “for if ye do not believe that I am he, ye will die in your sins.”—And again,—“When ye shall have lifted up the Son of Man ye will know that I am he, and that I do nothing of myself, but speak these words as the Father has taught me.”—When about to confer sight on the man born blind, he said to his disciples,—“I must perform the works of him that sent me whilst it is day. *The night is approaching* wherein no one can work.”—In explaining the parable of the shepherd and his flock, he stated that, in conformity with the will of his heavenly Father, he would as the good shepherd, first lay down his life for his sheep, and afterwards take it again. And even the high-priest Caiaphas, when persuading the Sanhedrim to put Jesus to death, unwittingly prophesied—“*that he was about to die for the nation. And not for the nation only,*”—adds the evangelist,—“but that he might also unite into one body all the children of God scattered abroad.”* A still nearer approach to this solemn period was made by the occurrence of the feast of the Dedication in November or December, about two months later than that of Tabernacles. In this as in most other cases the date is distinctly given by John, (chap. x. 22, 23.) “Now the feast of the Dedication took place at Jerusalem, and it was winter. And Jesus walked in the temple in Solomon’s portico.”—Here his adversaries, who were now apparently of a higher class than before, again rejected his claim to be the Messiah, charged him with blasphemy for declaring his union with the Father, and made repeated attempts either to stone or to seize him. Hence, being at length absolutely driven by force from Jerusalem, he retired for a short time to Bethabara in Peræa, near the outlet of the Jordan in the Dead Sea, the place where he had been inaugurated into his office by John the Baptist, whose memory was still cherished by the neighbouring inhabitants. Being here under a different government, namely that of Herod Antipas, he enjoyed a greater degree of security as well as of success than in the capital; for, in consequence of the influence produced by the testimony formerly given him by John, and which was found to be true in every particular,—“many believed on him there.”—(John x. 39–42.) There is reason to conclude that his residence in Bethabara at that time did not exceed a few days; for, when on hearing soon afterwards of the illness of Lazarus he proposed to return to Judæa,—“his disciples said to him, Rabbi, *it was but lately* (*ῥῆν*) that the Jews attempted to stone thee; and art thou going thither again?”—(John xi. 1–10.) Although naturally apprehensive of the results of such an undertaking, they were nevertheless ready to accompany him; and he accordingly led them back to Bethany, and restored to life the beloved Lazarus, who having died during the interval had already lain four days in the tomb. This stupendous miracle, the last and greatest of its class

* John vii. 32–36; viii. 21–29; ix. 1–5; x. 7–18; xi. 8–10, 47–53.

which Christ performed, was evidently designed, at that critical period when his prospects humanly speaking were of the darkest kind, to check the violence of his enemies, to cheer the minds of his followers, and to maintain for a while his popularity with the multitude, till the proper time for his death agreeably to the divine appointment should arrive. The design of the miracle is proved by its effects, as well as by the statements of the evangelist, and the declarations of Christ himself; who, when he received from the sisters of Lazarus the short but significant message,—“Lord, behold he whom thou lovest is ill,”—remarked,—“This illness is designed, not for death, but for the glory of God, that the Son of God may be glorified thereby.” (John xi. 1—4.) The good effects of the interposition were not however immediately manifest; and, as Christ could not then enter Jerusalem without the most imminent danger to his life, which was not always to be protected by miraculous aid, but more frequently by prudence and management, he made no further stay in Bethany; but, aware of the resolution of the Sanhedrim to destroy him, retired at once with his disciples to the small town of Ephraim, lying about eighteen miles to the north-east near the Samaritan border, where for a few days they were enabled to rest in safety before proceeding to other engagements. (John xi. 45—54.)

EXPLANATION OF PART VIII.

The Eighth Part of the Harmony describes the conclusion of Christ's ministry in the provinces of Palestine during a period of between two and three months, extending from the beginning of the Julian year A.D. 30, till within a week of the ensuing passover. This period is less distinguished by miracles, of which enough had already been granted, and which would now indeed have been rather unseasonable, than by long and valuable discourses, urgent invitations to embrace the gospel, and powerful efforts for its diffusion. It abounds also in allusions to Christ's approaching sufferings and death, and to the severe judgments which would subsequently be inflicted on the impenitent people of Israel, whose season of probation was rapidly drawing to a close. During a period when he had much to do within a short time he was in constant movement, and seldom continued long in one place. This Part is accordingly subdivided into five Sections, representing as many successive journeys with their incidental occurrences; the first from Ephraim to the neighbourhood of Cæsarea-Philippi, the second from thence to Capernaum, the third his final circuit in Galilee and Samaria, the fourth his similar circuit in Peræa, and the fifth his last journey from the Jordan to Bethany, not far from the spot whence he set out. The contents of this important portion of the narrative are entirely supplied by the three earlier evangelists, and many of them by Luke alone; who is in consequence sometimes suspected to have been an eye-witness of the scenes which he so well describes. With the exception of a few transpositions committed by him and requiring correction, all three have observed the order of time; and hence the internal structure of this Part is to a great extent simple and consecutive. Considered as a whole, both its character and its position are distinct and definite; yet, as its arrangement in the present work is somewhat novel, it will demand and receive a full explanation. Much of the difficulty appertaining to the subject is due to a circumstance which has been often mentioned, and should be constantly kept in view; namely that, whilst each of the evangelists has introduced matter peculiar to himself, each has likewise omitted various particulars which he was aware either had been, or would be supplied by one or more of the other evangelists. The contents of two adjacent verses, which at first sight appear continuous, are in consequence not unfrequently separated by long intervals of time whereof no notice is taken by the sacred writer, and the occurrences of which are sometimes related elsewhere, but at other times are entirely wanting. Thus, the whole of Part VII. describing Christ's renewed ministry in Jerusalem commencing at the feast of Tabernacles in A.D. 29, is omitted by the three earlier evangelists, as the whole of Part VIII. describing his subsequent and final ministry in the provinces, is omitted by John; facts which like several others of the

same kind plainly show that, in order to obtain that complete and regular form of narrative which constitutes a Harmony, the gospels must often be mutually interpolated; and that the disjunction of contiguous verses, with or without such interpolation, provided it is supported by competent proof, must not be deemed objectionable.

A judicious application of these principles is much required at the present stage of the history. On hearing of the resurrection of Lazarus the Sanhedrim immediately held a council; at which, without denying the truth of the miracle, they plainly avowed their conviction that the unrestricted progress of Christ and his gospel was incompatible with the continuance of their own institution, and therefore resolved to destroy him. Fully apprised no doubt of this resolution, as he was of every thing else which concerned him, he speedily retired with his apostles from Bethany to Ephraim; or, to use the words of the evangelist, (John xi. 53, 54) "From that day [the Sanhedrim] consulted to put him to death. Jesus therefore no longer walked openly among the Jews, but departed thence to the country bordering on the wilderness, to the town called Ephraim, and there abode with his disciples."—The next verse (55) commences the narrative of his final visit to Jerusalem at the ensuing passover:—"Now the Jewish passover was at hand, and many went up from the country to Jerusalem before the passover to purify themselves," &c.—If the readers of these verses looked no further than the gospel of John, they might naturally conclude that the two events here described, namely, the retreat of Christ to Ephraim, and his final return to Jerusalem, were separated by a very short space of time which he passed in comparative obscurity. Instead of such being the case, it will now be shown that these two events indicate the beginning and end of a long and active ministry, constituting his farewell visit to the country parts of Palestine. The length of the period is easily calculated; since it is evident from the narrative that Christ's arrival at Ephraim could scarcely have been later than about a fortnight after the feast of the Dedication, which happened in November or December, and that he returned to Bethany on his final visit to Jerusalem just six days before the passover, which happened in March or April; so that the two events were really separated by an interval of between two and three months. It was during the feast of the Dedication, which lasted a week, that Christ retreated from Jerusalem to Bethabara, and it was apparently but a few days afterwards that, on hearing of the illness of Lazarus, he returned to Bethany; and lastly, after restoring Lazarus to life, he could not with safety have remained longer than a day at Bethany, but must almost immediately have proceeded to Ephraim. The manner in which he passed this interval is shown by the three earlier evangelists, who alone furnish the information; whence it appears that he was engaged in a circuitous journey through the provinces, divisible into five successive stages, to which as many Sections are here assigned. The entire journey may be distinctly traced backwards from his arrival at Bethany where it ended, to his arrival in the neighbourhood of Cæsarea-Philippi, soon after his retreat to Ephraim, where it began; and the principal difficulty is that his passage from Ephraim to Cæsarea, although evidently implied, is not formally reported by either of the sacred writers. This circumstance is however easily explained, and of little importance; since all the events belonging to this period which followed Christ's arrival in Ephraim are omitted by John, and all those which preceded his arrival at Cæsarea are omitted by the other evangelists. Besides which, the passage itself was apparently neither long, nor accompanied with any incidents deserving of record. Having travelled on foot from Bethabara to Bethany, and from thence after a brief stay to Ephraim, a journey altogether of about forty miles, Christ and his apostles would naturally be disposed to spend a few days at the latter town for the purpose of rest and refreshment, as likewise to prepare themselves for the arduous labours which next awaited them; and this in fact is all that is implied by John's statement, (chap. xi. 54.)—"καὶ ἐκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ"—that he there passed some time with his disciples."—But, as Ephraim lay within the territory of Judæa, and was much too near Jerusalem to be a safe residence for Christ after the Sanhedrim had resolved on his destruction, he could not have remained there long; and therefore, as soon as he and the apostles had sufficiently rested themselves, they passed rapidly through the country by the route

either of Samaria or of Peræa, but most likely the latter, to the neighbourhood of Cæsarea-Philippi. In this and the adjacent regions, under the independent government either of Herod Antipas, or of his brother Philip, he was comparatively secure, and thereby enabled to conclude his ministry in the provinces with becoming dignity and effect.

The topography of Ephraim has been admirably illustrated by the Rev. Dr. Robinson of the United States, the well-known traveller in Palestine, who in his valuable Greek Harmony of the Four Gospels writes as follows.—“This city Ephraim I hold to be probably identical with Ephron, and Ophrah, of the “ Old Testament, and therefore apparently represented by the modern Taiyibeh, situated nearly twenty “ Roman miles N.N.E. of Jerusalem, and five or six Roman miles N.E. of Bethel, on the borders of the “ desert which stretches along on the west of the Dead Sea and the valley of Jordan. It occupies a lofty “ site; and from it one overlooks the adjacent desert, the Jordan with its great valley, and the mountains of “ Peræa beyond, with the Saracenic castle Er-Rubud, near Ajlun in the northern part of Peræa, bearing “ about N. E. Even at the present day the hardy and industrious mountaineers of this place have much “ intercourse with the valley, and till the rich fields and reap the harvests of Jericho. (See Biblical “ Researches in Palestine, Vol. II. pp. 121, 276.) It was therefore quite natural and easy for our Lord “ from this point to cross the valley and the Jordan, and then turn his course towards Jericho and “ Jerusalem; whilst at the same time he exercised his ministry among the cities and villages along the “ valley and in the eastern region. . . . This city Ephraim is doubtless the same with the Ephraim, or “ Ephron, of 2 Chron. xiii. 19. . . . which place Abijah king of Judah, after his great battle with Jero- “ boam, took from the latter, along with Bethel and Jeshanah. It was therefore a strong place, and lay not “ far remote from Bethel. So too Josephus relates that Vespasian marched from Cæsarea to the hill- “ country, subdued the toparchies of Gophna and Acraba, with the small cities (πολίχνια) Bethel and “ Ephraim, (Ἐφραΐμ) and then proceeded to Jerusalem. (Jos. B. J. iv. 9. 9.) The same is also doubtless “ the Ephron (Ἐφρών) of Eusebius and Jerome, which the former places at eight, and the latter (correcting “ Eusebius) at nearly *twenty* Roman miles north of Jerusalem. (See Onomast. Art. *Ephron*.) Bethel, “ according to Eusebius and Jerome, was twelve Roman miles from Jerusalem towards the north, and its “ remains exist there at the present day. (Onomast. Art. *Bethel*, Bibl. Res. in Palest. Vol. II. p. 127.) “ Ephraim or Ephron then, being *in the twentieth* mile from Jerusalem, was seven miles beyond Bethel. “ But Ephraim, according to John xi. 54, was ‘near to the wilderness,’ or desert; and the only desert in “ that region is on the east of Bethel, viz. the desert of Judæa, lying on the west of the Dead Sea and the “ valley of the Jordan, and extending northwards at least as far as to the parallel of Shiloh, if not further. “ Ephraim was also a place of strength, like Bethel. All these combinations point definitely and distinctly “ to the lofty site of the modern Et-Taiyibeh, situated two hours north-east of Bethel, and six hours and “ twenty minutes north north-east of Jerusalem, (reckoning three Roman miles to the hour,) adjacent to, “ and overlooking the broad tract of desert country lying between it and the valley of the Jordan; a position “ so remarkable and commanding, that we cannot suppose it to have been left unoccupied in ancient times. “ (See Bibl. Res. in Palest. Vol. II. pp. 121—124.) This then was the Ephraim, or Ephron, of both the “ Old and New Testaments.” Pp. 201—204.

From this minute and graphic account of the probable site of Ephraim, it will be perceived how well it was adapted for Christ's temporary retreat from persecution after his revival of Lazarus at Bethany, and as the prelude of his journey to the north of Palestine, and his final progress through the provinces. The latter part of this progress is recognised, as will be observed, by Dr. Robinson, who supposes Christ to have proceeded from Ephraim across the valley and the Jordan into Peræa, and thence to have turned his course towards Jericho, &c.; but it will now be shown that the passage from Peræa towards Jerusalem was only the last stage of a journey, which in a general sense may be said to have begun and ended at Bethany, but more strictly speaking began near Cæsarea-Philippi, whither he must therefore have previously removed

from Ephraim. Cæsarea-Philippi was a handsome city near the mountains of Hermon and the sources of the Jordan, occupying the site of the ancient Dan, so often mentioned in the Old Testament. It was rebuilt by Philip the tetrarch of Ituræa, about the same time that Tiberias was built by his brother Herod Antipas the tetrarch of Galilee; and both cities received names of Latin origin in honour of the Roman emperor. (Whiston's Josephus, Vol. III. pp. 59, 381.) The successive stages of the entire journey may be traced through the several gospels as follows.

First Stage.—From Ephraim to Cæsarea-Philippi. Matt. xvi. 13; Mark viii. 27; Luke ix. 18.

Second Stage.—From Cæsarea-Philippi to Capernaum. Matt. xvii. 22—25; Mark ix. 30—33; Luke ix. 43—45.

Third Stage.—Final circuit in Samaria and Galilee. Matt. xix. 1...; Mark x. 1...; Luke ix. 51—53; xvii. 11.

Fourth Stage.—Final circuit in Peræa. Matt. xix. v. . . 1; Mark x. v. . . 1; Luke xiii. 22, 31—33.

Fifth Stage.—From Peræa towards Jerusalem. Matt. xix. 13; xx. 17, 18; Mark x. 13, 32, 33; Luke xviii. 15; xix. 28.

The preceding itinerary chiefly indicates the commencement of the several stages of this long and circuitous progress. In some of its portions the correctness of the arrangement will be sufficiently manifest from a simple inspection of the internal evidence thus supplied, but others may require further elucidation. That they all relate to Christ's final journey through the provinces of Palestine, terminating at Bethany a few days before his last passover in Jerusalem, is fully proved however by the repeated and striking allusions which they contain to his death, resurrection, and ascension, *as shortly about to take place*; allusions which were suitable and requisite at that time, in order to prepare the minds of the apostles for the event, but of which scarcely a trace is to be found at former periods when they would have been unseasonable, and might even have produced an injurious effect. The proof thus furnished is confirmed by various incidental notes of time or sequence, as likewise by Christ's repeated predictions of the judgments about to be inflicted on the people of Israel, unless prevented by their speedy repentance; since, although such intimations were always appropriate, they were likely to become more frequent and urgent towards the end of the short season still allowed for the purpose. Examples of both kinds will now be adduced, and, with a view alike to brevity and effect, will be given in the harmonized form. The instances wherein the four gospels unite in reporting the same events are fewer than might be imagined. The first occurs in the Sixth Part of the Harmony, on the occasion of Christ's miraculous supply of food to the five thousand a little before the third passover of his ministry; and the second on that of his final entrance into Jerusalem, a year afterwards. The remaining incidents of the Sixth Part consist of certain long and important discourses of Christ delivered soon after that repast, some of which are peculiar to Luke, and others to John; and of several interesting circumstances, including the miraculous supply of food to the four thousand, which happened later, and are peculiar and for the most part common to Matthew and Mark. These narratives fill up the interval which preceded Christ's renewed ministry in Jerusalem, constituting Part VII. and recorded by John alone; who however entirely omits Christ's subsequent ministry in the provinces, the subject of Part VIII. which is described by the three earlier evangelists only. Such being the case, it becomes necessary, in the absence of any distinct notice of these omissions, to disjoin in each of the gospels as formerly mentioned two contiguous verses, between which considerable periods of time and numerous occurrences are found to have intervened, and must therefore be inserted. Thus, as has been already shown, the 54th and 55th verses of John xi. are separated by an interval of between two and three months; and it will now be proved that the 17th and 18th verses of Luke ix. are separated by an interval of nine or ten months; and the 12th and 13th verses of Matt. xvi. as well as the 26th and 27th of Mark viii. by an interval of four or five months. In the three latter instances the proof is much facilitated owing to the respective passages being so far

parallel, that the second verse of each of them relates to the visit paid by Christ and his apostles to the neighbourhood of Cæsarea-Philippi, and the preceding verse either to his supply of food to the five thousand, or to some of the circumstances which followed that event. From the miraculous repast Luke makes an abrupt transition to the arrival near Cæsarea; although in a later part of his gospel (chap. xii. and xiii. 1—21.) he inserts irregularly some discourses of Christ which intervened, and which are here restored to what is inferred to be their proper place, next to those reported by John. It remains to be shown that the additional occurrences, supplied by Matthew and Mark, happened between the delivery of these discourses and Christ's renewed ministry in Jerusalem at the feast of Tabernacles; and that the visit to the villages around Cæsarea, described in common by the three earlier evangelists, happened immediately after the termination of that ministry. Now, in the first place, these additional occurrences, which constitute the principal portion of the fourth and last Section of Part VI. commencing with Christ's reply to the scribes and Pharisees at Capernaum respecting defilement, and ending with his cure of the blind man at Bethsaida in Galilee, followed each other in such rapid succession, and are so closely connected by notes of time or sequence, that they form a complete series, neither admitting of interpolation nor of disjunction. At the conclusion of the discussion respecting defilement, Mark states that Jesus—"rose up from thence, and departed to the region of Tyre and Sidon,"—where he healed the demoniac daughter of a Syrophenician woman; after which the evangelist reports,—“Again departing from the region of Tyre and Sidon, he proceeded to the lake of Galilee through the midst of the Decapolis.”—(chap. vii. 24, 31.) Having taken up a temporary abode on the eastern coast of the lake, he gave three days after his arrival a miraculous supply of food to more than four thousand persons, probably near the spot where he had previously fed the five thousand. Immediately after this repast he entered with his disciples into a vessel, and retired southwards to the neighbourhood of Magdala and Dalmanutha, on the same side of the lake; whence, after a second refusal to grant a sign to the Pharisees and Sadducees, he crossed over to the western shore, and at Bethsaida performed the miracle of conferring sight on the blind man, with the account of which this Section terminates. The first paragraph of the series, describing the controversy respecting defilement, is annexed both by Matthew and Mark to the return of Christ from the coast of Gadara to that of Gennesareth after feeding the five thousand, and the former confirms the connexion by a positive note of time. (Matt. xv. 1; Mark vii. 1.) “*Then drew near to Jesus*—Τότε προσέρχονται τῷ Ἰησοῦ—the scribes and Pharisees who had “come from Jerusalem,” &c.—Without interpreting the expression too literally, it must certainly be understood to imply that the controversy took place soon after the passover noticed in John vi. 4, which these scribes and Pharisees seem to have attended at Jerusalem, and therefore long before the feast of Tabernacles mentioned in John vii. 2, which occurred six months later. The interval of a few days would abundantly suffice for the delivery of those discourses which, as reported by John and Luke, he previously addressed partly to the apostles, and partly to the people, and to which a corresponding place is accordingly assigned in this work. With regard to the discourses recorded by John the correctness of that arrangement is obvious, for they are expressly declared to have been delivered within two or three days after the distribution of food to the five thousand, which happened a little before the passover; (John vi. 14—27.) and with respect to those related by Luke it is scarcely less manifest, for they contain allusions which, as already explained, almost certainly fix them to the time immediately following the same passover.

Since, therefore, the three earlier evangelists give no account of Christ's renewed ministry in Judæa at the feast of Tabernacles, but describe more or less fully his previous and subsequent proceedings down to his final visit to Jerusalem, there must of course be a corresponding chasm in their respective narratives, and a definite point of demarcation where their report of the former events terminates, and that of the latter begins. These latter events entirely relate to his farewell journey through the provinces of Palestine, an outline of which has already been given, and occupy the Eighth Part of this Harmony, divided into five Sections, whereof the First commences, as will now be demonstrated, at the point of demarcation above

noticed, with the arrival of Christ and his apostles in the neighbourhood of Cæsarea-Philippi. In this Section the three evangelists generally concur, although Luke is occasionally deficient; and, as they all observe the order of time, no further remarks on that subject will be needed. After inquiring of the apostles whom the people reported him to be, and eliciting from Peter the noble profession of faith,—“Thou art the Christ, the Son of the living God,”—Jesus predicted to them for the first time in a clear and impressive manner his approaching sufferings, death, and resurrection at Jerusalem;—“*From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things, and be rejected by the elders, chief-priests, and scribes, and be put to death, and on the third day rise from the dead.*”—That this explicit intimation was now made *for the first time*, is manifest from the terms in which it is related,—*Ἀπὸ τότε ἤρξατο*, &c.,—both by Matthew, and by Mark, the latter of whom adds,—“*He said this plainly*,”—evidently meaning that he had not done so before. The effect corresponded. The apostles, who had the highest reverence and affection for Christ, and did not until long after comprehend the object or necessity of his public execution, were thunderstruck on hearing of it, and Peter, speaking on behalf of the whole, boldly declared that it should not take place; for saying which he received from his master, who had just before so highly extolled him, a sharp rebuke.* The august scene of Christ’s transfiguration occurred a week afterwards, not on Mount Tabor as commonly supposed, but most probably on one of the peaks of Hermon, a lofty chain now called the Jebel Esssheich, situated in the vicinity of Cæsarea-Philippi, and at that season covered with snow, a circumstance to which Mark perhaps alludes in chap. ix. 3; and was no doubt exhibited to the three principal apostles, Peter, James, and John, in order to confirm their faith, and through them that of the other disciples, after the shock which it had received from the painful intelligence lately communicated. At the very moment however when Christ assumed a glorified form the announcement of his approaching death was renewed.—“And behold,”—says Luke,—“two men conversed with him, namely Moses, and Elijah, who appearing in glory *spoke of his decease which he was about to accomplish*—*ἦν ἔμελλε πληροῦν*—“at Jerusalem.”—The same solemn intimation was immediately afterwards repeated by himself.—“As they came down from the mountain Jesus charged them saying, Do not report the vision to any one till the Son of Man has risen from the dead. And they questioned with each other what this rising from the dead might mean, but kept the direction secret, and did not in those days mention to any one any of the things which they had seen.”—He at the same time further enlightened and strengthened their minds, by referring to the prophecies of the Old Testament respecting his forerunner John the Baptist, predicted under the name of Elijah, as likewise respecting the sufferings which he himself was destined to undergo.† From the evidence above adduced it plainly appears that this portion of the three earlier gospels describes the commencement of Christ’s progress through the provinces of Palestine, which terminated with his final visit to Jerusalem. It must therefore have followed his visit to the capital at the Feast of Tabernacles, related by John alone; and, as that period of his ministry ended with his retreat to Ephraim, and this began with his arrival near Cæsarea-Philippi, his intervening journey from the former to the latter, although not formally mentioned by either of the evangelists, is necessarily inferred. The First Section of Part VIII. concludes with the return of Christ and the three select apostles on the day after the transfiguration,—*ἐν τῇ ἑξῆς ἡμέρᾳ*,—to the spot where he left the remaining nine, and his cure of a demoniac youth; in attempting which these apostles had failed through want of faith, including probably a culpable neglect of that preliminary exercise of prayer and fasting which he declared to be necessary in such cases, and which during his recent retirement to the mountain he had no doubt himself observed. This remarkable failure, the only example of the kind on record, affords another striking proof of the discouragement produced in the minds of the disciples by the

* Matt. xvi. 13—23; Mark viii. 27—33; Luke ix. 18—22.

† Matt. xvii. 1—13; Mark ix. 1—13; Luke ix. 28—36.

intimation which he had recently given them of his appointed sufferings and death, and consequently that this intimation was, as here alleged, comparatively new to them.

The Second Section represents the rapid and private passage of Jesus and his apostles from the neighbourhood of Cæsarea-Philippi, through the Upper Galilee, to Capernaum; where in the accustomed house they rested for a short time, and Christ gave them much important instruction respecting the discharge of their apostolical office, and the discipline of churches. With the exception of the first ten verses of Luke xvii. which, although so widely disjointed in his gospel, are on account of their unquestionable connexion with the context necessarily transferred to this place, the statements of the three evangelists are perfectly regular, and continuous with those at the end of the preceding Section. The first paragraph is specially annexed by Luke to that relating the cure of the demoniac youth lately described; and, in a second explicit prediction by Christ of his approaching death and resurrection, presents the same evident character of a final journey which distinguishes the whole of this Part of the Harmony. The united expressions of the evangelists are as follows.—“Departing thence, Jesus proceeded with his disciples through Galilee, and “desired that no one should know it; for, while the people at large were wondering at all that he did, he “taught his disciples saying, Let these words sink into your ears, that the Son of Man *is about to be* “*delivered*—μέλλει παραδίδοσθαι—into the hands of men, who will kill him, but on the third day after his “death he will rise again.”—In spite of preceding explanations the effect of this statement on the minds of the apostles was nearly as painful as before.—“They did not understand the intimation, which was hidden “from them so that they could not comprehend it; and they feared to ask him concerning it, and were very “sorrowful.”*—Their arrival at the house in Capernaum is distinctly mentioned both by Matthew, and by Mark, the former adding the interesting circumstance peculiar to his gospel, and congenial to his previous occupation as a tax-gatherer, of Christ’s miraculously procuring from a fish the annual tribute of a didrachm, or half-shekel, payable by himself and Peter to the temple at Jerusalem. The fact probably implies their poverty at the time, and may also serve to indicate the period of the year when this occurred; since it appears that the collection of the temple-tribute in the provinces of Palestine took place about the middle of the Jewish month Adar, which chiefly corresponds to February, and in their intercalary years was doubled under the name of Ve-Adar. Immediately after their arrival a dispute arose among the apostles on the question which of them was the greatest, occasioned apparently by the recent selection of three of their number to witness the transfiguration of Christ, while the rest were excluded. Perceiving what was passing in their minds, he called to him a little boy, most likely one of their own children, who although young was a disciple, and set him before them as an example of that humility without which they could not, he assured them, be admitted into the kingdom of heaven; and then added several other remarks and illustrations suited to the occasion. The whole of this narrative is delivered in an orderly and consecutive manner by Matthew and Mark, and the former part also, as far as chap. ix. 50, by Luke, but the sequel is inserted by him in chap. xvii. 1—10. This is, however, only one out of several instances in which the earlier and later chapters of his gospel are greatly misplaced in reference to time, and consequently require when brought into a Harmony to be rearranged. Of all these irregularities, as well as of the corresponding ones in Matthew, some explanation will hereafter be proposed; but the reasons for making so singular a transposition in the present case may be briefly mentioned as follows. The perfect identity of Luke’s statements, in respect both to subject and language, renders it necessary to collate them with those of Matthew and Mark, and therefore to transfer them to this place. Thus, in Par. 5, Christ severely threatens those who corrupt young disciples, declaring that it would be better for them to have a mill-stone fastened to their neck, and to be cast into the sea than, says Luke in common with the two other evangelists,—“*to subvert one of these little ones.*”—(chap. xvii. 1, 2.) Now there is nothing in chap. xvi. to explain this allusion to *little ones*; but, in

* Matt. xvii. 22, 23; Mark ix. 30—32; Luke ix. 43—45.

chap. ix. 46—48, which gives the former part of the narrative, Luke like Matthew and Mark relates,—“There arose a debate among [the apostles] which of them was the greatest; whereupon Jesus, knowing the thoughts of their hearts, *took a child*, and placed him by his side, and said to them, Whosoever receives *this child* in my name receives me,” &c.—In the next two verses of chap. xvii. Luke again concurs with Matthew, (chap. xviii. 15—22.) in recording Christ’s directions respecting church discipline; each supplying in so critical a manner the portions omitted by the other that it is impossible to doubt their common reference to one and the same occasion. Both represent Christ as saying,—“If thy brother sin against thee, go and rebuke him.”—Matthew adds,—“between thee and him alone;”—Luke,—“and if he repents forgive him;”—Matthew,—“If he listens to thee thou hast gained thy brother;”—Luke,—“And if he should sin against thee *seven times in a day*, and seven times in a day turn again saying I repent, thou shalt forgive him.”—A little after Matthew subjoins a circumstance evidently resulting from the last injunction, although that injunction is peculiar to Luke.—“Then Peter came and said to him, Lord, how often shall my brother sin against me and I forgive him? *Until seven times?* Jesus replied, I do not say to thee Until seven times, but until seventy times seven.”

It may be remarked by the way that Christ’s allusion in this portion of Matthew’s gospel to churches,—“Tell it to the church,”—implies a late period of his ministry, when Christian societies were collected and organized in different parts of the country; as likewise the importance of these societies, to whose judicial authority even the apostles were directed to submit. Thus, on one special occasion after his resurrection, Christ showed his regard for churches by presenting himself to more than five hundred disciples assembled for the purpose; and Peter soon afterwards called on a church-meeting at Jerusalem, amounting to a hundred and twenty persons, to perform the momentous office of electing a new apostle in the room of Judas Iscariot. The application of the apostles to Christ to increase their faith, which forms the final paragraph of this Section, and is reported by Luke alone, was also in strict accordance with the period to which it is here assigned. By his repeated intimations to them of his approaching sufferings and death their faith in him as the Messiah had of late been shaken; and, whilst owing to its deficiency nine of them had failed in attempting to perform a miraculous cure, they perceived that the three others had obtained some new and extraordinary confirmation of their faith, wherein they did not themselves participate. How natural therefore at this time was such a request. Christ’s reply to them, tending to show that their faith was far more important to themselves than to him, included a modified repetition of the illustration which, as stated by Matthew, he had employed a little before in reference to the same subject; and which, both by its similarity and its modification, contributes still further to establish the connexion here maintained.* In the former case, when they were in the neighbourhood of Mount Hermon, he said, as afterwards on the Mount of Olives,—“I assuredly tell you, should ye have as much faith even as a grain of mustard-seed, and say to *this mountain*, Remove yonder,—it shall remove, and nothing shall be impossible for you.”—In the present instance, when at Capernaum close to the lake of Gennesareth, and in a country abounding with fruit-trees, he said,—“If ye had as much faith even as a grain of mustard-seed, ye might say to *this mulberry-tree*, Be thou rooted up and planted in the lake,—and it should obey you.”—Lastly, it may be remarked that the succession of Luke xvii. 1—10, to chap. xvi. cannot be in the order of time; since, besides other objections, the discourses of Christ recorded in chap. xvi. were delivered publicly, and, as will hereafter be shown, in the province of Peræa; whereas those related in chap. xvii. 1—10. took place, as appears from the parallel passages of Matthew and Mark, privately at the house in Capernaum, and immediately after the return of Christ and his apostles from the neighbourhood of Cæsarea-Philippi. On the other hand, the remainder of chap. xvii. together with the first fourteen verses of chap. xviii. are in perfect accordance with

* Matt. xvii. 19—21; xxi. 18—22; Mark xi. 20—24; Luke xvii. 5, 6.

the arrangement here adopted ; since they belong to the next stage, although not precisely to the next portion of the same final journey of Christ towards Jerusalem, and are connected with the provinces of Samaria and Galilee through which it lay.

After the important conversation at the house in Capernaum which has just been considered, Matthew and Mark report that Christ and his apostles left Galilee, and passed into Peræa. It will be proved, however, that before proceeding to the latter province they made an extensive circuit through Samaria and Galilee, the account of which is peculiar to Luke, and constitutes the Third Section of this Part of the Harmony. Here therefore the narratives of the two former evangelists present a chasm, or undescribed interval, the occurrences of which are supplied by the third, but with an irregularity in reference to time similar to that noticed in the preceding Section, and requiring in like manner the conjunction of certain portions of chapters ix. and x. with portions of chapters xvii. and xviii. The respective portions are nearly equal in amount, and are arranged consecutively in the order here expressed. The statements of Matthew and Mark are as follows. "When Jesus had concluded these discourses he departed from Galilee, and went to the borders of Judæa beyond the Jordan.—Then Jesus departed thence, and went to the borders of Judæa through the country beyond the Jordan."—(Matt. xix. 1 ; Mark x. 1.) Luke, on the other hand, after recording in chap. ix. 46—50. the earlier part of these discourses, proceeds in vv. 51—53. to describe the next stage of Christ's journey towards Jerusalem lying through Samaria and Galilee, and consequently preceding his visit to Peræa which really happened, as mentioned by the two other evangelists, after his departure from Capernaum, but formed a later stage of the journey.—"*When the time for his ascension drew nigh* Jesus stedfastly turned his face towards Jerusalem, and sent messengers before him who entered into a village of the Samaritans to make ready for him, but they would not receive him because he appeared to be going to Jerusalem."—These three statements are remarkably explicit, and evidently parallel, and that of Luke is also peculiarly solemn. Having a little before related Christ's first prediction of his death and resurrection, as likewise his subsequent transfiguration, he now alludes to his future ascension to heaven *as comparatively near*, which was truly the case, since it occurred within three months afterwards. The meaning here assigned to the term ἀνάληψις is the only one admissible ; and, although the substantive is not found elsewhere in the New Testament, the corresponding verb is four or five times employed by the same evangelist, and once by the apostle Paul, in the same sense. Thus in Mark xvi. 19, which there is some reason to think was written by Luke, it is said,—“After thus speaking to them the Lord was taken up—ἀνελήφθη—to heaven, and sat down at the right hand of God.”—So also in the Septuagint version of 2 Kings ii. 11, in reference to the ascension of Elijah, in Acts i. 2, 11, 21, 22, and in 1 Tim. iii. 15, 16. The connexion of this portion of the sacred narrative with Christ's final journey to Jerusalem is thus positively fixed ; and the lateness of the period is further indicated by his vivid prediction, a little afterwards, of the miseries about to fall on the land during the Roman invasion. (Luke xvii. 20—37.) The Hebrew idiom of—“stedfastly turning his face towards Jerusalem,”—is well illustrated by the similar expression in 2 Kings xii. 17, 18,—“Then Hazael king of Syria went up and fought against Gath, and took it ; and Hazael set his face to go up to Jerusalem ;”—although he did not actually go thither. When therefore it is stated by Luke that on finally leaving Capernaum Christ turned his face towards Jerusalem, and entered into a village of the Samaritans which on this very account refused to receive him ; and, in a subsequent part of his gospel but in the same connexion, that—“in his journey to Jerusalem he went through the midst of Samaria and Galilee,”—(chap. ix. 51—53 ; xvii. 11.) Samaria being mentioned first, it is evident from the description given both of his route, and of his occupations, that he was performing an extensive evangelical circuit through that part of Palestine. On leaving Capernaum he proceeded at once in a southerly direction to the Samaritan frontier, and probably penetrated that province as far as Sychar, where he had formerly made many converts ; then returned in a northerly direction through the centre of Samaria and Galilee, making short excursions, and sending out missionaries on each side of the principal line ; and at last, turning eastwards, crossed the Jordan into Peræa

most likely a little below the southern extremity of the lake of Gennesareth. Had he intended to go directly from Capernaum to Jerusalem, he might, according to Josephus, have reached the capital by the route of Samaria within three days; but, as that was not the case, he could have had no other object in visiting the Samaritans at this time than to preach the gospel to them, and thereby to prepare and promote that extensive conversion which took place among them not long afterwards.* He therefore rebuked the intemperate zeal of the apostles James, and John; who, recollecting no doubt the glorious scene of the transfiguration which they had so recently witnessed, wished, in imitation of Elijah, to call down fire from heaven on the Samaritan village which had refused their master the common rites of hospitality. He also took every opportunity, as for example in the parable of the good Samaritan, to speak favourably of the people of that country, and to oppose the contemptuous and malevolent feelings with which they were usually regarded by their Jewish neighbours. In token that all such distinctions were shortly to be abolished, he now towards the close of his ministry entirely abandoned them; and, on sending forth seventy, or probably seventy-two temporary apostles to aid him in his arduous labours, did not prohibit them, as he had a year before prohibited the original twelve, from addressing Gentiles and Samaritans, but left them at liberty to reap the spiritual harvest wherever it might be found. Nothing can more clearly represent the extensive and energetic mission in which he was now engaged than the simple language of Luke, in chap. x. 1, 2.—“After this the Lord selected *seventy others also*,”—that is, in addition to *the two* mentioned in chap. ix. 51, 52;—“and sent them out before him, by pairs, to every town and place whither he himself was about to go, and said to them, The harvest is plentiful, but the labourers are few: Pray ye therefore the lord of the harvest to send forth labourers into his harvest.”—Endowed with miraculous powers to cure diseases, the seventy accordingly went out in all directions, proclaiming the approach of the kingdom of God, but returned to Christ from time to time, to report their success, and to receive his further directions; and the narrative is thus regularly continued by Luke until near the end of the chapter. Being then interrupted by a remarkable displacement similar to that noticed in the preceding Section, it is resumed in chap. xvii. 11; which, as before mentioned, states that—“in his journey to Jerusalem [Jesus] went through the midst of Samaria and Galilee,—*διὰ μέσου Σαμαρείας καὶ Γαλιλαίας*,”—the account both of the journey and of the previous discourses at Capernaum being alternately divided between chapters ix. and x. and chapters xvii. and xviii. The remaining paragraphs of this Section follow each other in a correct and orderly manner, presenting the usual marks of time or connexion, and furnishing little occasion for further remark. There is reason however to conclude that they all relate to Christ’s final ministry in Galilee, whither he had now returned from Samaria. Thus, among the ten lepers whom he soon after healed simultaneously near a certain village there was but one Samaritan, whom in chap. xvii. 18, he terms *ἄλλογενής*, a foreigner, the rest being Israelites; who consequently hastened to Jerusalem to report their cure to the priests, while the other having no business there remained behind. Throughout the whole of this journey Christ was probably followed by several scribes, Pharisees, &c. employed by the Sanhedrim as spies and informers, to watch his movements, embarrass his proceedings, and if possible procure matter of accusation, which might enable them to put him to death under the form of a judicial sentence. His present beneficent circuit through the provinces, accompanied by numerous missionaries preaching the kingdom of God, was accordingly not long afterwards represented to Pilate by the Jewish rulers as a seditious movement, actively propagated from Galilee to Jerusalem, wherein he denounced the Roman government as a usurpation, and proclaimed himself as the divinely appointed king of the Jews. (Luke xxiii. 1—5.) Such a calumny was the more unpardonable as he had plainly and repeatedly declared his kingdom to be spiritual, and not of this world, and had even forbidden the apostles to mention him publicly as the Christ. At this very time,—“having been asked by

* Whiston’s Josephus, vol. iii. p. 225; John iv. 1—42; Acts i. 6—8; viii. 1—25; ix. 31; xv. 1—3.

“the Pharisees,”—most likely in derision,—“when the kingdom of God would come, he replied to them, “The kingdom of God will not come with observation, neither will men say, See here, or See there; For “behold, the kingdom of God is within you.”—(Luke ix. 20—22; xvii. 20, 21.) He immediately however predicted to his disciples, as already noticed, that he would speedily come with power to establish this spiritual kingdom, and to execute judgment on the impenitent nation; and concluded his discourse with two parables admirably adapted to the two parties then before him, namely, the parable of the unjust judge and the importunate widow, and the parable of the Pharisee and the publican. (Luke xviii. 1—14.)

The Fourth Section of Part VIII. records the final circuit of Christ in that region of Palestine which, corresponding very nearly to the ancient land of Gilead, was in later times, on account of its lying beyond the Jordan, termed *Peræa*. According to Josephus, vol. iv. p. 6, it was bounded on the north by Pella, on the south by Machærus, and on the west by Philadelphia, representing the former capital of the Ammonites. By Buckingham, and other modern travellers, it is described as a beautiful and fruitful country, well wooded and watered, agreeably diversified with hill and valley, and abounding in park-like scenery, and in rich pastures able to sustain, as in the days of Moses, numerous flocks and herds. (Numbers xxxii. 1—5.) During the later period of its history it was united with the Upper and Lower Galilee to form the tetrarchy of Herod Antipas; by whom, and by many of the upper classes under his dominion, there is reason to believe it was often preferred as a residence to the northern province. Having concluded his ministry in that region, Christ seems to have crossed the Jordan, as previously suggested, near the southern extremity of the lake of Gennesareth, where there are still some remains of an ancient bridge, in order to pay a farewell visit to *Peræa*. He was attended by the twelve apostles, and the seventy missionaries or evangelists, and followed by a great number of people from Galilee, who still resorted to him for the sake of healing and instruction, as also by his inveterate enemies the Pharisees for a very different purpose. The structure of this Section is simple, and easy of explanation. The first four paragraphs consist of twelve verses furnished by Matthew and Mark, and the remaining sixteen of more than three chapters peculiar to Luke.* It will be apparent on inspection, as well as from the evidence subjoined, that the first of these portions belongs to the beginning, and the last to the end of the Section, and that their respective contents are intimately connected, and regularly arranged in the order of time. Entirely omitting Christ's final circuit in Samaria and Galilee which has recently been under consideration, the two former evangelists state that, at the conclusion of his discourses with the apostles at the house in Capernaum after their return from the neighbourhood of Cæsarea-Philippi,—“he went to the “region of Judæa beyond the Jordan, followed by great multitudes whom he there healed, and according to “his custom again instructed;”—soon after which he was engaged in a controversy with the Pharisees respecting the lawfulness of unlimited divorce. Next follow the paragraphs peculiar to Luke, consisting of a series of discourses so closely connected by notes of time or sequence, that an examination of the four primary ones will be sufficient to prove the regular arrangement of the whole. The very first paragraph, (Luke xiii. 22.) taken in conjunction with the sequel, is characteristic of Christ's final journey towards the Jewish capital.—“And he passed through various towns and villages, teaching and advancing towards Jeru-“salem;”—which in travelling through *Peræa* from north to south must obviously have been his destination. The next paragraph states that, on being asked by one of his hearers whether few only would be saved, in reference probably to the impending desolation of the land and massacre of the inhabitants by the Roman armies, which had of late been repeatedly the subject of his predictions, particularly in Luke xvii. 20—37, he answered in figurative language, that the majority of the people of Israel would on that occasion be rejected by God who had hitherto been their protector, and that the Gentiles would be adopted in their stead. He therefore exhorted his hearers to strive earnestly and instantly to enter the narrow door which would so

* Matt. xix. 1—12; Mark x. 1—12; Luke xiii. 22—35, end; xiv. xv. xvi.

shortly be closed ; adding that, when once the master of the house had risen up and locked the door, those who were still without would find it impossible to gain admission. This illustration, closely resembling that of the neglected supper which he soon afterwards subjoined, (Luke xiv. 15—24.) strongly indicates a late period of Christ's ministry, but the next paragraph contains a note of time which is absolutely demonstrative.—“ *On the same day,*”—says the evangelist, chap. xiii. 31—33,—ἐν αὐτῇ τῇ ἡμέρᾳ,—“ certain Pharisees came and said to him, Go forth and depart hence, for Herod wishes to kill thee. He replied to them, Go and tell that fox, Behold, I cast out devils and cure diseases to-day and to-morrow, and on the third day my work will be finished ; *but I must proceed to-day, and to-morrow, and the day following,* for it is not customary that a prophet should perish out of Jerusalem ;”—and then uttered that pathetic lamentation over the devoted city which he twice afterwards repeated. (Luke xiii. 34, 35.) It is hereby proved that he was now in the dominions of Herod Antipas, but intended to leave them after three or four days, and proceed onwards to Jerusalem where he was to lay down his life. The entire narrative supplied by Luke, whereof these paragraphs form a part, must therefore relate to the conclusion of Christ's final ministry in Peræa, since to that place and period the statement here made is perfectly applicable, but to none others. It may also be inferred that, although the space occupied by this Section is considerable, the time which it represents was rather short, not amounting altogether perhaps to more than ten days. The correctness of its arrangement may be further illustrated, although additional proof is unnecessary, by noticing the connexion which subsists between its former portion peculiar to Matthew and Mark, and its latter portion peculiar to Luke. Both show alike the systematic hostility evinced towards Christ by the Pharisees ; and their efforts, suggested perhaps by the Sanhedrim, to embroil him with Herod, in the hope of thereby effecting his destruction. In that very region, according to Josephus, and in the strong fortress of Machærus, situated a little below the head of the Dead Sea near the Arabian frontier, John the Baptist had about a year and a half before been beheaded by order of Herod ; and, as the death of John was principally due to his having denounced as unlawful the adulterous union of Herod and Herodias, the enemies of Christ probably thought that by inducing him to follow the example of John he might be subjected to a similar fate. Scarcely therefore had he entered the province where the tetrarch was most likely residing when, according to Matthew and Mark,—“ the Pharisees came to [Jesus,] and questioned him saying, Is it lawful for a man to put away his wife for reasons of every kind ?”—His answer was such as might have been expected. After referring them to the Mosaic Law, and to the original institution of marriage by God himself, he pronounced all divorce, except on account of conjugal infidelity, to be unlawful. There can be but little doubt that this public declaration was immediately reported to Herod, who had already expressed some uneasiness on hearing of the miracles and popularity of Christ, and at first supposed him to be John the Baptist risen from the dead. In consequence of his extensive progress through the country, attended by nearly a hundred missionaries proclaiming the kingdom of God, it was easy to represent him as a seditious demagogue far more dangerous than John had been, and whom it would be politic in like manner to cut off before his mischievous designs could be carried into effect. Some of the remarks of Josephus in connexion with this subject are so apposite, that they deserve to be here quoted. They are annexed to his account of the destruction of Herod's army by that of Arctas, the king of Arabia Petræa, whose daughter Herod had married long before, but abruptly divorced her on marrying Herodias, who at the same time divorced her former husband Herod Philip.—“ Now some of the Jews,”—says Josephus,—“ thought that the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John that was called the Baptist. . . . Now when [many] others came in crowds about him, for they were greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise rebellion, (for they seemed to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties by sparing a man who might make him repent of it when it should

“be too late. Accordingly, he was sent a prisoner out of Herod’s suspicious temper to Macherus, the “castle I before mentioned, and there put to death.”—Such having been, as described by Matthew and Mark alone, the first stage of this plot, how natural and suitable is the sequel, already quoted and peculiar to Luke; who represents certain Pharisees as coming some time after to Christ under an affected concern for his safety, and urging him to escape immediately out of the country, as Herod was desirous to kill him. With great firmness and dignity, he expressed in reply his determination not to quit the province until his official work, for which he assigned a definite time, was completed; and signified his consciousness of the close intimacy of his pretended friends with Herod, and of their mean subserviency to his wishes, by bidding them—“*go and tell that fox*”—that such was his resolution. The two paragraphs with which Luke concludes this Section are equally appropriate, and concur with the preceding portions in demonstrating the correctness of its arrangement. In the first, he presents Christ as rebuking the covetous Pharisees, who derided him for inculcating the virtues of disinterestedness and spirituality, and as thereupon repeating, in a manner which without the preceding explanation would appear abrupt and unaccountable, his former denunciation against unlawful divorce. In the second, he describes him as portraying under the parable of the rich man and Lazarus the character of Herod Antipas, and disclosing the miserable prospect in a future state of that profane and luxurious prince whom, in spite of their pretensions to superior piety and holiness, many of these Pharisees basely flattered and supported.*

The Fifth Section of Part VIII. relates the final stage of Christ’s farewell progress through the provinces of Palestine; namely, his journey from Peræa towards Jerusalem, which is here described by the three earlier evangelists in a manner so distinct and uniform as to leave little room for elucidation or discussion. The structure of this Section is simple and regular, and its notes of time, sequence, and connexion are numerous and decisive. The first passages from Matthew and Mark are continuous with their last passages in the preceding Section; and, except that the whole of his seventeenth chapter, and the first fourteen verses of the eighteenth, belong to previous Sections whereto they have consequently been transferred, the same might be said of Luke. To define the precise time when by recrossing the Jordan, which divided the two provinces, Christ passed from Peræa to Judæa is neither very easy, nor of much importance. It has already been inferred that his stay in the former province where his life was threatened was comparatively short. His more public proceedings during the last three or four days of his residence there are reported by Luke alone; after which the three evangelists unite in recording some of a more private and valedictory character connected with his departure. The first of these, his benediction of certain young children brought to him for that purpose, has much the appearance of a parting occurrence; immediately after which, says Matthew, (chap. xix. 15.)—“*ἐπορεύθη ἐκείθεν,—he departed thence.*”—Mark accordingly introduces the next paragraph, which relates his instructions to a young ruler concerning the way of salvation, by stating that the ruler ran to meet Jesus, (Mark x. 17.)—“*ἐκπορευομένου αὐτοῦ εἰς ὁδόν,—as he was going forth on the road,*”—namely, the road leading to the Jordan, most likely at Bethabara the usual place of passage for that neighbourhood. As the applicant in this case was a very rich man, his anxiety to know by what good deeds he might obtain eternal life might possibly have been prompted by the repeated admonitions of Christ, delivered a little before, in reference to the judgments about to fall on the nation, and the importance of making a right use of wealth, thereby confirming the arrangement of those discourses which is here adopted. In conformity with this view, all the subsequent paragraphs, up to the arrival of Christ and his disciples at Jericho, are descriptive of private conversations held between them by the way, a fact which in Par. 6. is positively stated in the following terms;—“*Now they were on the road to Jerusalem, Jesus going before them, and were dismayed, and followed him in fear. And he took the twelve aside by the way, and began*

* Whiston’s Josephus, Vol. III. pp. 72, 73; Matt. xiv. 1—12; Mark vi. 14—29; Luke iii. 19, 20; ix. 7—9; xvi. 14—31; xxiii. 1—12.

“ again to tell them of the sufferings which were about to befall him, saying to them, *Behold, we are going up to Jerusalem*, and all that has been foretold by the prophets concerning the Son of Man will be fulfilled.”— He then delivered a third prediction, still more explicit and circumstantial than the two former ones, of his approaching trial, condemnation, and execution at Jerusalem, and of his resurrection the third following day. The fear evinced by the disciples on this occasion implies that they were again on the territory of Judæa, and corresponded to that which they expressed on a similar account between two and three months before, when, in consequence of the death of Lazarus, they were returning from Bethabara to Bethany. From this and other passages it appears that, agreeably to the custom of Jewish rabbins and their pupils, when Christ and his disciples travelled, he usually walked before them alone, while they followed in a body at a respectful distance; and hence mention is sometimes made of their privately disputing among themselves by the way, and of his turning round to look at them, or to speak to them. The parable of the proprietor hiring labourers into his vineyard, which he now addressed to them, being in exact accordance with the season and the locality, was most likely suggested by scenes of that kind which they actually witnessed. For, in the rich country and warm climate between the Jordan and Jericho, the pruning and dressing of vines, which took place generally throughout Palestine about the time of the passover, and to which he again alluded in his discourses at the last supper, would occur rather earlier than in most other parts of the country. The departure of Christ from Jericho, attended by a large number of his disciples, and by a multitude of other Jews going up to the festival, was signalized by two pleasing and important events; namely, by his conferring sight on a blind man who invoked him as the Son of David, and by the conversion of Zacchæus. The well-known discrepancy between the gospels in this portion of the narrative, involving the questions whether two blind men were restored to sight, or only one, and whether the miracle was performed on the further or the hither side of the city, will not here be discussed; since the author, who has chiefly adopted the statement of Mark, the latest and most critical of the three evangelists, is neither satisfied with the explanations usually given, nor able to furnish better ones. Mark distinctly says, (chap. x. 46.) “ *They arrived at Jericho; and, as he went forth from Jericho* with his disciples, and a great multitude, blind Bartimæus (the son of Timæus,) “ *was sitting by the way-side begging,*” &c.— Luke says, (chap. xviii. 35.) “ *a certain blind man,*” — but neither Mark nor Luke afford the slightest intimation that a second blind man shared in the benefit of recovering sight; nor has any good reason been assigned why they should have omitted so material a circumstance, if it really occurred. Next follows the interesting and important parable of the prince triumphing over his disaffected subjects, and intrusting money to his servants to be employed in traffic for his advantage; an illustration evidently founded on the history of Archelaus at the commencement of his reign, as related by Josephus, and designed to intimate Christ’s speedy departure from the earth, and subsequent return to inflict punishment on his enemies, and to recompense his apostles according to the manner in which they fulfilled their trust. He delivered this parable, says Luke to whom it is peculiar,— “ *because he was near to Jerusalem*, and because they supposed the kingdom of God was immediately about to appear; “ *and, having thus spoken, he placed himself in front [of his disciples,] and proceeded towards Jerusalem.*” — (Chap. xix. 11—28.) And here terminates the Eighth Part of the Harmony, describing the final ministry of Christ in the provinces of Palestine.

EXPLANATION OF PART IX.

The following portions of the Harmony, although copious in comparison with some of the preceding ones, as well as with the short periods of time which they severally represent, are in general so simple and regular in their structure that the correctness of their arrangement is nearly evident on inspection, and will consequently require very little comment or explanation. The Ninth Part exhibits the conclusion of Christ’s prophetic ministry, and is divided into four Sections, the first of which relates his fourth and final visit to

Jerusalem, and the principal circumstances with which it was attended. His long farewell journey through the country ended at Bethany, where in a certain sense it may be said to have begun, and where in the affectionate family of Lazarus and his sisters he was enabled to obtain that repose and refreshment which he so much needed; and, after two days devoted to this purpose, was prepared to make his public entrance into the capital with equal energy and composure. With the exception of the short previous interval intimated in John xi. 55—57, this Ninth Part occupies precisely six days, extending from the Friday to the Wednesday immediately preceding the paschal day, which in that year happened on a Thursday. Each of these days can be clearly defined; and, as is shown by the Diagram inserted at page 274 of the Harmony, to one or another of them all the occurrences belonging to this Part can be satisfactorily referred. Thus, according to John, (chap. xii. 1.) who entirely omits the extensive journey of Christ which followed his retirement to Ephraim, but accurately describes the end of it,—“*Six days before the passover Jesus came to Bethany, where Lazarus was whom he had raised from the dead.*”—There he passed the ensuing sabbath with his friends; and, at its conclusion, that is some time after six o'clock on Saturday evening, partook of a supper or entertainment which, agreeably to a well-known custom of the Jews, and one that continues to the present day, they provided for him and his disciples. The full account of this visit to Bethany is peculiar to John's gospel; for, although the entertainment is more or less noticed by each of the other evangelists, their report of the circumstances is given in a remarkably imperfect and unconnected manner, owing no doubt to the cause formerly assigned. At the earlier time when they wrote it was dangerous for them to speak freely of Lazarus and his sisters, in consequence of the bitter enmity borne to the family by the Jewish authorities, who at this very juncture consulted to put Lazarus to death because of his great influence in gaining converts to Christ; but at the later period when John published his gospel the danger was past, and he was no longer under such restraint. To this and similar causes are attributable many of the omissions and irregularities in the gospel narrative which give so much trouble to a Harmonist; but which, at the same time, by their minute and critical agreement with the facts of the case, in a manner utterly beyond the reach of art or contrivance, afford the most valuable and indisputable proofs of truth and reality. Thus, the three former evangelists make no allusion to Christ's two days' halt at Bethany on his return from Peræa; and, with the exception of Luke, who here unites with John in speaking of Mary and Martha, although in a manner which seems designedly obscure, never mention the names of the pious and friendly family which there resided. The conjunction in Paragraphs 3, and 4, of Luke x. 38—42, with John xii. 1, will probably to some readers at first sight appear questionable, but is here adopted for the following reasons.—This portion of Luke's gospel represents that, on some occasion when Christ and his apostles were travelling, they entered into a certain village, where they were hospitably received by two sisters named Martha, and Mary; and that he commended the attention paid to him by Mary who listened to his discourses, in preference to those of Martha who was busily engaged in domestic offices.

Now 1st, The antecedent context, from Luke ix. 18, to x. 37, presents a long and regular series of events connected with the farewell journey of Christ through the country parts of Palestine; and the subsequent context, Chap. xi. 1—13, apparently reports a conversation which took place between him and his apostles near Bethany, soon after his arrival in Jerusalem. It may therefore be reasonably inferred that the short intermediate portion, Chap. x. 38—42, relates to the supper at Bethany, which was an intervening event in the same series.

2d. This portion is also *specially* connected with the antecedent context; and, as will clearly appear from the following itinerary notices, marks an advanced stage of the same journey which is therein partially described; the remainder occupying the space extending from Chap. xiii. 22 to Chap. xix. 28.

Luke ix. 51. “When the time for [Christ's] ascension drew near, he stedfastly set his face to go to Jerusalem.”—Luke ix. 57. “As they went forth on the road, some one said to him,” &c.—Luke x. 1. “After this the Lord chose out seventy others also, and sent them before him by pairs, to every town and

“place whither he himself was about to go.”—And then follows in due course, Luke x. 38. “Now, as they travelled,—Ἐγένετο δὲ ἐν τῇ πορείᾳ εἰσελθεῖν αὐτοὺς,—he entered into *a certain village, and a certain woman* named Martha received him into her house,” &c.

3d. Luke's account is in perfect accordance, as far as it goes, with that of John; and even the differences between them exactly correspond to the relative position of the two evangelists in reference to the fact which they report, and the times when they wrote. At an advanced stage of Christ's last journey to Jerusalem, which Luke is here describing, there was but one village where he could have received hospitality from two sisters named Martha, and Mary. That village was Bethany, and those sisters were the sisters of Lazarus, shortly but sufficiently described by John on a former occasion; (Chap. xi. 1, 2.) “Now a certain man was ill, namely Lazarus of Bethany, the village of Mary, and her sister Martha. It was that Martha who anointed the Lord with ointment, and wiped his feet with the hair of her head, whose brother Lazarus was ill.”—On the present occasion, it appears from John that Christ passed with this beloved family his last sabbath before his death, and that at the end of it they gave him a supper, at which Martha served, or superintended the domestic arrangements.—καὶ ἡ Μάρθα διηκόνει.—(Chap. xii. 1, 2.) That the day was occupied till its last moment, and even later, with devotional exercises and religious conversation of the most important kind, cannot be doubted; and accordingly Luke represents that—“Mary was sitting at the feet of Jesus, and listening to his discourse, while Martha was hurrying about, and much engaged in domestic service,”—ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν.—(Chap. x. 39, 40.) The substantial identity of the two statements is striking; and the principal difference between them is that Luke, the earliest evangelist, fearing to expose the family to danger, speaks of them with intentional obscurity and reserve; while John, the latest evangelist, writing at a time when there was no longer any danger to be apprehended, speaks with perfect freedom. Matthew and Mark also refer to this supper, but in so doing employ, like Luke, a style of partial concealment. That they are describing the same occurrence is evident from the close agreement of their accounts with that of John, and from the allusions which they contain to the approaching death and burial of Jesus. Like John, they represent him as partaking of a repast at Bethany, but mention no other name except that of the master of the house, whom they term Simon the leper. As this name is found nowhere else in the New Testament, it has given rise, both in ancient and modern times, to various conjectural applications, none of which can be certainly verified. If it were intended as a secret appellation of Lazarus, or of one of his male relatives, to be known only by a few select friends, its purpose was fully accomplished; since from that day to the present it has never been discovered who was the person thus designated. Although retaining according to oriental custom the appellation of *the leper*, he must of course have been healed of his leprosy previously to this entertainment, at which he could not otherwise have appeared. The reports of the two latter evangelists are rendered still more obscure, in consequence of being inserted retrospectively in connexion with the engagement of Judas Iscariot to betray Christ to the Sanhedrim. In common with Luke, they represent this transaction as taking place shortly before the passover, indeed within two days—μετὰ δύο ἡμέρας—of that festival; in other words, early on the Wednesday morning which preceded the paschal supper on the following Thursday evening. Matthew and Mark then interpose their accounts of the supper at Bethany, and of Mary's affectionate tribute to Christ by anointing him with a costly perfume. They omit however her name, and Luke omits the act itself; with a view most likely to brevity as well as to concealment, having in a former part of his gospel described a similar occurrence which happened long before at Capernaum. (Chap. vii. 36—50.) They next insert the proposal of Judas to the chief priests, as if it had been made immediately after the supper at Bethany, whereas it was not made until four days later. Matthew even employs the strong expression,—Τότε πορευθεὶς εἰς τῶν δώδεκα &c.—for which Mark with his usual judgment substitutes,—Καὶ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε, &c.—The object of the two evangelists in this transposition, besides their wish to throw a partial veil over the proceeding, seems to have been to explain in some measure the appalling treachery of Judas, which is

further illustrated by collating their reports with that of John. They relate that, on observing the pious liberality of Mary, some of the disciples privately objected to it as an act of wasteful extravagance, since the ointment might have been sold for more than three hundred denarii, (about £10 sterling,) and the produce given to the poor. John alone states that this objection, which was inconsiderately repeated by other disciples, originated with Judas Iscariot, whom he openly denounces as a thief and a hypocrite; declaring that in making it he was not actuated by any concern for the poor, but, having been in the habit of purloining from the common purse intrusted to his care, was displeased at not receiving this additional sum on which to exercise his dishonesty. His displeasure was doubtless increased by Christ's warm approbation of Mary's conduct, and repeated allusions to his own approaching death and burial; and, as the heart of Judas had long been corrupted by avarice and worldliness, he now fully resolved to abandon a cause which he regarded as desperate, and to take the earliest opportunity of improving his fortune by betraying his master for a sum of money into the hands of the Sanhedrim, who were, as he well knew, most anxious to secure him. But, since owing to unforeseen circumstances this purpose was not carried into effect until several days afterwards, Matthew and Mark, wishing to show the cause which more immediately led to its execution, postponed to that period their narrative of the occurrence at Bethany which has just been related.*

The remainder of this Section, which describes the final entrance of Christ into Jerusalem, and his cordial reception during the two following days by the people there assembled, is simple and uniform; the continuity of the narrative being perfect in John's gospel, and only interrupted in the three others by the slight interpolations above noticed. John is evidently solicitous to show that the public homage paid to Christ at this time was occasioned by his great miracle of restoring Lazarus to life, performed not long before, and, as may reasonably be concluded, with a special view to this effect. Many persons supposed that, after the violence offered him at his last visit to the capital, when two attempts were made to stone him even in the courts of the temple, he would scarcely venture to show himself at the present passover; and the Sanhedrim felt so sure of their power in this respect, that they issued peremptory orders for his apprehension whenever he should next be found in the city. But these confident anticipations were destined to disappointment; for, on the next day,—τῇ ἐπαύριον,—says John, that is the day after the supper recently mentioned, when Jesus had been refreshed by the hospitality, and cheered by the affection of his friends at Bethany, he advanced from thence to Jerusalem in the most public and triumphant manner possible, surrounded by a large body of his disciples, and escorted by an immense multitude who strewed his path with garments and branches, and rent the air with acclamations, welcoming him with repeated hosannas, as the Son of David coming in the name of the Lord. On observing this prodigious popularity, the Pharisees said to each other with undissembled mortification,—“Do ye perceive that your efforts are unavailing? Behold, the world is gone after him.”—And even the traitor Judas postponed his design, and waited to consider whether his interest might not be better promoted by adhering to Christ than by betraying him. The first part of this journey was performed on foot; but, when he arrived at the village of Bethphage, he sent forward two of his disciples to procure for him the loan of an ass with her foal; that, in fulfilment of ancient prophecy, he might enter the metropolis in a manner indicative of his mild and spiritual kingdom, not mounted on a splendid horse like a warlike prince, but riding on an ass-colt. Zechariah had said more than five hundred years before,—“Fear not daughter of Zion, Behold thy king comes to thee meek, and riding on an ass, even on an ass colt.”—Uniting in his own person the offices of prophet, priest, and king, Christ halted on the summit of the Mount of Olives, and, contemplating the brilliant city spread out beneath him like a map, wept over it, and predicted the awful desolation which it would suffer after a few years, in consequence of the impenitence of its inhabitants. Far from retiring before his powerful and malignant enemies, he now advanced to meet them

* Matt. xxvi. 1—16; Mark xiv. 1—11; Luke x. 38—42; John xii. 1—11.

on their own ground, and, for the first time during his ministry, miraculously healed in the temple a number of blind and lame persons who there solicited his aid. Thus he once more proved beyond dispute the divine origin of his mission, (for who could question the character of miracles performed in such a place?) and also fulfilled several prophecies of Scripture which foretold that, as the messenger of the new covenant, and the Lord of the temple, he would suddenly come and fill it with his glory. Enraged at his unexpected triumph, the chief-priests and scribes reproved him for allowing the young boys around them, probably some of their own children belonging to the choir, to hail him as the Son of David; but he silenced their objections by quoting from the eighth Psalm the well-known passage,—“Out of the mouths of babes and sucklings thou hast ordained strength, that thou mightest still the enemy and the avenger.”—In like manner he had previously replied to the Pharisees who objected to the fervent acclamations of his disciples, —“I tell you, were these to hold their peace, the very stones would cry out.”—This happened on Sunday, the tenth of Nisan, on which day according to the Mosaic Law the lamb, or kid, was to be set apart for the approaching paschal festival; and thus, as the true paschal lamb which bears away the sin of the world, Christ on this day most appropriately devoted himself to God in his earthly sanctuary. He then left his adversaries; and after taking, says Mark, a general survey of all things, as the hour was now advanced, he returned with the apostles to Bethany where he passed the night.*

The later date, and superior accuracy in detail of Mark's gospel are conspicuous in this part of the narrative, where the statements of the two preceding evangelists are somewhat incorrect. Thus, according to Luke and Matthew, Christ's second expulsion of traders from the temple might seem to have occurred on the day of his triumphant entrance into Jerusalem, but Mark shows that it happened on the following day; namely on Monday, the eleventh of Nisan. It was, he remarks, on his return the next morning,—τῇ ἐπαύριον,—after his retirement to Bethany just mentioned, that he pronounced a malediction on a barren fig-tree which he encountered in the way; after which, says the evangelist,—“they arrived at Jerusalem;—καὶ ἔρχονται εἰς Ἱερουσόλυμα;”—and then it was that he entered into the temple, and not only drove out the dealers in victims from the court of the Gentiles, but would not even allow any one to carry a vessel through the sacred edifice. It was highly necessary that the temple should be purified and honoured, in preparation for the momentous typical transaction of which it was within a few days to be the scene; but in choosing a proper day for this purpose Christ evinced equal wisdom and humanity. Had he abruptly expelled the traders on his first entrance, apparently about noon on Sunday, when all the city was in commotion, and he was accompanied by an immense multitude shouting Hosanna to the Son of David, it would have appeared like an act of violence and sedition, contrary to his character, and injurious to his reputation. It would also, without any equivalent advantage, have occasioned much confusion and inconvenience to great numbers of worshippers, many of them recently arrived from the provinces or from foreign countries, who were obliged by the Mosaic Law to provide themselves on that day with paschal lambs, and could not perhaps at the moment have obtained them in sufficient quantity at any other place than the temple. Hence it appears that Mark's more exact computation of time is by no means unimportant; nor is this the only instance of his accuracy in that respect, since another occurs close at hand in the case of the barren fig-tree, an object typical, as formerly explained, of the Israelitish nation, and of its approaching downfall. The malediction of this tree by Christ seems to have caused its instant death, followed not long afterwards by its drying up from the roots. Matthew's mode of stating the fact might easily suggest that this change took place, and was observed by the disciples *immediately*,—Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;—but from that of Mark it is evident that they did not notice it till the following morning. For, after the sentence pronounced against

* Genesis xlix. 9—12; Exodus xii. 1—6; Psalm viii. 1, 2; Psalm cxviii. 22—26; Jerem. xvii. 24, 25; Haggai ii. 1—9; Zechar. ix. 9, 10; Malachi iii. 1—5; Matt. xxi. 1—11, 14—17; Mark xi. 1—11; Luke xix. 28—44; John xi. 53—57; xii. 12—19; Heb. ii. 5—9.

the tree on Monday morning, Christ and his apostles passed on and entered Jerusalem, where he expelled the dealers from the temple, as already mentioned.—“When the evening was come,”—says Mark,—“he went forth from the city, and, when they passed by in the morning,”—that is, on Tuesday morning,—“they saw the fig-tree dried up from the roots; whereupon Peter, recollecting [what had happened,] said “to [Jesus,] See, Rabbi, the fig-tree which thou cursedst is dried up.”—Now, although to miraculous power all things are possible, yet, as it never operates superfluously, it was most likely limited in the present case to the sudden killing of the fig-tree, its withering from the roots having been a consequent and natural action which only required a certain time for its accomplishment. Such a change was also better adapted than a miraculous and instantaneous one, to represent in a typical manner the gradual decline and fall of the Jewish institution; concerning which the apostle Paul a good while afterwards remarked,—“That which decays and grows old is ready to vanish away.”*

The Section terminates with an interesting conversation between Christ and his apostles, in their way from Bethany to Jerusalem, on the subject of prayer; whereof the first part is peculiar to Luke, and the conclusion is common to Matthew and Mark. The latter passage is quite regular, and continuous with the preceding context; but the insertion of the former (Luke xi. 1—13.) in this place is one of the boldest transpositions adopted in the present Harmony, and with a view to its justification a few additional remarks will therefore be necessary.

1. This passage perfectly agrees with the short general account, also peculiar to Luke, of the manner in which Christ passed the concluding days of his prophetic ministry at Jerusalem, which by another allowable transposition is here prefixed. In order to avoid needless repetition, the first clause of Luke xix. 47,—“And he taught daily in the temple,”—is excluded; and the similar but more complete statement in chap. xxi. 37, 38, which is quite available for such a purpose, is substituted in its place.—“Now he taught “daily in the temple, but went forth and lodged every night on the Mount of Olives. And all the people “came to him in the temple, very early in the morning, to hear him.”

2. This passage is immediately subjoined by the evangelist to chap. x. 38—42, with which it also shows some internal marks of connexion, such as—*ἐν τόπῳ τινί*,—compared with—*εἰς κώμην τινά*, &c.;—and, in the absence of any contrary evidence, may therefore be reasonably presumed to record a subsequent event. But, as the preceding passage has been shown to refer to the supper at Bethany on the previous Saturday evening, the conversation on prayer here described must have happened on one of the days between that and the paschal supper on the following Thursday evening. Now such a conversation is stated by Matthew and Mark to have actually taken place on the intervening Tuesday morning; and, as it cannot be supposed that during so short an interval there were two distinct conversations of this kind, the three accounts are here united as belonging to one and the same occurrence.

3. This passage cannot be connected with the subsequent context Luke xi. 14—54; since that relates to events which happened on the day when Christ elected the twelve apostles, and delivered the Sermon on the Mountain. But on that day, owing to the interruption given him by the multitude and by his opponents, he had no further opportunity for private conference with his disciples; and, even if he had, would not have repeated topics which he had introduced just before in the Sermon, namely, his recommendation of the Lord’s Prayer as a model of devotion, and his illustration of the willingness of God to bestow the Holy Spirit on his children, by that of human parents to confer ordinary benefits on theirs.

4. Without wishing to overrate the value of such evidence, it may be remarked that, in reference both to place and time, this passage well agrees with the application here given to it.—To place, inasmuch as ancient tradition assigns this very locality, on the western slope of the Mount of Olives, and not far from its summit,

* Matt. xxi. 12—20; Mark xi. 12—21; Luke xiii. 6—9; xix. 45, 46; John ii. 13—17; Romans xi. 11—24; Heb. viii. 6—13; xii. 18—29.

as the spot where Christ instructed his apostles before his death, and communicated to them the Lord's Prayer;—To time, inasmuch as the illustration of the importunate applicant at midnight for a loan of bread, to supply the wants of a friend who had just arrived from his journey, was doubtless often realized at Jerusalem during that season, when vast numbers of Israelites were coming up from all quarters to keep the passover, and, according to established rule, obtained ready hospitality from their countrymen resident in the capital.

5. This passage perfectly harmonizes with the subsequent one supplied by Matthew and Mark, which forms as it were the natural sequel of the previous conversation, and the whole apparently proceeded as follows. Returning with the apostles early on Tuesday morning from Bethany, or its vicinity, where they had passed the night, Christ halted at some convenient place,—ἐν τόπῳ τινί,—and, according to his usual custom at certain hours, conducted their social worship. At its conclusion one of them requested that he would give them a form of prayer which might be characteristic of their relation to him, in like manner as John the Baptist had given one to his disciples. Not much approving perhaps such a proposal, and yet not choosing abruptly to refuse it, Christ briefly referred them to the form of prayer already furnished in the Sermon on the Mountain; and which, although commonly termed the Lord's Prayer, seems to have existed from a more ancient time in the Jewish liturgy. He then delivered the parable above noticed of the importunate friend; as if to intimate that sincerity and earnestness in prayer are far more conducive to success than any mere form of words, and would certainly obtain for them from their heavenly Father the gifts of the Holy Spirit.—“If ye then, although evil, are disposed to give good gifts to your children, how much more readily will *your heavenly Father* give the Holy Spirit to those that ask him.”—By this time they had arrived at the place where on the preceding morning Christ had pronounced a malediction on the barren fig-tree, which they now found in consequence dried up from the roots. On their expressing their astonishment at so great a miracle, he repeated almost in identical terms his former injunctions.

Thus, he had previously said; (Luke xi. 9—13.) “Ask, and [your petition] shall be granted you, seek and ye shall find, knock and [the door] shall be opened to you.”—He now added; (Mark xi. 22—24.) “Have faith in God; . . . for I tell you whatsoever things ye shall ask for in prayer, [miraculous or otherwise,] believe that ye shall obtain, and ye shall have them.”

He had previously dictated as a part of the Lord's Prayer; (Luke xi. 4.) “Forgive us our sins, for we also forgive every one who is indebted to us.”—He now repeated; (Mark xi. 25, 26.) “When ye pray, forgive every one against whom ye may have any cause of complaint, that *your heavenly Father* may also forgive you your trespasses; but, if ye do not forgive [others,] neither will *your heavenly Father* forgive your trespasses.”*

For the several reasons now given the collocation here assigned to Luke, xi. 1—13, as well as to Ch. x. 38—42, although it may at first sight appear extraordinary, will it is hoped be found correct.

With few and slight exceptions, the three remaining Sections of Part IX. are simple and regular. The second and third are common to the three earlier evangelists, but the fourth is almost peculiar to John, who as usual supplies the omissions of his predecessors. The Second Section describes the final conflict of Christ with the chief-priests, scribes, and Pharisees &c. at Jerusalem, which occupied the greater part of the Tuesday after his return from Bethany, and took place in the porticoes and courts of the temple, amidst great multitudes who daily resorted thither to hear his discourses. This mode of concluding the short period of his prophetic ministry which still remained, was in the highest degree dignified and judicious, since he was thus enabled to preach the gospel in the most appropriate locality, and on the largest scale; and, while freely submitting his doctrine and conduct to public investigation, was protected by the people from the

* Matt. vi. 7—15; vii. 7—12; xxi. 18—22; Mark xi. 19—26; Luke ix. 18, 28, 29; x. 38—42; xi. 1—13; xix. 47; xxi. 37, 38.

violence and detraction of their rulers, who on the other hand were compelled to acknowledge his superiority, and to proclaim his merit. For, base as was their motive in thus addressing him, what acknowledgment could have been more honourable to him, or more humiliating to themselves, than that of the combined Pharisees and Herodians;—" *Rabbi, we know that thou art true, and dost not care for any one, for thou dost not regard the persons of men, but teachest the way of God in truth.*"—(Mark xii. 14.) The first portions of the three gospels belonging to this Section are continuous with their last portions in the preceding one, with the sole exception of the fifteen verses interpolated from Luke xxi. 37, 38, and xi. 1—13, which have been already explained. In their collocation of Par. 1, Matthew and Mark perfectly agree, but the statement of Mark is the most accurate and circumstantial. After Christ's conversation with his apostles on the Mount of Olives respecting prayer, Matthew inserts the attack made on him by the rulers in the temple;—"On his arrival in the temple, the chief-priests and the elders of the people came to him and said, &c."—Mark reports more distinctly,—"*And they returned to Jerusalem*; and, as he was walking in the temple, the chief-priests, scribes, and elders came to him and said &c."—whilst Luke, whose description of the subject itself is excellent, speaks with some laxity in reference to time;—"Now, on one of those days, as he was teaching the people in the temple and preaching the gospel, the chief-priests, and the scribes, with the elders, came upon him and said, &c."—Mortified by his triumphant popularity, and by the public humiliation which he had inflicted on them the day before by expelling the traders and money changers from the court of the Gentiles, the members of the Sanhedrim now assailed him officially; and, interrupting his address to the people, fiercely demanded by what authority he thus acted, and who gave him that authority. It required nothing but an upright disposition of mind to perceive that throughout his whole career Christ had acted, not as a private individual, but as a prophet of the highest rank, and was therefore authorized to interpose in all such matters, as an extraordinary messenger from God. Without directly enforcing this claim, which would have been at once superfluous and unavailing, he utterly discomfited his opponents by a series of masterly arguments and parables; and at last made the multitude unwittingly pronounce their condemnation, and predict their destruction. For, after delivering the parable of the proprietor and his husbandmen, having asked them,—“When the lord of the vineyard comes, what will he do to those husbandmen? they replied, He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who will render him the fruits in their seasons; On hearing which [the rulers] said, May it not be so.”*—With equal ability he defeated the more insidious attempts of his various adversaries to confute or entangle him. Thus, he repelled the Pharisees and Herodians who, although mutually opposed, united to demand of him whether it was lawful to pay tribute to Cæsar;—the Sadducees who, encouraged by numbering among them at that time the high-priest and his friends, questioned him concerning the doctrine of the resurrection;—and the scribes who, vain of their supposed theological science, inquired of him which was the greatest commandment of the Law.—Then, becoming in his turn the interrogator, he instantly silenced his opponents by asking them to explain how, according to the Scriptures, Christ is at once the son and the lord of David;—and concluded the controversy by a terrible, but justly merited censure of the vices and errors of the scribes and Pharisees, repeating and confirming all his previous denunciations against them;—a prediction of their unrelenting persecution of his followers, and consequent punishment by God;—and a third lamentation over Jerusalem, destined to be the principal theatre of the divine judgments on the guilty nation which allowed itself to be made the instrument of this impious opposition.

The latter part of the gospel history is, as formerly remarked, very copious in proportion to the time which it represents; and hence it will be found, that the Tuesday which immediately preceded the death of Christ

* Matt. xxi. 23, 40, 41; Mark xi. 27, 28; xii. 9; Luke xx. 1, 2, 15, 16.

is divided between the three former Sections of Part IX. the morning being assigned to the first, the middle of the day to the second, and the evening to the third. This separation is not, however, arbitrary or capricious, but founded on the nature of the subject, and adopted with a view to distinctness. The private conversation of Christ with his apostles on the Tuesday evening, after the defeat and retirement of the adversaries by whom he had been assailed during the greater part of the day, exhibits a character totally different from the public controversy by which it was preceded, and is therefore properly placed in a separate Section, forming the Third of Part IX. This portion of the Harmony is supplied, like the last, by the three earlier evangelists; whose reports, with a few slight exceptions which the intelligent reader will easily explain for himself, are also equally regular. The first paragraph, peculiar to Mark and Luke, describes Christ's benevolent commendation of a small contribution made by a certain poor widow to the temple treasury, and by both these evangelists is annexed to their brief account of his censure of the scribes and Pharisees. Immediately after this, says Mark,—“As Jesus sat opposite the treasury, he observed how the multitude cast their money into it, and many rich men cast in much.”—Luke in like manner states;—“On looking up,—ἀναβλέψας δὲ,—he saw the rich men casting their contributions into the treasury.”—(Mark xii. 41; Luke xxi. 1.) The three evangelists then unite in relating that, as Christ was about to leave the temple, his disciples came to show him its magnificent buildings and splendid ornaments; on which he predicted that the time was coming when the immense and sacred edifice would be so completely demolished as not to leave one stone standing on another. Retiring to the Mount of Olives, the whole party sat down on its western slope opposite the temple, which now began to be involved in the shades of evening; and the four principal apostles, Peter, Andrew, James, and John, asked their master when this awful event would occur, and what would be the sign of his coming to terminate the Mosaic dispensation, and to establish his own spiritual kingdom. Thereupon he delivered his grand and final prediction, comprehending all previous ones, of the destruction of Jerusalem and the desolation of Palestine by the Roman armies; which, with several supplemental discourses chiefly furnished by Matthew, constitutes the bulk of the present Section. It was well that this prophecy was communicated in private; for, such was the bigoted attachment of the Jewish people to their national institution and ceremonial worship that, had it been proclaimed openly in the streets of Jerusalem, or in the courts of the temple, Christ could scarcely without a miracle have escaped being torn in pieces. At the conclusion of this discourse, as the day was near its end, he probably proceeded with the apostles to Bethany, or some neighbouring place, where, after taking their evening repast, they passed the night. This is indeed expressly intimated in a general manner by Luke in the short paragraph which he here subjoins, but which for the sake of convenience has been transferred to a former part of the Harmony; namely,—“During the day-time he taught in the temple, but at night went forth, and lodged on the mount called the Mount of Olives; and all the people came to him very early in the morning in the temple, to hear him.” (Luke xxi. 37, 38.)

The Fourth Section of Part IX. relates the conclusion of Christ's prophetic ministry, and his final retreat from the opposition of the Jewish people, which happened on Wednesday the thirteenth of Nisan, or, according to Hebrew phraseology, within two days of the passover. For this short but important account of his proceedings on that day, without which the narrative would have been incomplete, the world is indebted to the apostle John; but its connexion with the preceding Section, which materially assists in fixing its position, is peculiar to Matthew, who states in Chap. xxvi. 1, 2.—“When Jesus had finished all these discourses he said to his disciples, Ye know that within two days the passover will take place, during which the Son of Man will be delivered up to be crucified.”—If, as is most probable, this intimation was given on the Tuesday evening, at the close of his prediction on the Mount of Olives, the note of time would be in perfect accordance both with modern language, and with the Jewish mode of reckoning days from evening to evening. That the events reported by John happened on the Wednesday is sufficiently manifest; since they terminated by Christ's retiring and concealing himself from the multitude, with whom during the three

previous days he had been exceedingly popular, but who were now equally offended in consequence of his plainly informing them of his approaching crucifixion. For, having said,—“If I be lifted up from the earth, I will draw all men unto me, the people replied to him, We have heard out of the Law that Christ will continue for ever. How then sayest thou that the Son of Man must be lifted up? Who is this Son of Man?”—(John xii. 30—34.) That he returned to Jerusalem on the Wednesday morning, and up to that time was cordially received by the multitude, although not formally mentioned by any of the evangelists, is fully implied in the passage recently quoted from Luke. On the day before, that is on the Tuesday, Matthew says, When the members of the Sanhedrim—“would have seized him, they feared the multitude because they regarded him as a prophet, . . . and were astonished at his doctrine;”—or, in the language of Mark,—“listened to him with pleasure.”—(Matt. xxi. 45, 46; xxii. 33; Mark xii. 37.) But now that he abruptly contradicted all their delusive expectations of a political Messiah, and a splendid temporal kingdom, they were ready to look on him with abhorrence as an impostor, and to imprecate against him that very mode of death which he had himself predicted. This must therefore have happened on the Wednesday, since Christ passed the greater part of the following day, or Thursday, on the Mount of Olives, and did not again return to Jerusalem till he came privately in the evening of that day to celebrate the paschal supper with the apostles. The whole transaction was conducted by him with the most consummate wisdom, as well as with the strictest integrity; since, in order to accomplish the momentous events about to take place, the rejection of him by the Jewish multitude was as necessary then, as their support of him had been before. His public prediction, that he should almost immediately suffer the death of the cross, was therefore characteristic of the last day of his prophetic ministry; which, notwithstanding the deep gloom arising from his foreknowledge of the awful fate of the Israelitish people, and from his anticipation of the peculiar agonies which so speedily awaited himself, was cheered by two animating occurrences. By the earnest application of certain Greek proselytes to see him he had a full prospect of the future conversion of the Gentiles; and by a voice from heaven he was on the highest authority acknowledged, as on the day of his baptism, to be the Son of God. Thus encouraged, he delivered his last solemn address in Jerusalem, by declaring in a few powerful and affecting words the origin and object of his mission; namely, that he had come into a ruined world as the interpreter and impersonation of the Deity, to offer eternal life to all who are willing, by embracing him as their Saviour, to accept that unspeakable gift. (John xii. 44—50.)

The Third division of the Harmony, which relates to the priestly ministry of Christ, comprises Parts X. and XI. the former reporting his intercourse with the apostles at the last paschal supper, forming the preparatory stage of the great sacrifice which he was now about to offer, and the latter the consummation of that sacrifice by his final sufferings, death, and burial. The scene of these momentous events, which are more or less fully described by all the evangelists, was, as in the preceding Part, Jerusalem and its vicinity; and the time occupied by them three days, namely, the Wednesday, Thursday, and Friday of what is usually termed the Passion-Week, corresponding to the 13th, 14th, and 15th days of the Jewish month Nisan, the first month of the sacred year.

EXPLANATION OF PART X.

This Part is for the sake of distinctness divided into the four following Sections: 1st. The engagement of Judas Iscariot to betray Christ to the Sanhedrim; 2d. The celebration of the last paschal supper by Christ with his apostles, and his institution at the same time of the Lord's Supper; 3d. His instructions and admonitions to them immediately before entering on his sufferings; and 4th. His concluding prayer for himself, for them, and for his whole church. The first Section is supplied by the three earlier evangelists only;

and, with the exception of the two concluding verses of Luke xxi. the application of which has been already explained, their respective portions are continuous with those in the previous Section. The entire paragraph also in Matthew and Mark, relative to the supper at Bethany on the preceding Saturday evening, has been transferred to its natural place. By inserting it in that which it actually occupies in their narratives, the two evangelists meant no doubt to intimate that the resolution of Judas to betray his master was originally conceived on the former occasion. During the three following days the unexpected favour and enthusiasm of the multitude induced him to suspend its execution; but, when on the Tuesday evening Christ plainly predicted, not only his own crucifixion as near at hand, but also the severe persecutions in some cases even to death which awaited the apostles in their future career, Judas finally determined to carry his design into effect. His conduct throughout this matter, like that of all the other enemies of Christ, was manifestly overruled with astonishing wisdom to accomplish the divine purpose; and without their active but unconscious concurrence it is difficult to perceive how that purpose could have been fulfilled. That such was the fact is positively stated in several parts of Scripture; particularly in the address of Peter to the Jews at Jerusalem, and in that of Paul to those at Antioch in Pisidia. The declaration of the former was,—“And now, brethren, I know that ye did this in ignorance, as did also your rulers; but those sufferings of Christ, which God had before announced by the mouth of all his prophets, he thus accomplished;”—and that of the latter,—“The inhabitants of Jerusalem, and their rulers, neither recognising [Christ,] nor understanding the words of the prophets which are read every sabbath-day, fulfilled them by condemning him to death.”—(Acts iii. 17, 18; xiii. 27.) Within two days of the passover the Sanhedrim held a special council at the house of Caiaphas the high-priest, to devise means for seizing Jesus by stratagem, and putting him to death; but, so great was their dread of exciting a dangerous tumult in the city, such as in earlier times had repeatedly happened, that they resolved to postpone further proceedings against him until after the termination of the festival.* At this critical moment Judas Iscariot was thrown in their way, and, for the paltry bribe of thirty pieces of silver, offered to deliver Christ into their hands in so cautious a manner, that there would be no risk of popular commotion or rescue. Struck with the advantages held out by this proposal, the Sanhedrim instantly closed with it, and Judas left the council-chamber to seek the earliest opportunity of performing his infamous contract. It is not easy to determine whether the present Section should precede or follow the previous one; but the arrangement here adopted, which assigns to it the second place, is preferred as the more convenient of the two in reference to the context, and in other respects the difference is of little importance. In order to settle this question, it would be necessary to ascertain whether the meeting of the Sanhedrim was held on the Tuesday evening, or on the Wednesday morning, and whether Judas passed the Tuesday night in Jerusalem, or on the Mount of Olives. The expression—*μετὰ δύο ἡμέρας*,—used in Matt. xxvi. 1—5; and Mark xiv. 1, 2, although admitting some latitude of interpretation, is perhaps in favour of Tuesday evening; while that in Luke, xxi. 37, 38, and xxii. 1, 2, agrees better with Wednesday morning. During the former days of this week the apostles evidently accompanied their master in his short journeys to and from the city every morning and evening; but, as the paschal day approached, they seem by his direction to have taken lodgings in Jerusalem, where, with the exception of occasional excursions into the country, they were destined so long to reside. To these lodgings, situated as may easily be supposed in different parts of the town according as they were able to find accommodation, allusion is made in several passages of the gospel-narrative, and the majority of the apostles probably first repaired to them on the Wednesday evening; whilst, under colour of making preparations for the festival, Judas the

* Respecting the immense numbers of people who assembled at Jerusalem during the great festivals, and the dreadful seditions which had repeatedly occurred there on such occasions, see Whiston's Josephus, Vol. III. pp. 169, 170, 259, 286, 359, 360, 364, 368, 396; Vol. IV. p. 232, &c.

purveyor of their company might possibly have done so on the evening before, and taken that opportunity to make his compact with the Sanhedrim. But, even were such the case, it would still be allowable to insert the report of this compact a little after its proper time, on account of the useful illustration which it furnishes to the subsequent events.*

To the Second Section of this Part all the evangelists contribute, and the first portion supplied by each of them is continuous with the last which precedes it. The time is exactly dated by the three earlier ones, more especially by Luke; (chap. xxii. 7.) "Now the day of unleavened bread arrived, on which it was "requisite that the paschal lamb should be sacrificed."—In other words, it was Thursday the fourteenth of Nisan, the first day of unleavened bread, but not the first day of the feast so termed, agreeably to the directions of the Mosaic Law.—"Seven days shall ye eat unleavened bread, even the first day ye shall put away "leaven out of your houses. . . . In the first month, on the fourteenth day of the month at even ye shall "eat unleavened bread until the one and twentieth day of the month at even. . . . In the fourteenth day "of the first month at even is the Lord's passover; and on the fifteenth day of the same month is the feast "of unleavened bread unto the Lord."—(Exodus xii. 14—20; Levit. xxiii. 4—8.) Early in the morning of this day Christ and his apostles were apparently on the Mount of Olives, whence he sent Peter and John into Jerusalem, to prepare the paschal supper for the whole party in the evening. The day is so precisely and repeatedly defined by all the evangelists that, had it not been for a mistranslation of John xiii. 1, and a misinterpretation of chap. xviii. 28, it is difficult to conceive how the slightest doubt could have been entertained respecting it. On this, as on so many other occasions, the wisdom and benevolence of Christ were alike conspicuous. Perfectly foreknowing all that was about to befall him, had he been an ordinary man, he might naturally have preferred passing the short interval before his death in privacy and self-preparation; instead of which, he resolved to join his apostles at the paschal feast as the head of the family, and to devote the remaining time to their instruction and consolation. Thus John affectionately remarks, (chap. xiii. 1.) "Although Jesus knew before the feast of the passover that his hour to pass from this world to the Father "was come, yet, having loved his [apostles] who remained in the world, he manifested his love for them to "the end."—In accomplishing this purpose, much skilful management was necessary to elude the treachery of Judas Iscariot, whereof Christ was well aware; and by which, unless such management had been adopted, the solemnity would no doubt have been interrupted, and himself prematurely seized by the Sanhedrim. In conformity with an important principle which pervades the whole of Scripture, according to which Mount Zion is specially connected with the evangelical, and Mount Moriah with the Mosaic dispensation, there is reason to conclude that the last paschal supper of Christ and his apostles was celebrated in a house situated not far from the southern brow of the former hill, and near the tomb of David. At a very early period of Christianity the site was on this account occupied by a church, and afterwards by a mosque, and is still called *the Cœnaculum*, or Supper-chamber. The account given in the gospels of this house, and of its owner, implies that it belonged to a zealous disciple, in easy if not in affluent circumstances, with whom Christ apparently made the arrangement when he entered the city on the preceding Sunday; and by this act, in connexion with his visit to the temple, dedicated himself to God as the true paschal lamb, on the very day appointed by the Mosaic Law for the corresponding typical observance. That he went on that day to the upper city situated on Mount Zion, and thence called—"the daughter of Zion,"—although not positively stated by the evangelists, is perhaps sufficiently intimated by Matthew and John, in their reference on the occasion to the prophecy of Zechariah,—"*Fear not, daughter of Zion; Behold, thy King comes to "thee meek and riding on an ass, even on an ass-colt.*"†—In order to secure privacy and tranquillity at

* Luke xxiv. 8—12, 22—43, 49—53; John xvi. 31, 32; xviii. 7—9; xx. 1—10, 19, 26; Acts i. 4, 5, 12—14.

† Zechar. ix. 9; Matt. xxi. 4, 5; John xii. 14—16.

the paschal supper, this transaction was kept profoundly secret from all the disciples; and Christ did not give the necessary directions for preparing the festival till the last possible moment, namely, till the Thursday morning. He then despatched for the purpose, not Judas Iscariot the usual purveyor of the party, but the two principal apostles Peter and John, who from that time were frequently associated. They were to find the house and its master, neither of which were named, by the mysterious process of following a man bearing a pitcher of water whom they would meet on entering the city. The terms of the message which they were to deliver strongly confirm the view here taken.—“Into whatsoever house [the man] enters “ye shall say to the master, The Rabbi says to thee, My time is at hand. Where is the guest-chamber in “which I may eat the passover with my disciples? On which he will show you a large upper chamber “furnished and ready. There prepare for us.”—Such language, like that addressed a little before to the owners of the ass and foal,—“The Lord has need of them,”—was applicable to none but a disciple.* If it may be inferred from the statement made by Luke, (chap. xxi. 37, 38.) that Christ had passed the previous night at Bethany, and was now with his disciples crossing the Mount of Olives in the direction of Jerusalem, the particular spot whence this message was sent may be conjectured from the following description given by Dr. Robinson.—“Towards the south [the Mount of Olives] sinks down into a lower ridge over against “the well of Nehemiah, called now by Franks the Mount of Offence, in allusion to the idolatrous worship “established by Solomon—‘in the hill that is before [eastward of] Jerusalem.’—*Across this part leads the “usual road to Bethany.*”—Respecting the well of Nehemiah he says,—“This is the deep well, situated just “below the junction of the valley of Hinnom with that of Jehoshaphat. . . . There is no doubt of its “being the En-Rogel of the Old Testament.”†—Descending from this point of the hill into the valley of Jehoshaphat, near the extremity of the ridge of Ophel, Peter and John might have been met by the man bearing a pitcher of water, on his return either from the fountain of the Virgin on the north, or from that of Nehemiah on the south; and it was perhaps considered respectful towards so distinguished a guest to provide fountain-water for the evening entertainment, in preference to cistern-water which, owing to the frequent rains usually falling at that season, might have been somewhat turbid. Following this man, whom they encountered in exact accordance with their master’s prediction, the two disciples probably ascended the eastern slope of Zion to the house whither he was going, and executed their commission; including amongst other services the sacrifice at the temple of the paschal lamb, which the master of the house had doubtless set apart for the purpose on the preceding Sunday. This solemn rite, the typical application of which to the death of Christ they were soon afterwards enabled to understand, must have made a deep impression on their minds; and it is a remarkable fact that Peter and John are the only New Testament writers, with the exception of Paul, who speak of Christ as a lamb. When they had fulfilled the duty assigned to them they rejoined their brethren on the Mount of Olives, where Christ retained Judas Iscariot and the other apostles all the day until the evening, and then conducted the twelve to the appointed house; which, until the moment of their entering it, the majority of them did not previously know to be the place of their destination. In the entire conduct of this affair he fully exemplified his own maxim, of combining the prudence of the serpent with the innocence of the dove.‡

The order of the several gospels in this Section is nearly regular, that of John perfectly so; but the three earlier ones present a few transpositions, which by the aid of internal evidence admit of being easily rectified. Thus, the passage peculiar to Luke (chap. xxii. 24—30.) is evidently retrospective, since the unseemly

* Matt. xxi. 1—3; xxvi. 17—19; Mark xi. 1—3; xiv. 12—16; Luke xix. 29—31; xxii. 7—13.

† Dr. Robinson’s Biblical Researches in Palestine, Vol. I. pp. 405, 490—493; Joshua xv. 7, 8; xviii. 16, 17; 2 Sam. xvii. 17; 1 Kings i. 9; xi. 7, 8.

‡ Matt. xxvi. 20; Mark xiv. 17; Luke xxii. 14; John i. 29, 35, 36; 1 Corinth. v. 6—8; 1 Peter i. 18—20; Revel. v. 6—14, and passim.

contest among the apostles for priority must naturally have occurred on their first placing themselves at table. Christ's instruction of them in humility by washing their feet, and subsequent injunction to imitate his example, a passage peculiar to John, (chap. xiii. 2—20.) must have followed, and is accordingly said to have happened,—“*δείπνον γενομένου*, on supper being served;”—and this occurrence is as naturally succeeded by another peculiarity of Luke, (chap. xxii. 25—30.) his promise to raise them to spiritual thrones, wherein there is an allusion to the servile office which he had just condescended to perform;—“For which is the greater, he that sits at table, or he that serves? Is it not he that sits at table? *But I am among you as he that serves.*”—The recumbent posture adopted by Christ and his apostles at meals, with their feet pointing outwards, according to the custom which then prevailed among the Jews as well as among the Greeks and Romans, explains several of the circumstances here and elsewhere recorded; and more especially shows the facility with which, by passing behind, he could wash their feet, and they could individually retire and converse with him in a whisper, without disturbing the order of the table. Their celebration of the paschal supper, after the above-mentioned preliminaries, is most distinctly mentioned by Luke, (chap. xxii. 15—18.) who represents Christ as saying on the occasion that he would not again drink wine, nor partake of the paschal feast, until it should be fulfilled in the kingdom of God, that is in the gospel dispensation. This passage, which merely implies that, before the termination of the feast of unleavened bread which lasted a week and was then about to commence, he would die on the cross, rise from the dead, and, having thereby entered on his kingdom, rejoin the apostles in partaking of the festival which prefigured it, serves, as before suggested, to fix the right interpretation of John xviii. 28, 29, as well as of Matt. xxvi. 29, and Mark xiv. 25; which through want of due consideration have often been misunderstood. This must have happened a little before six o'clock on Thursday evening; when, according to Jewish computation, the fourteenth of Nisan ended and the fifteenth began, at night as it was conventionally termed, and which at the equinoctial seasons in the latitude of Jerusalem soon afterwards really ensued. After concluding the paschal supper Christ instituted his own, commonly called the Lord's Supper, by distributing to the apostles bread and wine, in representation of his body and blood about to be offered as an atoning sacrifice for the discharge of human sin; and commanded them thus to commemorate in future that momentous transaction. This must have taken place at the commencement of the Jewish Friday, or, according to European computation, between six and seven on Thursday evening, as clearly appears from a statement of the apostle Paul; who furnishes the best account of this rite, derived as he declares from immediate revelation, and which was evidently copied in the gospel of his friend and fellow-traveller Luke. In writing on the subject to the Corinthian church, (1 Corinth. xi. 23—26.) he makes the well-known declaration,—“I received from the Lord that which I communicated to you, [namely,] that *in the night wherein he was delivered up—ἐν τῇ νυκτί ἣν παρε- δίδото*—the Lord Jesus took bread &c.”—This statement exactly corresponds with the remark of John, (chap. xiii. 30.) that, when a little afterwards he dismissed Judas Iscariot from the house,—“*it was night,*—“*ἦν δὲ νύξ.*”—The sacred rite was thus instituted on the same Jewish day wherein it was realized. As it represented his own body and blood offered in sacrifice, Christ of course did not himself partake of it; and, having now entered on his priestly office, he entirely abstained from wine, in compliance with the Mosaic regulation which prohibited the use of wine to priests on duty; and which, like every other part of the ancient institution, it was the object of his mission not to destroy, but to fulfil. (Levit. x. 8—11; Ezek. xlv. 21.) The account given of the rite by Matthew and Mark is a little misplaced; since instead of preceding it follows the intimation of Christ, obscurely anticipated by John, that one of the apostles was about to betray him; an arrangement which, besides being inconsistent with the sequel, is positively contradicted by Luke, who represents him as saying, not before but immediately after distributing the bread and wine,—“But behold,—*πλὴν ἰδοὺ*—the hand of him that is about to betray me is with me on the table;”—a remark exactly corresponding to that recorded by the two other evangelists;—“I most assuredly tell you that one of you who is now eating with me, . . . one of the twelve who dips his hand with me into the bowl, . . . will

betray me;”—and then adding, in common with them, his terrible denunciation against the traitor,—“The Son of Man goes indeed, as it is written concerning him, but woe to the man by whom the Son of Man is betrayed. It would have been better for that man not to have been born.”—Luke’s correction proves also, in opposition to an opinion not unfrequently entertained, that Judas Iscariot was present on the occasion, and partook of the Lord’s Supper, (how unworthily need not be added,) together with the other apostles. They were all still at table—*ἀνακειμένων αὐτῶν καὶ ἐσθιόντων*—when this painful disclosure was made; on hearing which each of them in succession went behind, and asked Christ in a whisper whether it was he who was intended. In reply to a question on the subject from John who reclined next to him, Christ at length signified, by giving a sop to Judas Iscariot, that he was the guilty person; but this was done in so secret a manner that, with the exception of the three parties themselves, no one present understood the intimation. This brought the matter to a point, and therefore immediately afterwards Christ dismissed Judas with the ominous direction,—“What thou doest do quickly,”—a direction not less characteristic of overruling wisdom than his previous counteraction had been; since, with a view to the fulfilment of the divine purpose, it was equally necessary that Judas should be dismissed now as that he should have been restrained before.*

The two following Sections are separated from each other and from the rest, chiefly with a view to distinctness and effect. With the exception of a small portion at the commencement supplied by Luke, which requires a little explanation, all the remainder is peculiar to John’s gospel; and, being perfectly regular, needs no comment. The Third Section consists of a series of most important discourses, which were addressed by Christ to the eleven apostles, partly in the supper-room, and partly on their way from thence towards the garden of Gethsemane. The first two paragraphs are peculiar to John, and continuous with the last in the preceding Section. After dismissing Judas Iscariot, it is evident that Christ could speak much more fully and freely to the other apostles than before; and thenceforth the whole of his conversation and conduct had a special reference to the priestly office on which he had now entered, and in which they as well as others were so deeply concerned. Once more alluding to his approaching death as an atoning sacrifice, which in the divine view was already virtually accomplished, he reminded the apostles that he should shortly be removed from them, and thereupon gave them a new commandment; namely, to love one another *as he had loved them*. The necessity of such a command is obvious from the eagerness for superiority and domination which they had so recently evinced; and which, if not entirely renounced, would have proved fatal both to their comfort and their success. The next four paragraphs, which are of a somewhat preliminary nature, and like the preceding ones imply the absence of Judas Iscariot, report Christ’s first prediction that before morning Peter would thrice deny that he knew him. Of these paragraphs, which form a connected whole, the first and last are peculiar to Luke, while the two intermediate ones are common to him and John; and by their means the proper place in the Harmony of this portion of Luke’s gospel, from which the antecedent context has been a little detached, is satisfactorily ascertained. That context, extending from chap. xxii. v. 24, to v. 30, belongs to the commencement of the paschal supper, to which it has accordingly been transferred; but was inserted later by the evangelist himself, probably with a view to present the remarks of Christ in a more compact and continuous form. The next seven paragraphs occupying John xiv. describe an interesting conversation between him and the apostles, wherein his patience and kindness appear to great advantage in contrast with their singular, and almost incredible dulness of spiritual perception. To remedy this serious defect in their mental condition which, however lamentable in other respects, served to show that, far from inventing the gospel, they did not for a long time thoroughly understand it, he promised, on his return to heaven, to send them—*ἄλλον παράκλητον*,—namely, the Holy Spirit to be their

* Matt. xxvi. 21—25; Mark xiv. 18—21; Luke xxii. 21—23; John xiii. 18—30.

permanent counsellor and instructor, who would recall to their remembrance all that he had himself taught them, and guide them into a perfect knowledge of Christian truth. After giving them further consolation and encouragement, he concluded the conversation by saying,—“Arise, let us go hence.—Ἐγείρεσθε ἄγωμεν ἐντεῦθεν.”—On this, there is reason to believe that they left the house where they had celebrated the last supper, and, returning very nearly by the way that they came, descended the eastern slope of Mount Zion towards the valley of Jehoshaphat; in doing which they would encounter no difficulty, since during the great festivals the gates of Jerusalem were, it is said, open night and day. The object of Christ in making this movement was doubtless to avoid a little longer the expected attack of the Jewish authorities led on by Judas, and to gain a further opportunity for instructing and strengthening the apostles. The most sublime portion of his final discourse to them was accordingly communicated in the open air; and nothing can more strikingly demonstrate his firmness and magnanimity, as well as his wisdom and benevolence, than that, under such circumstances, and with a perfect foreknowledge of the sufferings which almost immediately awaited him, he should have been capable of delivering them with as much calmness and composure as if he had been quietly seated in the house at Capernaum. These discourses, which occupy the whole of John xv. and xvi. include his illustration of the constitution of the Christian church by the similitude of a vine with its branches and fruit;—prediction of the severe persecution of his disciples by the world, meaning more especially the impenitent people of Israel;—second promise to send them the Holy Spirit as their teacher and supporter;—and enigmatical prediction of his speedy disappearance, return, and departure to the Father. The first of these topics was probably suggested by some vineyard under the city-walls, perhaps in the vicinity of Siloam, near which they halted; and where, as formerly remarked, the operations of pruning and dressing vines, customary in Palestine at this season of the year, might have been then actually going on. The discourse concluded by Christ predicting that, notwithstanding their present professions of confidence and attachment, all the apostles would shortly desert him; and yet promising that, amidst their manifold afflictions in the world, they would ever find in him peace and protection.

The Fourth and last Section of this Part contains nothing more than the final prayer of Christ for himself, his apostles, and his church, immediately before the commencement of his sufferings at Gethsemane. It is evidently the natural sequel of Sect. III. from which it is detached merely with a view to attract a more profound attention to this sublime and unparalleled act of devotion. Like the greater part of the preceding Section it is peculiar to John's gospel (chap. xvii.), wherein it is introduced as follows.—“Having thus spoken, Jesus raised his eyes to heaven and said, Father, the hour is come, &c.”—Reference is also found in this prayer to some of the circumstances before described; as for example in vv. 7, 8, to the profession of faith recently made by the apostles, as stated in chap. xvi. 29, 30; and the expression of Christ's—“*raising his eyes to heaven*,”—in v. 1, serves to confirm the conclusion already adopted, that he and his disciples were then in the open air.

EXPLANATION OF PART XI.

This solemn and affecting portion of the gospel narrative, describing the last sufferings and death of Christ, is evidently complete in itself, and naturally divisible into the four following Sections; 1st. His agony at Gethsemane, 2d. His trial before the Sanhedrim, 3d. His trial before Pontius Pilate, and 4th. His crucifixion, death, and burial. The scene is still Jerusalem and its outskirts, extending from the garden of Gethsemane in the east to that of Golgotha in the west. The time is limited to a single Jewish day, Friday the fifteenth of Nisan, the first day of the feast of unleavened bread; which, as well as the last day of the feast,—the following Thursday,—was directed by the Mosaic Law to be observed with peculiar solemnity. The structure of this, as of the succeeding Sections, is simple and regular, and the details are reported with considerable minuteness by all the evangelists; but, whilst each of them contributes his share, the narratives of

Matthew and Mark are the fullest and the most continuous. They alone mention Christ's renewed prediction that all the apostles would shortly desert him, and that before morning Peter would thrice disown him; as likewise his appointment of Peter, James, and John, the select three who on several other occasions were thus distinguished, to be his attendants in the garden. Luke and John, having recorded previous predictions of a similar kind, omitted these probably for the sake of brevity. The mission of an angel to strengthen Christ when in danger of fainting, his subsequent agony and bloody sweat, his cure of the wound of Malchus, and the reference of the drowsiness of the apostles to sorrow, are circumstances peculiar to Luke's gospel; and, as they were most likely to be noticed by a medical writer, strongly concur with other arguments to prove that he was, as is here maintained,—*the beloved physician*. (Coloss. iv. 14.) John entirely omits the devotions of Christ in the garden, thereby intimating that they had been sufficiently described by his predecessors. He alone relates his supernatural overthrow of the formidable party who came forth to seize him, and his demand that the apostles should be allowed to retire. Matthew however reports his congenial declaration that he could, had he pleased, have summoned more than twelve legions of angels to his aid. John likewise alone mentions, as formerly remarked, the name of Peter on this occasion, together with that of his victim Malchus; because, in consequence of writing at a late period, he could do so without exposing Peter to danger, while, for an opposite reason, the three earlier evangelists in this portion of their narrative, as well as Jesus himself at the time, carefully abstained from naming him.

In the latter part of these proceedings, as well as in the former, the wise and skilful management of Christ was equally requisite and conspicuous; since, had he not acted with the utmost prudence and promptitude, he would have been prematurely apprehended by his enemies, and neither his consolatory discourse to the apostles, nor his mysterious agony and bloody sweat, the necessary prelude of those still more intense and continued mental sufferings which a few hours later caused his death on the cross, could have taken place. He therefore retired in due time, as denoted by the expression,—“Arise, let us depart hence,”—from the house on Mount Zion, most likely to some secluded spot near the pool of Siloam; and, having there finished his conversation with the apostles, conducted them up the valley of Jehoshaphat to the garden of Gethsemane, situated under the western slope of the Mount of Olives, nearly opposite the northern extremity of the temple inclosure. All the evangelists intimate that on this occasion the sacred party *went forth*, that is, from Jerusalem or its precincts, towards the Mount of Olives, and, by using the phrase,—*Καὶ ὑμῆσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν*,—Matthew and Mark signify that the institution of the Lord's Supper immediately followed the celebration of the paschal festival; which, although it commenced late in the evening of the fourteenth of Nisan, was usually protracted by the Jews far into the ensuing night, and concluded with the chanting of certain select portions of the Book of Psalms. These intimations are in harmony with the conclusions previously adopted; namely, that the consolatory discourse and the circumstances connected with it occupied no very long period of time, but merely perhaps the first watch of the night which introduced the fifteenth of Nisan, or, according to modern computation, the interval from six to nine on Thursday evening. When Christ on his way to Gethsemane predicted the approaching desertion of him by the apostles, he therefore used the expression—*ἐν τῇ νυκτὶ ταύτῃ*;—and said to Peter,—“I assuredly tell thee that this day, *even this night*, before the cock crows the second time, “thou wilt thrice disown me.”—By this judicious movement the Jewish authorities were for a time disappointed of their prey. Led by Judas Iscariot, who doubtless did not forget the injunction which had been given him,—“What thou doest do quickly,”—they most probably went in the first place to the house on Mount Zion where the paschal supper had been celebrated; but, finding the party of whom they were in search had left some time before, they were thrown into a momentary perplexity.* Recollecting however that Christ and his apostles often met in the garden of Gethsemane, Judas

* Matt. xxvi. 30—34; Mark xiv. 26—31; John xiii. 27; xiv. 31.

proposed to go thither in quest of them, to which the chief-priests and elders consented, but, under a real or pretended dread of popular resistance, resolved to obtain the additional aid of the garrison of Jerusalem; and it was owing to their being thus occupied that a sufficient opportunity was gained for accomplishing the important purposes above mentioned. The hostile band now collected was much larger than is usually imagined, consisting of the Roman cohort with its commander,—*ἡ σπεῖρα καὶ ὁ χιλίας*;—a detachment of the Levitical guards of the temple with their superior officers,—*οἱ στρατηγοὶ τοῦ ἱεροῦ*;—and several of the chief-priests and elders as directors, the whole conducted by the traitor Judas. They were well armed with swords and staves; and the circumstance of their being also provided with torches and lanterns favours the supposition, sufficiently probable on other grounds, that the paschal full moon was then under an eclipse. When the proper time for his capture arrived, Christ did not wait for the party to attack him, but with becoming dignity and courage went forth to meet them; and, having first proved by a magnificent display of supernatural power that he was perfectly able to deliver himself, and also stipulated for the safety of his apostles, he meekly surrendered himself into the hands of his enemies. The stipulation was not superfluous, for the apostles were immediately afterwards placed in the most imminent danger by the rash and unwarrantable conduct of Simon Peter who, carried away by his feelings, drew a sword and aimed a blow at Malchus the high-priest's slave, which was evidently designed to kill him, but, having been by the hand of Providence turned aside, merely cut off his right ear. This outrage also was overruled to answer a good purpose; for, by severely reproving the offence, and miraculously healing the wound, Christ, who no doubt with a view to this occurrence had directed two swords to be carried, although not to be used by the apostles, made it manifest both to friends and foes that his kingdom is purely spiritual, and can never be promoted by force; but, had the case been otherwise, had he proclaimed himself the rightful heir of David's temporal kingdom, thousands of zealous Israelites would like Peter have been ready to draw the sword, and to lay down their lives in his defence. It likewise afforded him an opportunity of exposing the falsehood and malice of his Jewish adversaries in bringing out a military band to seize him, and thereby treating him as a seditious demagogue; whereas, had he really been the criminal they pretended, they might have captured him with the greatest ease on any of the preceding days, when by continually coming to teach in the temple he placed himself completely in their power. Meanwhile the apostles, dismayed by a catastrophe for which notwithstanding the repeated intimations which had been given them they were so little prepared, and dreading the consequences which might result to themselves from Peter's offence, fulfilled their master's prediction by precipitately abandoning him, and retiring with only two exceptions to their respective lodgings in Jerusalem.

The subject of the Second Section is the trial and condemnation of Christ by the Sanhedrim; and the time occupied, allowing two hours for the occurrences in the garden, was about six hours, from eleven o'clock on Thursday night to nearly five the next morning. To this part of the narrative all the evangelists contribute; the account of Luke being the shortest, that of Matthew and Mark the most complete, and that of John chiefly supplemental. With slight exceptions the arrangement of these accounts is regular, the first portions of each being continuous with the last in the preceding Section. The removal of Christ by the armed force from Gethsemane to the high-priest's palace is principally, and to some extent exclusively described by John, (chap. xviii. 12—14, 24.) the latter verse, which is evidently retrospective, being for the sake of convenience thus transposed in the Harmony,—“So the guard, and their commander, and the officers of the “Jews seized Jesus and bound him; and led him in the first instance to Annas, for he was father-in-law of “Caiaphas who was high-priest that year. Annas sent him bound to Caiaphas, at whose palace all the “chief-priests, scribes, and elders were assembled;”—the latter clause, which is slightly modified, being supplied from Matt. xxvi. v. . . 57; and Mark xiv. v. . . 53. On their way from the garden, a certain young man having no other clothing than a linen cloth followed Jesus; but, having been seized by some of the soldiers, who perhaps regarded him as a madman, left the cloth in their hands, and fled from them naked.

This minute incident, related by Mark alone, without any further reference or explanation, has suggested the opinion formerly stated and by no means improbable, that he was himself the young man here mentioned, and thus in some measure an eye-witness of the scenes which he describes. After recovering from his first consternation the beloved disciple John, ashamed of having so pusillanimously forsaken his persecuted master, speedily returned, and accompanied him to the high-priest's palace; where, as he happened to be well known, and had committed no offence, he was without difficulty permitted to enter. Peter also followed, but at a cautious distance, and at John's request was admitted shortly afterwards. This palace appears to have been an official residence within the precincts of the temple, and to have included the hall of judgment where the Sanhedrim held their sittings. That such was the fact is probable from the nature of the case, from the testimony of the early Jewish writers, and from special intimations in this and other parts of Scripture. As a man of rank and wealth, the high-priest might have had one or more houses elsewhere; but must also have had a mansion within the temple, where during the daily discharge of his important functions he received suitable accommodation, and where during the annual festivals he probably resided altogether. Like other great houses in those times and countries, this palace comprised a portico, a vestibule, an outer hall more or less open to the sky, and an inner saloon or council-chamber, standing perhaps a little higher than the hall, which is therefore said to have been below,—*κάτω*,—and with which it might have communicated by a few stairs. Here the Sanhedrim who, as is distinctly intimated in Luke xxiii. 50—52; John xi. 45—53, fully concurred in the plan devised for the capture of Jesus, were already convened awaiting his arrival, and were not destined now, as on a former occasion, to be disappointed of their expectation. The hour chosen for this purpose, near midnight, was extremely unseasonable if not unlawful; but, as they still feared an interposition of the people in his favour, they determined to hurry on his trial and execution as rapidly as possible, in order to allow no time for his rescue or escape. That he was now tried by the Sanhedrim, or supreme Jewish tribunal, consisting of a large body of chief-priests, scribes, and elders, having the high-priest or his deputy for their president, is positively stated by the three earlier evangelists; and that the palace where they were assembled was within the boundaries of the temple plainly appears from various expressions incidentally used in the narrative. Thus, when Judas Iscariot, on hearing that Christ had been condemned to death by the Sanhedrim, brought back the next morning the bribe which he had received from them, declaring that he had betrayed the life of an innocent person, he found them *in the temple*; for, on their replying,—“What is that to us? See thou to that,”—Matthew relates that Judas—“threw down the money *in the temple*, and went away and hanged himself.”—It was in the temple that either the Sanhedrim in a body, or a large party of them, had formerly assailed Christ as a capital offender for healing on a sabbath-day the infirm man at the pool of Bethesda, and directing him to carry home his bed; and who, during his final visit to Jerusalem, demanded by what authority he had expelled the traders and money-changers from the court of the Gentiles. It was also in the temple that they were convened at the respective trials of Stephen, and Paul. The false witnesses employed in the first case declared,—“This man does not cease to speak against *the holy place*, and against the Law; “for we have heard him say that this Jesus of Nazareth will destroy *this holy place*, and change the customs “which Moses gave us.”—In the second case, the apostle was brought down by Lysias, the commander of the Roman garrison, from the castle of Antonia to the temple where the Sanhedrim were assembled; and, when owing to their factious violence his life seemed to be in danger, he was rescued by the soldiers, and reconducted into the castle.* The first trial of Christ is entirely omitted by Luke, who in return alone records its repetition or confirmation the next morning; the account of its commencement is peculiar to John's gospel, and that of its progress and conclusion to those of Matthew and Mark. Like the two trials

* Matt. xxii. 23; xxvi. 59; xxvii. 1—5; Mark xi. 27, 28; xiv. 55, 56, 66; xv. 1; Luke xx. 1, 2; xxii. 66; John v. 14—18; vii. 32, 45—53; Acts vi. 9—14; xxii. 29, 30; xxiii. 1—10.

above noticed, it was characterized by the most flagrant injustice. The object of the court was not to inquire, but to condemn. They began by endeavouring to extract matter of accusation against their prisoner from his own mouth; and, on his mildly remonstrating against so unfair a procedure, basely allowed one of their officers to strike him with a staff. They next attempted to criminate him by means of witnesses, without much caring whether they were true or false; but no two of these witnesses, although not at all scrupulous in point of veracity, could be found to agree sufficiently in their allegations. As a last resource, therefore, the high-priest rose up, and demanded of him on oath whether he was the Christ, the Son of God; and, on his replying that he was, pronounced a verdict wherein all the rest heartily concurred, (for neither Nicodemus nor Joseph of Arimathæa was present,) that he was guilty of blasphemy, and deserving of death. Having thus quickly despatched their mock trial they separated for the remainder of the night, leaving him in the custody of their officers and attendants in the hall; by whom, according to the barbarous custom of eastern countries, he was cruelly mocked and maltreated.

The only irregularity of any importance committed by the evangelists in this Section occurs in the gospels of Matthew and Mark, who, in recording the denials of Christ by Peter, instead of interspersing them, as is done by Luke and John, amongst other incidents connected with the trial, have transferred them to the end of their narratives of that transaction; but, as the subject is attended with some difficulty, and has not hitherto been thoroughly understood, a little further explanation may be acceptable.* Peter's denials of Christ were occasioned, not by any disaffection on his part towards his master, nor by any extraordinary weakness or timidity of character, conditions totally at variance with the circumstances of the case, but by his natural and reasonable fear of being detected and executed as a malefactor, in consequence of his violent outrage on Malchus in the garden of Gethsemane. The difference between dying as a convicted criminal, and dying as a Christian martyr, so strongly traced in his First Epistle addressed many years afterwards to the Jewish churches in Asia Minor, was no doubt impressed on the mind of the apostle at this time, and the allusion to it in the epistle was very probably suggested by his own history.—“Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as an intermeddler with other men's affairs; yet, if any one suffers as a Christian, let him not be ashamed, but [on the contrary] glorify God in such a case.”—1 Peter iv. 14—16. After having committed an act at once so culpable and so imprudent, he ought to have retired, like most of the other apostles, to his apartment in Jerusalem; but, observing that his companion and fellow-lodger John, on recovering from his first alarm, returned and followed Jesus when a prisoner in the hands of his enemies, pride and shame prompted Peter to imitate his example. He had boldly promised to adhere to Christ although all others forsook him, to follow him to prison and to death, and to lay down his life for his sake; and could not therefore patiently submit to remain in ignominious concealment, nor suffer himself to be outdone by a brother-apostle who, without having made any promise, was thus practically expressing his devotedness and affection to their common master. But, when he arrived at the high-priest's palace, and found himself in the power of the legal authorities, by whom he might almost immediately have been convicted of a capital offence, and consigned to public execution, his fear of detection became so strong, that he saw no chance of escape except by resolutely disowning all connexion with Christ, and therefore, on being repeatedly questioned in reference to that point, disowned him seven distinct times. These denials were of two kinds differing in their degree of aggravation. On four occasions he merely denied that he was a disciple of Jesus, but on three others he declared that he did not even know the man. It was this second mode of denial which Christ had predicted that before the second or principal crowing of the cock, that is, before three o'clock the next morning, Peter would thrice commit; and the truth of the prediction was more strikingly demonstrated by the fact that, among seven denials of

* A fuller explanation will be found in the Author's Treatise on the Physical Cause of the Death of Christ. 8vo. Lond. 1847, pp. 446—461.

both descriptions, there were precisely three of this aggravated kind. When during the conversation at the house on Mount Zion after the paschal supper Peter said,—“Lord, why cannot I follow thee now? I am ready to go with thee both to prison and to death, I will lay down my life for thy sake; Jesus answered him, Wilt thou lay down thy life for my sake? I assuredly tell thee, the cock will not crow this day before *thou wilt thrice deny that thou knowest me.*”—On their way to the Mount of Olives he again said to the disciples,—“All of you will this night be offended by me, for it is written, I will smite the shepherd, and the sheep of the flock will be scattered. Peter answered him, Though all [others] should be offended by thee I will never be offended. Jesus said to him, I tell thee truly that to-day, [even] this very night, *before the cock crows the second time*, thou wilt disown me thrice. But he spoke the more positively, Though I should die with thee I will never disown thee: So likewise said all the disciples.”*

The fulfilment of these predictions happened as follows.

First denial.—(1st General.) On Peter’s entrance into the high-priest’s palace,—“the maid-servant who attended the gate said to him, Art not thou also one of this man’s disciples? He said, I am not.”

Second denial.—(1st Personal.) When another maid-servant, seeing Peter sitting at the fire in the hall, said,—“This man also was with him; Thou also wast with Jesus of Nazareth, he disowned him before them all, saying, Woman, *I know him not*, neither do I understand what thou meanest.”

Third denial.—(2d General.) “A little afterwards another person saw him and said, Thou also art one of them. But Peter said, Man, I am not.”

Fourth denial.—(2d Personal.) “And he went out into the portico, and the cock crew. Whilst he was there another [maid-servant, namely the portress,] saw him, and said to those who were present, This man also was with Jesus of Nazareth. Again he denied it with an oath, [saying] *I know not the man.*”—Three of Peter’s denials therefore occurred before the first crowing of the cock, but it is evident that the prediction was not thereby fully accomplished. The first trial of Christ by the Sanhedrim, occupying probably about an hour, here intervened.

Fifth denial.—(3d General.) After a while Peter returned from the portico to the fire in the hall, where, as he was standing and warming himself, the attendants again—“said to him, Art not thou also one of his disciples? He denied it and said, I am not.”

Sixth denial.—(4th General.) “One of the high-priest’s slaves, a relative of him whose ear Peter cut off, said, Did not I see thee in the garden with him? Again Peter denied it.”

Seventh denial.—(3d Personal.) “A little afterwards another man confidently affirmed saying, Certainly this man also was with him, for he is a Galilean. So the bystanders came up and said again to Peter, Certainly thou also art one of them, for thy manner of speaking is similar, and discovers thee. But he began to utter oaths and curses, [saying] Man, I know not what thou meanest, *I know not this man of whom ye speak.* And instantly, whilst he was yet speaking, *the cock crew the second time.* And the Lord turned and looked on Peter, and Peter remembered what the Lord had said to him, Before the cock crows the second time thou wilt disown me thrice. And he went out and wept bitterly.”

The subject may perhaps be further illustrated by the following Tabular View, which exhibits the amount of information contributed by the respective evangelists, and in which the general denials of Peter are indicated by dots, and the personal ones by asterisks.†

* Matt. xxvi. 30—35, 56—58; Mark xiv. 26—31, 50—54; Luke xxii. 31—34, 54, 55; John xiii. 36—38; xvi. 29—33; xviii. 15, 16; xx. 1—10.

† Matt. xxvi. 57, 58, 69—75; Mark xiv. 53, 54, 66—72; Luke xxii. 54—62; John xviii. 15—18, 24—27.

TABULAR VIEW OF PETER'S DENIALS OF CHRIST.

NUMBER OF DENIALS.	MODE AND CIRCUMSTANCES OF DENIALS.	LUKE. XXII.	MATTHEW. XXVI.	MARK. XIV.	JOHN. XVIII.
1.	<i>General</i> , to the portress, on Peter's first entrance into the portico.	. . . . .	. . . . .	. . . . .	15—17. ●
2.	<i>Personal</i> , to another maidservant, on his first entrance into the hall.	55—57. *	69, 70. *	66—68. *	. . . . .
3.	<i>General</i> , to a man, at the same place shortly afterwards.	58. ●	. . . . .	. . . . .	. . . . .
FIRST CROWING OF THE COCK.					
4.	<i>Personal</i> , to the portress, on his first retreat from the hall to the portico.	. . . . .	71, 72. *	68—70. *	. . . . .
5.	<i>General</i> , to the attendants, on his return from the portico to the hall.	. . . . .	. . . . .	. . . . .	25. ●
6.	<i>General</i> , to a relative of Malchus, at the same place soon afterwards.	. . . . .	. . . . .	. . . . .	26, 27. ●
7.	<i>Personal</i> , to the attendants, at the same place immediately afterwards.	59—62. *	73—75. *	70—72. *	. . . . .
SECOND CROWING OF THE COCK.					

This Table shows how by differences of time, place, persons, or circumstances, the several denials of Peter are at once distinguished and identified; and, with the assistance of the foregoing remarks, explains the manner in which the subject has been treated by the respective evangelists. By confining their statement of Peter's denials to the three personal ones, which they describe continuously and in a detached paragraph, Matthew and Mark evidently intended to attract attention to the exact fulfilment of Christ's prediction concerning them. The plan of Luke was probably similar, but is less perfectly executed; and, as he gives no account of Christ's first trial by the Sanhedrim, and inserts in its proper place that of his subsequent mockery by the attendants in the hall, which apparently followed Peter's final retirement from the palace, his narrative of these events is, like that of John, free from transposition. The fact of John's confining his report to three general denials, inserted in the order of time and not previously mentioned, coincides with the conclusion here adopted, and suggested by so many considerations, namely, that his gospel was published later than the three others, and designed to supply their deficiencies. As the narrative of an attentive and deeply-interested eye-witness, it is entitled to peculiar regard. That of Mark furnishes internal evidence of having been superintended by Peter, another eye-witness; more especially in the accurate distinction, peculiar to this gospel, of the two crowings of the cock, and in its slight and almost defective notice of Peter's penitential sorrow,—“Καὶ ἐπιβαλὼν ἑκλατε—And reflecting on it he wept,”—which could scarcely have proceeded from any other source than the apostle himself.

The subject of the Third Section of this Part is the trial and condemnation of Christ by Pontius Pilate, occupying about three hours in the morning of Friday the fifteenth of Nisan, from a little after five o'clock to a little after eight. The locality comprehended three palaces, that of the high-priest in the temple, and those of Pilate, and Herod Antipas, probably on the hill of Aera. To the narrative all the evangelists contribute materials which as usual present peculiarities and omissions, whereof the peculiarities predominate in the gospels of Luke and John, and the omissions in that of John, corresponding to its supplemental character. Their several portions inserted at the beginning of this Section are continuous, or very nearly so, with those at the end of the preceding one; and their order, with slight exceptions, is perfectly regular, furnishing little occasion for comment or explanation. The Section opens with the following account given by the three earlier evangelists of the reassemblage of the Sanhedrim in the morning, doubtless in the same inner chamber as before, and of their second trial and condemnation of Jesus, who during the short interval had been kept a prisoner in the outer hall.—“Early in the morning all the chief-priests and the elders of the people held a consultation against Jesus, in order to put him to death.”—In compliance as it seems with some rule of their judicial code, which required that a capital sentence passed during the night should be confirmed during the day, they now went through the form of a second trial recorded by Luke alone, who states,—“And they brought him again before their Sanhedrim,” &c.—Their mode of conducting this trial was short and summary. Having already settled the matter among themselves, they merely asked him whether he was the Christ, the Son of God; and, on his replying after remonstrating against their injustice that he was, they immediately repeated their former sentence that he was guilty of blasphemy, and deserving of death.* As however, in consequence of their political subjection, they could not legally execute such a sentence without the consent of the Roman governor, and, on account of the favour with which Christ had hitherto been regarded by the multitude, were afraid of resorting as in the case of Stephen to popular violence, not knowing where or how it might end, they resolved, by a gross misrepresentation of his claim to a spiritual kingdom, to accuse him at the tribunal of Pilate as an ambitious demagogue, who excited the people to throw off the Roman yoke, and to acknowledge himself as the heir of David, and the rightful king of the Jews. They must already indeed have made such a statement to Pilate during the previous night when, under real or pretended alarm, they applied to him for the aid of the cohort to seize Jesus in the garden of Gethsemane, or wherever else he might be found, and were thereby committed to their present course. That course was moreover strongly recommended to them by several weighty considerations; for, whilst it relieved them from all difficulty and danger in the accomplishment of their immediate object, it exposed Christ to a far more cruel and ignominious death than it would have been in their power to inflict; and, by connecting his name and cause with the intolerable offence of the cross, would, as they not unreasonably supposed, overwhelm both with perpetual infamy and execration. Their decision on this point was soon known to the people without, and amongst others to Judas Iscariot, who seems to have been roaming about the neighbourhood anxiously watching the course of events. Perhaps he flattered himself that the master whom he had so basely betrayed would merely have been imprisoned, or subjected to some other minor punishment; but, finding that he had been condemned to death, he was seized with horror and remorse. From the manner in which this incident is introduced by Matthew, it is evident that Judas presented himself to the Sanhedrim at the moment when, after passing sentence on Jesus, they were about to conduct him to the palace of Pontius Pilate. Throwing down *in the temple* the bribe which he had received from them, he openly proclaimed his own treachery, and the innocence of his victim. But, as his efforts to dissuade them from executing their purpose were unavailing, he fled from the city in an agony of despair, and, like his prototype Ahitophel, committed suicide by hanging himself.

* Matt. xxvii. 1; Mark xv. 1; Luke xxii. 66—71; John x. 24—39; xviii. 28.

The chief-priests took up the money thus returned, and in the course of the day purchased with it a piece of waste ground on the south of the Valley of Hinnoin, and forming part of the mount which has since been called the Hill of Evil Counsel. This field, previously occupied by a potter, was now destined to become a burial-ground for strangers, and thither during the same day was conveyed the mangled corpse of Judas which, by falling as is presumed from some neighbouring cliff among the rocky fragments at its base, had burst asunder; so that the only earthly recompense of his hideous crime was to obtain the first grave in this ignoble cemetery which, having been purchased with his money, was by Peter termed—"his own place;" and, in commemoration of the atrocious transaction whereto it owed its origin, was thenceforth known by the name of *Aceldama*, that is,—A field of blood. The report of these occurrences, together with a reference to a remarkable passage in the book of Zechariah where several of them are predicted, is peculiar to the gospel of Matthew, whose former employment as a tax-gatherer might have disposed him to pay a special attention to pecuniary matters.*

The remainder of this Section is entirely occupied with the trial of Christ by Pontius Pilate, which for the sake of distinctness may be divided into four stages; the first, common to all the evangelists, terminating in Pilate's first acquittal of Jesus; the second, peculiar to Luke, terminating in his second acquittal; the third, nearly peculiar to the three earlier evangelists, terminating in his third acquittal; and the fourth, common to them all but chiefly supplied by John, terminating in Pilate's reluctant condemnation of Christ, and delivery of him for crucifixion. In those times and countries courts of justice were open to the public soon after day-break, and it was still early in the morning—*ἤν δὲ πρωῒα*,—when the Sanhedrim, having quickly despatched their second trial of Jesus, bound him as a convicted felon, and conducted him to the palace or prætorium of Pontius Pilate. This palace, situated as is supposed near the castle of Antonia, was, in deference to Jewish laws and customs, constructed with an open court, where they might attend trials without incurring that ceremonial defilement which would have been occasioned by their entering a pagan dwelling. By his rapacious and tyrannical government, now of several years standing, Pilate had excited, as is well known, the determined hostility both of the Jews, and the Samaritans; and consequently lived in continual dread of some display of popular indignation, either in the form of an insurrection at Jerusalem during one of the great festivals, or in the still more dangerous one of a national prosecution before the imperial court at Rome. The latter calamity indeed actually befel him a few years afterwards, and terminated in his deposition, and banishment to a town in Gaul where, like Judas Iscariot, he is said to have ended his life by suicide. Presuming on the influence which owing to this cause they might expect to exercise over his decisions, the Sanhedrim now proceeded in a body,—*ὅλον τὸ συνέδριον*,—*ἅπαν τὸ πλῆθος αἰτῶν*,—consisting of seventy persons of the highest rank in the Jewish state, to his tribunal; and, presenting Christ as a malefactor, demanded that the sentence of death which they had twice pronounced against him should be carried into effect. They had the more reason to hope for success in this demand, since Barabbas, a person of note, who had been guilty of sedition and murder, together with two of his accomplices, were then in prison, and awaiting immediate execution. In conjoining with these criminals another prisoner, charged by the Sanhedrim with a similar offence, and thus as predicted in Scripture numbered with transgressors, they might naturally suppose a man of Pilate's character would have little difficulty or scruple. But, whatever might have been his general recklessness, or his secret apprehensions, he was not at first disposed to degrade himself by an act of obsequiousness so little becoming a supreme magistrate. Like Festus when solicited to connive at the assassination of Paul, he might have admonished the Sanhedrim,—“It is not the custom of the Romans to give up an accused person to death before he has been confronted with his accusers, and

* Genesis xlviii. 21, 22; Exodus xiii. 19; Joshua xxiv. 32; 2 Sam. xvii. 22, 23; Zechar. xi. 12, 13; Matt. xxvii. 1—10; John iv. 1—6; Acts i. 15—26; vii. 1—5, 15, 16.

“had an opportunity of replying to the charges brought against him.”—Like Felix, he had apparently married a Jewish wife; who, if not actually a disciple of Jesus, at least entertained for him a profound respect, which she probably in some measure communicated to her husband; and he might have received a similar impression from observing during some years the course pursued by the Galilean prophet, who was no stranger in Judæa, as likewise from the report made to him by the officers of the cohort concerning the recent occurrences in the garden of Gethsemane.* Like several of his contemporaries, he seems to have regarded Christ as a benevolent enthusiast, who had incurred the envy and hatred of the priesthood by his unsparing reproof of their vices and errors, as well as by his powerful influence over the minds of the people; but who, although he might indulge romantic notions of a spiritual kingdom, was in a political point of view harmless and inoffensive. Instead therefore of complying with the arrogant requisition of the Sanhedrim, he directed them to follow the usual course of judicial proceedings, and to bring forward specific charges; on which, with flagrant opposition to truth they affirmed,—“We found this man perverting the people, and forbidding them to pay taxes to Cæsar, declaring himself to be Christ the king.”—Not content with this, they added many other accusations equally false, to all of which, in accordance with the description given by Isaiah that,—“although he was oppressed and afflicted, he opened not his mouth,”—Jesus made no reply; and, when asked by Pilate whether he was the king of the Jews, answered that he was. Surprised, and perhaps annoyed by conduct so contrary to that of prisoners in general, and which in the present case he so little expected, Pilate withdrew with him into the palace, and repeated more privately the same question, to which Christ replied as before; but, in justice to his own character, which had been so shamefully traduced, added the important explanation peculiar to John’s gospel that, whilst he was truly a king, his kingdom was not of this world, and had no tendency to interfere with its political affairs. Satisfied with so candid an explanation, Pilate returned to the public court, and for the first time acquitted Jesus of all offence; and here, had truth and integrity prevailed, the trial would have been ended, and the prisoner released.†

Nothing daunted however by such a result, the Sanhedrim repeated their former charge against Christ; and, by a gross misrepresentation of his late farewell journey through the provinces, asserted that, in pursuing his design of stirring up the people against the government, he had travelled through the whole country from Galilee to Jerusalem. On hearing of Galilee, and learning that the prisoner was a subject of Herod Antipas, who as a Jew had come up to Jerusalem to keep the passover, Pilate gladly availed himself of the opportunity thus afforded, to accomplish at once two objects which he had in view. The one was to obtain Herod’s concurrence in acquitting Jesus, which he fully anticipated; and the other to effect his own reconciliation with the tetrarch, whom he had seriously displeased about a year before, by putting to death while sacrificing in the temple some of his subjects, owing probably to his either knowing or suspecting them to belong to the faction of Judas of Galilee. In both objects he perfectly succeeded; for, while accepting the friendly overture, Herod expressed an equal contempt for the accusations of the Sanhedrim, and the claims of Christ; whom, however, the ruler most able and willing to condemn him had he been criminal virtually acquitted, and sent him back to Pilate arrayed in a splendid dress, like a theatrical king whose pretensions to royalty were more deserving of ridicule than of serious punishment. Thus encouraged, Pilate summoned to his tribunal the Jewish priests, rulers, and people; and, referring to the decision of Herod as confirming his own, for the second time, and more strongly than before, declared Jesus to be innocent of the charges which they had brought against him. He therefore announced his intention to set him at liberty, after inflicting

* Matt. xxvii. 1, 2, 15, 16, 19; Mark xv. 1, 6, 7; Luke xxiii. 1, 18, 19, 24, 25; John xviii. 38–40; Acts iii. 13–15; xxiv. 24–27; xxv. 1–16.

† Isaiah liii. 7–12; Matt. xxvii. 11–14; Mark xv. 1–5; Luke xxiii. 1–4; John xviii. 28–38.

on him a slight chastisement, by way of reproof what he deemed his empty claim to royalty, and admonishing him to avoid such imprudent language for the time to come. And here ends the second stage of this important trial, the report of which, as well as of the previous transaction which occasioned the enmity between Pilate and Herod, is peculiar to Luke's gospel. (Luke xiii. 1—5; xxiii. 5—16.)

It had been well humanly speaking for Pilate, could he have steadily adhered to his original resolution, but in the next stage of the trial he had chiefly to encounter the violence of the Jewish multitude; and, knowing that he had incurred their hatred by his numerous acts of cruelty and oppression, he secretly quailed in their presence, and by his timidity and indecision almost invited them to take the matter into their own hands. He also entirely misapprehended their sentiments respecting Christ, which within the last day or two had undergone a complete change. Charmed by his eloquence, astonished by his miracles, and impressed with reverence by his character, many of them had until recently been disposed to regard him as the long-promised Messiah. But their notions of his kingdom were much more of a temporal than of a spiritual nature; and they fully expected that, after a short period of conflict and depression, he would suddenly show himself to the world as a magnificent and victorious prince, like his great ancestors David and Solomon, deliver the people of Israel from foreign domination, reunite them in one body, and raise them to the highest summit of worldly splendour and prosperity. But, when all their expectations were suddenly disappointed, when they saw him, who only a few days before had entered Jerusalem in triumph amidst acclamations of Hosanna to the Son of David, now standing as a criminal at the bar of Pilate, apparently without any resource in himself, or succour from others, condemned by the Sanhedrim as a blasphemer, and remaining silent under multiplied accusations, their previous admiration of him was exchanged for contempt, they felt indignant at the deception which they supposed had been practised on them, and heartily joined with their rulers in denouncing him as an impostor, deserving a speedy and ignominious death. Nothing therefore could have been more injudicious or more undignified than Pilate's repeated attempts to gain their consent to his acquittal of Christ, and especially by styling him *the king of the Jews*. In the exercise of a mischievous privilege which had long been granted them at the passover, they had a right to require the release of Barabbas, but they had no right to oppose the release of Christ; which, being a matter entirely dependent on the authority of the governor himself, he ought to have enforced without asking the permission, or even allowing the interference of any other party whatever. Instead of this, his conduct was weak and vacillating in the extreme, and the natural consequence was that the multitude feeling their strength proceeded further, and demanded with loud cries the instant crucifixion of Jesus; which Pilate, conscious of his own delinquencies, and dreading on that account an accusation before the imperial court, had not at last the courage to refuse.*

The fourth and final stage of this trial exhibits nevertheless his renewed, but equally unsuccessful efforts to obtain from the Jewish rulers and people as a favour what he ought not to have submitted to their choice; namely, the acquittal of a prisoner, whom he had repeatedly pronounced to be innocent, and signified his determination to release. Any higher motives which might have prompted him to this attempt were doubtless much aided by the secret influence of his wife; who, at a time when he was apparently on the point of passing sentence of death, sent a messenger to him saying,—“Do nothing against that righteous man, for I have this day suffered much in a dream because of him.”—In order therefore to fulfil his declared purpose of chastising and releasing Jesus, he caused him to be removed to the court within the palace, where he was first scourged, and then subjected to the mockery and insults of the Roman soldiers; who, regarding him as an insolent pretender to the Jewish crown, and consequently a rebel against their emperor, treated him accordingly. Having stripped him of his own clothing, they dressed him in a

* Matt. xxvii. 15—23; Mark xv. 6—14; Luke xxiii. 17—23. . . ; John xviii. 39, 40.

purple military robe,—*χλαμύδα κοκκίνην*,—placed a crown of thorns on his head, and a cane in his right hand. Then bowing the knee before him they saluted him as king of the Jews, at the same time spitting on him, and striking him on the head with the cane. In this painful and pitiable condition Pilate brought him again into the outer court; and, addressing himself this time more especially to the higher classes,—the chief-priests and elders,—endeavoured to move their compassion towards a man at once so harmless and so helpless. At this period of the proceedings the Sanhedrim tried to strengthen their cause by stating that Jesus had according to their law been guilty of a capital blasphemy, in calling himself the Son of God. This charge was new, yet not unconnected with the former one, and led to his second private examination by Pilate; who, although at first alarmed, became in consequence of what he heard from Christ only the more convinced of his innocence, and the more anxious to release him. He still however persisted in the unhappy mistake of styling him the king of the Jews;—“*Behold your king . . . Shall I crucify your king?*”—an appellation which they must naturally have supposed to be employed for the purpose of insult and derision. They therefore showed their resentment by telling him plainly that in advocating the release of one who claimed to be their king he exposed his own loyalty to suspicion, and that for their part they had no king but Cæsar. This retort terminated the conflict; for, as Pilate was well acquainted with the jealous and implacable temper of Tiberius, and anxious to conciliate the Jews whom he had so grievously offended, he now yielded to their demands. But before doing so he called for water; and, according to the custom of those times and countries, washed his hands in the presence of the multitude, and declared himself to be innocent of the blood of the prisoner at his bar, whom for the seventh time he acquitted of all blame, while the Jews for the seventh time renounced him, and by their well-known and fearful imprecation,—“His blood be on us, and on our children,”—accepted the responsibility of his slaughter. Having applied this worthless palliative to his conscience, and made a public exposure of his deplorable want of firmness and integrity, Pilate released Barabbas, pronounced sentence of death on Jesus, and delivered him into the hands of the soldiers for execution.*

In this Section the order of the evangelists being extremely regular is almost entirely adopted in the Harmony, the following being the sole exceptions. In the account given of Barabbas in Paragraph 19, the nineteenth verse of Luke xxiii. and the end of the fortieth verse of John xviii. are to a slight extent thrown back, in order to collate them with the parallel passages in Matthew and Mark, whose arrangement is preferable. In the only other case, a larger portion of Matthew and Mark is transferred to an earlier position, not because of any error on the part of the sacred writers, but merely to comply with the necessary demands of the Harmony. Among the indignities offered to Christ at this period, he was three times mocked and insulted by the Roman soldiers; namely, during his trial before Pilate, at the termination of that trial, and during his crucifixion. The account of their first mockery is peculiar to John, that of the second to Matthew and Mark, and that of the third to Luke. Each of these occurrences is duly recorded in its proper place, but the description of the second is here united with that of the first on account of their great similarity, almost amounting to identity; and the second mockery is therefore merely mentioned, and not related in detail. By this expedient a needless and painful repetition is avoided, without any detriment to the general narrative. A few remarks may also be suitable in reference to the well-known discrepancy between John and Mark, respecting the precise time of some of these transactions. John states that Jesus was condemned to death by Pilate about the sixth hour,—*ῥα ὥσεῖ ἐκτη*,—that is, according to the usual mode of computation, about noon; and Mark that he was crucified at the third hour,—*ᾗν δὲ ῥα τρίτη*,—that is at nine o'clock in the

* Matt. xxvii. 24—26, 28—30; Mark xv. 15, 17—19; Luke xxiii. v. . . 23—25; John xix. 1—16. . . ; Acts iii. 11—18.

forenoon. Of the correctness of the latter statement there can be no doubt. The trial of Christ by Pilate began early in the morning,—*ἤν δὲ πρωῒα*,—probably about six o'clock; and, as the proceedings were of a summary nature, and all parties were desirous of despatch, there was abundant time between six o'clock and a little after eight for its completion. The three earlier evangelists agree in representing that at the sixth hour, or noon, the whole land was covered with darkness until the death of Christ a little after the ninth hour, or three in the afternoon. The dates of these events are given with peculiar distinctness by Mark, who says in chap. xv. v. 25,—“It was the third hour when they crucified him;”—and, in vv. 33, 34,—“When the sixth hour was come,—*γενομένης δὲ ὥρας ἕκτης*,—a darkness overspread the whole land until the ninth hour. “And at the ninth hour Jesus cried with a loud voice,” &c.—soon after which he expired. (v. 37.) Now the same evangelists describe several occurrences,—such as the attachment of a placard to the cross of Christ, the discussion between Pilate and the Jews respecting the words to be written on it, the distribution of his clothing among the soldiers, the insults successively offered him by different classes of persons, and, according to John to whom the account is peculiar, his commission of his mother to the care of the beloved disciple,—as all taking place during the interval between the crucifixion and the commencement of the darkness, corresponding to that between the third and sixth hours, agreeably to the accurate account of Mark. On the other hand, it is impossible to suppose that, in spite of the ceremonial exigencies of the first day of the feast of unleavened bread both at the temple and elsewhere, the trial of Christ before Pilate lasted from six o'clock in the morning until noon, and that the abovementioned events happened during the three hours of preternatural darkness. The only difficulty therefore to be solved is that of explaining the date assigned by John to the conclusion of the trial, namely,—“about the sixth hour.”—The phrase,—“*ὥρα ὥσεί ἕκτη*”—is retained in the Harmony because it is adopted in all the critical editions, although in the opinion of Griesbach the word—*τρίτη*—is of equal, if not of superior authority to *ἕκτη*,—and there are certainly several rather strong testimonies, some of them appealing to the autograph of the evangelist himself preserved at Ephesus, in favour of the former. It has been suggested that John might have used the Roman mode of reckoning the hours of the day, commencing like that of modern Europe from midnight, and hence that in this passage the sixth hour means six o'clock in the morning; but this notion, besides being contrary to the fact, is unavailable to the purpose, since the trial by Pilate would thus be represented as beginning and ending at the same time. The most probable explanation, next to that which supposes an error in the text, seems to be that the evangelist, who is here speaking of the preparation-day of the passover,—*παρασκευὴ τοῦ πάσχα*,—the day preceding the sabbath of the paschal week, was contemplating the character of Christ as a priest and a victim, and on that account applied some Levitical computation of hours to the memorable day of his atoning sacrifice, which like the official day in the temple commenced at three in the morning. It was in the temple, and at that very hour, that he received sentence of death from the Sanhedrim; who, as the unconscious agents of God, and the only human judges qualified on his behalf to pronounce that sentence, thereby devoted Jesus to his work of expiation, and then consigned him to the jurisdiction of the Roman governor, an equally unconscious agent, through whose instrumentality alone that sentence could be carried into effect. The same official day would terminate at three o'clock in the afternoon, thus including the morning and evening sacrifice, corresponding to the beginning and end of Christ's crucifixion, at each of which times he offered prayer to God. Having thus endeavoured to the best of his ability to elucidate a case of acknowledged difficulty, the author leaves the ultimate decision of it to his readers.*

* Matt. xxvii. 31—50; Mark xv. 20—37; Luke xxiii. 26—46; John xviii. 28; xix. 12—30.

The Fourth and Last Section of this Part describes the execution, death, and burial of Christ, occupying about ten hours from half-past eight in the morning till half-past six in the evening, the time being ascertained by the precise statements of the evangelists; for the crucifixion commenced at nine, and the ensuing sabbath at six. The day was Friday the fifteenth of Nisan, on which, as computed in the Jewish manner from evening to evening, the principal sufferings and priestly functions of the Saviour took place. The locality extended from the palace of Pilate to a vacant piece of ground called Golgotha, generally supposed to have been situated a little without the western wall of Jerusalem, but concerning which there has been some difference of opinion. In his *Biblical Researches in Palestine*, (Vol. II. p. 80.) Dr. Robinson concludes that the real situation is unknown, but was probably on a great road leading from one of the gates, and could only be found on the western or northern sides of the city, on the roads leading towards Joppa, or Damascus. The majority of those who have written on the subject, amongst whom the Rev. George Williams deserves honourable mention, concur however in regarding the true site as identical with that of the Church of the Holy Sepulchre, and to this opinion the author of the present work is on the whole disposed to defer. The principal objection to it is suggested by the small distance between the alleged locality and that of the temple, implying a reduction in the breadth of the ancient city at this point to an extent which at first sight appears improbable. Without undertaking a full discussion of the matter, which would demand more space than can here be allowed, the following brief explanation may be proposed. In the early times which followed the conquest of Canaan by Joshua, the city afterwards called Jerusalem was represented by two small towns situated on opposite hills; Acra on the north-east bounded by the valley of Jehoshaphat, and Zion on the south-west bounded by the valley of Hinnom. The town on the former hill was named Salem, and inhabited by Israelites, that on the latter was called Jebus, and peopled by Jebusites; two distinct races which, although seldom engaged in open warfare, regarded each other with jealousy and hostility, and were never on friendly terms. As a security against mutual aggression, each town was encircled with a wall; but between the two was a sort of neutral ground, partly inhabited by a few of the lowest class of each community, and partly occupied by gardens, tombs, and other similar appendages. As soon as David, after reigning seven years over the single tribe of Judah, was chosen king of all Israel, he took Zion by storm, expelled the Jebusites, and united the two towns, as likewise most of the intermediate dwellings, into one compact city, which thenceforth became the capital of the Hebrew kingdom. The walls of the new capital were about the same time repaired and enlarged; and a new wall, corresponding to the second wall of Josephus, was carried first in a northerly, and afterwards in an easterly direction, in order to connect Zion and Acra. But, as much of the intervening ground had previously been employed as a cemetery, and was on that account unfit to be inhabited, more especially by a people living under the Mosaic dispensation, a considerable space on the western side of this wall was excluded, occasioning a corresponding contraction in the breadth of the city at that part; and down to the latest period of the Jewish state this ground continued to be occupied, as it had been in ancient times, with gardens, vineyards, and sepulchres. The view here taken of the subject is confirmed by several independent testimonies. Thus Josephus mentions the gate *Gennath*, that is, the gate of the gardens, as leading in this direction from the northern wall of Zion; and the tomb of John the high-priest, as situated a little beyond it.* These facts alone are sufficient to indicate a vacant space without the walls; since, with the exception of those connected with the royal family of David, and one or

* Rev. George Williams, B.D. *The Holy City*, in 2 vols. 8vo. Lond. 1849, Vol. II. chaps. 1 and 2, chiefly pp. 1—60; — Whiston's *Josephus*, Vol. IV., pp. 137—141, 148—150, 154, 155, 160, 233, 234, 404, 405; — Genesis xiv. 17—20; Judges i. 21; xix. 9—12; 2 Sam. v. 1—9; 1 Chron. xi. 1—8; Psalm li. 18, 19; Psalm lxxvi. 1, 2; Psalm cxxii.; Heb. vii. 1, 2; xiii. 10—14.

two others, neither tombs nor gardens were allowed within the city. In like manner Tacitus represents the walls of Jerusalem as constructed with extensive salient and re-entering angles, whereby its means of defence against a foreign enemy were greatly increased; and to a deep recess of the latter kind the presumed site of Golgotha exactly corresponds. The very name, signifying a *place of skulls*, which with other bones were occasionally turned up by the spade, and of course reinterred, suggests a similar conclusion, for neither a cemetery nor a place of execution could have existed within the walls. Yet, on the spot selected for *the crucifixion of Christ*, and of the two malefactors by whom he was accompanied, there was a *garden* belonging to Joseph of Arimathæa, inclosing a *tomb* hewn in the rock which, like many of his countrymen, he had provided for the reception of his body after his decease. A further proof is furnished by the statement of John that the place of the crucifixion *was near*; a statement exclusive of every locality on the north side of Jerusalem, a quarter which, owing to the great increase of the city about this time in a north-westerly direction, under the name of Bezetha, or *The New Town*, was rather remote. Hence, amongst other results it follows that, as the distance of Golgotha from Zion and Acra was so small, not exceeding probably a mile, the various journeys between them described in the subsequent account required very little time for their accomplishment.*

For the purpose of more accurately reviewing the events described in this Section, its entire period of ten hours may be conveniently subdivided into three nearly equal portions or stages; namely, the middle period of preternatural darkness extending from the sixth to the ninth hour, and the two similar periods preceding and following the former which, besides being distinctly defined in the narrative, must evidently have included all those occurrences which required day-light for their performance. To this Section all the evangelists contribute materials, but the reports of Matthew and Mark, which much resemble each other, are the most complete and connected. Those of Luke and John present several peculiarities, and the latter also considerable omissions. Their arrangement is generally regular, with the exception of a few slight transpositions which, although of little importance, will be explained in the proper place. The first paragraph of this Section is continuous with the last of the preceding one. Having received from Pontius Pilate sentence of death, Christ was placed in charge of a centurion and his soldiers for immediate execution; before proceeding to which they repeated their former mockery of him within the prætorium, as thus described by Matthew, (chap. xxvii. 27, 31.) omitting the details for the reason formerly mentioned.—“Then the soldiers of the governor took Jesus into the palace, and gathered around him the whole cohort; . . . and, when they had [again] mocked him, they stripped him of the purple robe, put on him his own clothes, and led him away “to crucify [him.]”—Some authors have imagined that the scourging as well as the mockery was repeated, but of this there is neither proof nor probability; and the strong regard professed, and no doubt felt for Jesus by Pilate who, although constrained by the Jews to pass sentence on him, repeatedly proclaimed his innocence, is directly opposed to such an opinion. On their way to Golgotha, followed by a vast multitude of the people, they met a Cyrenian Jew named Simon coming into Jerusalem from the country; whom, in consequence perhaps of his being a disciple and expressing sympathy for their prisoner, they compelled to assist in carrying his cross. That Christ carried the fore-part of it himself, is distinctly stated by John; (chap. xix. 16, 17.) and that he was not disabled by weakness of body or mind from carrying the whole of it, is intimated by Luke who, in a passage peculiar to his gospel, (chap. xxiii. 27—31.) relates that, with equal dignity and compassion, he turned towards a party of women openly lamenting his fate, specially

* All the critical editions except the Received Text adopt the reading of John xix. 20. . . ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς;—but this does not alter the case, since the immediate appendages of a city are always considered as belonging to it.

predicted for the fourth time the approaching destruction of Jerusalem, and bade them weep, not for him, but for themselves and their children, on whom as forming part of the guilty nation the divine judgments would assuredly fall. At the appointed time this prediction, which not long before had been given in minute detail on the Mount of Olives, was fully accomplished, and furnishes an unanswerable evidence of the truth of the gospel. In the mean while many other evidences derived from the fulfilment of ancient prophecy, particularly from the fifty-third chapter of Isaiah, and the twenty-second Psalm, gathered round the person of Jesus, and to all who were capable of spiritual discernment pointed him out as the long promised Messiah. Thus, two malefactors, apparently companions of Barabbas, were led forth to share his fate, and on arriving at Golgotha were crucified beside him, while Christ, as if the most atrocious criminal of the three, was crucified between them; thereby, observes Mark,—“fulfilling the passage of Scripture which says, He was reckoned with transgressors.”—The subsequent clause of the same passage,—“He made intercession for the transgressors,”—(Isaiah liii. 12.) might with equal propriety have been cited on this occasion; for, whilst undergoing the very act of crucifixion, he poured forth the well-known prayer for his executioners,—“Father, forgive them, for they know not what they are doing.”—From a regard perhaps to the same prohibition of the Mosaic Law which influenced him at the last paschal supper, Christ refused to partake of the strengthening or stupefying potion usually given to the sufferers in such cases, namely, a strong infusion of myrrh in ordinary wine, by Mark termed—*ἑσμυρνισμένον οἶνον*,—but by Matthew,—*ὄξος μετὰ χολῆς μεμιγμένον*,—vinegar mingled with gall,—in reference probably to the passage in the sixty-ninth Psalm,—“They gave me gall for my meat, and in my thirst they gave me vinegar to drink.”*—It was doubtless under the guidance of Providence that, by the direction of Pilate, much against the inclination of the chief-priests, there was at the same time fixed to the cross over his head a placard which, by an inscription in Hebrew, Greek, and Latin, the three most important and influential languages then known, published to the world what in a spiritual sense was his true and legitimate title,—“This is Jesus of Nazareth, the king of the Jews.”—All the evangelists unite in recording this interesting fact, with some slight differences in detail, which are of no importance and easily explained. A still more remarkable fulfilment of prophecy took place on the partition of his clothing by the attendant soldiers, which is thus described by anticipation in Psalm xxii. 16—18. “Dogs have compassed me.—The assembly of the wicked have inclosed me.—They pierced my hands and my feet.—I may tell all my bones.—They look and stare upon me.—They part my garments among them.—And cast lots upon my vesture.”—The latter part of this prediction is quoted by John alone, who shows how exactly more than a thousand years after its delivery it was verified by Roman soldiers, here designated in Hebrew style as dogs and as the wicked, who, being entirely ignorant of the matter in its connexion with Scripture, were incapable of conceiving or practising any collusion. In the prosecution of their own purposes, they divided the outer garments of Jesus—*τὰ ἱμάτια αὐτοῦ*—into four parts, for each soldier a part; but, finding his vesture—*τὸν χιτῶνα*—composed of one piece, and woven from the top throughout, instead of rending it, they cast lots to settle whose it should be. This was evidently one of several preconcerted signs by which, under the direction of Providence, the person of Christ was to be identified and distinguished from all others, and which therefore, although separately insignificant, were relatively of great value.

It is obvious, both from their internal character, and from the distinct indications of time, sequence, or connexion furnished in the several gospels, that the occurrences above noticed happened shortly before or after the crucifixion itself, but the following ones somewhat later. Having crucified Jesus at the third hour of the day, that is at nine o'clock in the forenoon, the soldiers sat down on the ground to keep guard over him, while the multitude stood looking on. The greater part of these regarded him

* Psalm lxix. 19—21; Isaiah liii. 12; Matt. xxvii. 33, 34; Mark xv. 22, 23, 27, 28; Luke xxiii. 32—34.

as an impostor who, having failed in his attempt to make himself king of the Jews, was now suffering the punishment justly due to his offence; and, as they were additionally irritated by the obnoxious title affixed to his cross, they vented their rage against him by the most bitter contumely and derision. In this mockery first the casual passengers, next the members of the Sanhedrim, and lastly the Roman soldiers basely indulged, repeatedly challenging him to prove his claim to be the Son of God and the king of Israel, by coming down from the cross. Yet even this revolting scene had been minutely predicted in Psalm xxii. v. 7, 8; where it is said,—“All they that see me laugh me to scorn.—They shoot out the lip, they shake the head saying,—He trusted in the Lord that he would deliver him.—Let him deliver him, seeing he delighted in him.”—The language of David on this occasion appears scarcely less narrative than that of Matthew, (chap. xxvii. 41—43.) “He trusted on God: Let him now deliver him if he will have him, for he said I am the Son of God.”—Whatever allowance may be made for the ignorance of the populace, it is marvellous that the chief-priests and elders did not perceive this startling coincidence, nor understand the words of the prophets which were read in their synagogues every sabbath-day. In the bold but sublime language of the Second Psalm it might be affirmed that, while they were deriding Christ, God was deriding them, and that in the very excess of their insolence and fury he employed them as active but unconscious instruments, to verify his predictions, and accomplish his designs. Nearly three hours had been thus consumed, during the whole of which time the august sufferer maintained a profound and dignified silence. Not a word nor a groan escaped him. He neither lifted up his voice in lamentation, nor returned railing for railing, nor, like Bomilear the Carthaginian king, declaimed from the cross as from a tribunal against the crimes of his countrymen. But at the end of this period he again spoke. When he last opened his lips it was to pray for the pardon of his executioners: he now did so to pronounce a blessing on a dying penitent, and to provide for the future comfort of his widowed mother, the former circumstance related only in Luke’s gospel, and the latter in that of John.—“One of the crucified malefactors,”—says Luke,—“railed on Jesus, but the other rebuked [his companion,]”—and implored the pardon and protection of the Saviour, who instantly granted his request, and replied,—“I assuredly tell thee, This day thou shalt be with me in Paradise.”—Then casting an affectionate glance on his afflicted mother, and on the beloved disciple, who were standing at the foot of his cross,—“he said to his mother, Woman, behold thy son; and to the disciple, Behold thy mother.”—These few but expressive words, the last which he addressed to human beings before his death, fully answered their purpose; for, from that hour till the end of her life, the mother of Christ was the honoured inmate of the apostle John.*

The duration of the second stage of this Section as of each of the others was rather more than three hours; but, although it included events of the greatest importance, the space which it occupies in the sacred narrative is but small, extending only from Par. 25 to Par. 30. At the sixth hour of the day, that is at noon,—*γενομένης ὥρας ἑκτης*,—an extraordinary disturbance took place in the atmosphere. A thick darkness over-spread Jerusalem and the whole country until the ninth hour, or three in the afternoon, when it gradually cleared away. From Luke’s account, which is the most perfect, and closely resembles that of the visionary darkness described in Revel. ix. 1, 2; and from the analogy of the Egyptian darkness in ancient times, as recorded in Exodus x. 21—23, there is reason to conclude that it was occasioned by a dense cloud of volcanic ashes, drifted by the wind from some more or less distant crater thrown into eruption by supernatural agency, and connected with the repeated shocks of earthquake which soon afterwards ensued. This appalling darkness which aptly represented the spiritual gloom then oppressing the heart of Christ, as likewise the awful judgments overhanging the guilty land, cut off all further intercourse between himself and those around him, and left him as it were alone with the Deity. During three tremendous hours he again endured

* Matt. xxvii. 27, 31—44; Mark xv. 16, 20—32; Luke xxiii. 26—43; John xix. v. . . 16—27.

in solitude and silence the peculiar sufferings of Gethsemane, consisting in a dreadful sense of divine abandonment as the just and necessary retribution of human depravity. The consequent agony, or struggle of his soul between two opposite but equally virtuous emotions,—the desire of recovering the light of God's countenance, and the desire of propitiating his judicial displeasure against mankind,—excited that corresponding agony of his body which in the garden occasioned a bloody sweat, and ultimately terminated on the cross in sudden death from rupture of the heart, whereby the atoning sacrifice which he had undertaken to render to divine justice for the sins of the world was fully consummated. At length at the ninth hour,—*τῇ ὥρᾳ τῇ ἐννάτῃ*,—conscious of his approaching dissolution, he uttered the loud and bitter cry,—“My God, my God, *why hast thou forsaken me?*”—and, not so much for the relief of his bodily distress as with a view to the fulfilment of prophecy, almost immediately added,—“I thirst.”—On this, one of the soldiers applied to his lips a sponge dipped in vinegar, or perhaps weak wine, brought thither for the refreshment of himself and his comrades, after tasting which Jesus again exclaimed with a loud voice, showing that his strength was still entire,—“All is accomplished; Father, into thy hands I will resign my spirit;”—and then suddenly bowed his head and expired.*

The events which happened during the three or four hours constituting the third and last stage of this Section, were scarcely less important than those of the preceding one. By the death of Christ a solemn crisis had taken place in the history of the world. His great work was finished; his expiatory sufferings were ended; and, although his body still remained suspended on the cross, his spirit had as he predicted entered into Paradise. To the sanctity of his character, the truth of his claims, and the acceptance of his sacrifice, God himself now bore witness in a tone which compelled attention, if it did not in all cases, (such is the force of human perverseness,) secure conviction. If men were silent, the very stones cried out under repeated shocks of earthquake, doubtless induced by divine interposition, and connected with the volcanic darkness which had a little before preceded. One of these convulsions rent asunder the thick and massy vail of the temple, and disclosed the interior of the most holy place to the astonished view of the officiating priest, who at that very moment was presenting within the sanctuary the incense of the evening sacrifice. This appalling and unexampled occurrence, which could neither be concealed nor explained away, evidently implied, when taken in connexion with all the other circumstances, that a real and effectual propitiation had now been offered; and consequently that the type was about to be superseded by the anti-type, the shadow by the substance, and the old by the new covenant. A still more marvellous attestation was given in the light of day at the same time, and through the same agency; for the shocks of earthquake not only rent the vail in the temple, but also shattered the neighbouring rocks, and burst open the tombs of many holy persons deceased, who after the resurrection of Christ were invested with new and immortal bodies, and entering into Jerusalem, appeared to numerous witnesses capable of certifying their identity, and qualified to enjoy their converse. Nothing could more clearly prove that he holds in his possession the keys of death and of Hades, and will be to all his faithful followers the author of eternal life. Human testimony to the same effect was speedily added, both by Jews and Gentiles. The centurion on duty with his soldiers must have admired the conduct of Jesus on the cross, so different from any that they had previously witnessed; and, being further much impressed by the suddenness and other circumstances of his death, and the prodigies which followed it, gave glory to God by acknowledging the righteousness of his Son; and it is by no means unlikely that, as tradition reports, one or more of them subsequently became converts to the gospel, and thereby demonstrated the efficacy of the benevolent prayer which he had offered on their behalf. If the Jewish multitude did not make a confession equally ingenuous in words, they at least expressed their inward

* Psalm xxii. 1, 2; Isaiah liii. 10—12; Zechar. xiii. 7; Matt. xxvii. 45—50; Mark xv. 33—37; Luke xxiii. 44—46; John xix. 28—30.

conviction, and dread of future punishment, by significant gestures, and retired from the spot smiting their breasts. A large body of spectators of a very different description still lingered on the ground. These were the relatives and disciples of Jesus, including many women who had followed him from Galilee, and probably three, if not all the evangelists. Overwhelmed with grief and anxiety, they contemplated the affecting scene from a distance, unable to penetrate its meaning, and wondering how it would terminate. In the absence however of all human aid, the wisdom and power of God were again displayed in overruling the passing events, without undue interposition, to accomplish his own grand and beneficent purposes. In order that the gospel dispensation might be fixed on a secure and permanent basis, it was of the utmost importance that both the reality, and the manner of Christ's death, as well as of his burial and resurrection, should be fully demonstrated at the very time when they happened, and that this proof should be placed on authentic record, so as to furnish a perpetual source of spiritual instruction for all future times. The day of his crucifixion was the Jewish preparation-day, and the sabbath which commenced at six o'clock, and as falling within the paschal week received an extraordinary degree of reverence, was rapidly approaching. Before that hour arrived it was necessary, according to the Mosaic Law, that the executed persons should be dead and buried; and, since if left to themselves they might have survived two or three days, if not longer, the Jewish authorities obtained an order from Pilate that their death should be hastened, and their bodies interred without delay. The soldiers accordingly despatched the two malefactors, who were still alive, by the cruel process of breaking their legs; but, finding Jesus already dead, they did not subject him to this needless violence; yet, to make sure of his death, since its occurrence at so early a period was unusual and mysterious, one of the soldiers with a spear pierced his side, which immediately poured forth a stream of blood and water. The apostle John, by whom alone this remarkable circumstance is recorded, and by whom alone perhaps it was distinctly seen, appropriately observes that it fulfilled two prophecies of the Old Testament concerning Christ; namely,—“Not one of his bones shall be broken;”—and—“They shall look “on him whom they pierced [to the heart.]” The historical explanation of the fact cannot be attained without extensive research, and laborious study; but, when all the circumstances of the case are duly considered, they infallibly prove that the death of Christ was occasioned, not by the ordinary sufferings of crucifixion, but by rupture of the heart induced by agony of mind, of the same nature with that which a few hours before forced from him a bloody sweat. This awful event happened a little after three o'clock in the afternoon. During the following hour or two, whilst his body hung motionless on the cross, the mass of blood thus effused into the pericardium (the capsule enveloping the heart) would naturally separate into its watery and coagulable elements, technically termed *serum* and *crassamentum*. On his side being afterwards pierced by a stab intended to be mortal, and therefore undoubtedly aimed at the heart, these elements would as naturally gush forth, furnishing demonstrative evidence of a fact which, being intrinsically latent, could not otherwise have been directly ascertained, and which therefore, like many other circumstances connected with this transaction, implied the active superintendence of Providence. That Christ should suffer a death of this peculiar kind is intimated in several passages of the ancient Scriptures; more especially in Psalm xxii. 14, where he is represented as saying,—“I am poured out like water, and all my bones are “out of joint.—My heart is like wax, it is melted in the midst of my bowels.”—In accordance with these predictions it was thus proved by physical results that, as an innocent and voluntary victim, Christ actually died of the divine malediction due to human depravity, and thereby rendered an atoning sacrifice of infinite value, available for the salvation of all men who, in the exercise of penitence and faith, seek through this medium reconciliation and friendship with God.*

* See the Author's Treatise on the Physical Cause of the Death of Christ; 8vo. Lond. 1847; also, Exodus xii. 43—47; Deuteron. xxi. 22, 23; Psalm li. 15—17; Zechar. xii. 10; Matt. xxvii. 51—56; Mark xv. 38—41; Luke xxiii. 45—49; John xix. 31—37; Galat. iii. 10—14; Revel. i. 7.

Another remarkable instance of providential superintendence occurred in connexion with the burial of Christ. In order to demonstrate beyond dispute the fact of his resurrection, it was necessary that his dead body should be under safe custody during the interval which preceded that momentous event; and it was so arranged that, by the united yet conflicting efforts of his friends and his enemies, this office was effectually fulfilled. The Jewish rulers intended no doubt to cast the body, together with those of the malefactors, into some obscure and dishonoured grave, where it would speedily perish and be forgotten. But the voice of prophecy had declared many ages before that,—“although his grave was appointed with the wicked, yet “with a rich man would be his tomb;”—and had represented Christ himself as anticipating his resurrection and ascension in the following rapturous terms,—“I have set the Lord always before me.—Because he is “at my right hand I shall not be moved.—Therefore my heart is glad, and my glory rejoiceth.—My flesh “also shall rest in hope.—For thou wilt not leave my soul in Hades.—Neither wilt thou suffer thy holy “one to see corruption.—Thou wilt show me the path of life.—In thy presence is fulness of joy.—At thy “right hand are pleasures for evermore.”—Of the accomplishment of these predictions there seemed at the time to be no probability; and, as the brief interval before the sabbath was rapidly fleeting away, the immediate friends of Christ must have felt an intense anxiety respecting the disposal of his body, more especially as they dared not adopt any active measures with a view to its interment. Just at the critical moment however when it was most needed, the much-desired interposition took place; like some interesting astral phenomenon which the astronomer has long calculated and noted in his tablets, and at length to his great satisfaction sees actually appearing in the heavens. The evening of the preparation-day had now arrived,—ἡ δὴ ὀψίας γενομένης,—when two wealthy Jews, Joseph of Arimathea, and Nicodemus, both members of the Sanhedrim, and both secret disciples of Christ, came forward, and publicly professed their attachment to his person, and their veneration for his character. At the risk of being charged with favouring the designs of an usurper, Joseph went boldly to Pilate, and obtained permission to remove and inter the body of Jesus, not however until the governor by inquiry of the centurion on duty was perfectly assured of his death, a matter of the utmost importance to all the parties concerned. Attended by their domestics, the two friends immediately repaired to the place of execution; and, after taking down and washing the sacred corpse wrapped it in a linen sheet, containing a hundred pounds weight of aromatic powders, (myrrh and aloes-wood,) and secured by bandages of the same material, agreeably to the Jewish mode of embalming, which did not like the Egyptian include dissection or mutilation. The tomb of Joseph, hewn out of the solid rock, and never before occupied, lay as previously stated near at hand, and was cheerfully granted for the occasion. In this appropriate receptacle he and Nicodemus therefore caused the body of Jesus to be deposited; and, after closing the entrance with a large and heavy stone, hastily retired.*

Owing to the shortness of the time, these funeral rites seem to have been rather imperfectly performed; on which account the faithful Galilean women, who according to the custom of female mourners in eastern countries had been sitting on the ground near the tomb, attentively watching all the proceedings, determined, as soon as an opportunity was allowed them, to return and embalm the body in a more complete and satisfactory manner than before. They therefore re-entered the city, and spent the few remaining moments of the preparation-day in purchasing spices and ointments for this purpose; after which they conscientiously relinquished the pious employment, and in obedience to the Mosaic Law devoted themselves entirely to their religious duties. On the other hand, the chief-priests and the Pharisees were far less punctilious; although it must be granted that the secular business in which they were engaged was in some respects a matter of necessity. The sabbath or, in the singular language of Matthew,—“*the day after the preparation-day*”—

* 2 Chron. xvi. 13, 14; Psalm xvi. 8—11; Isaiah xxii. 15, 16; liii. 8—12; Jerem. xxvi. 20—23; Matt. xxvii. 57—60; Mark xv. 42—46; Luke xxiii. 50—54; John xix. 38—42; Acts ii. 22—32; xiii. 26—37.

had now commenced. In modern reckoning, it was between six and seven o'clock on Friday evening when, pretending to fear lest the disciples of Jesus should during the ensuing night remove and conceal his body, and thereupon propagate a false report of his resurrection, they went to Pilate and begged that, in order to prevent so serious an evil, the tomb might be carefully secured till the third day, beyond which they had probably learnt from Judas Iscariot that Christ's promise to rise from the dead did not extend. Pilate perhaps regarded the whole affair with contempt, yet deemed it prudent to accede to the wishes of the Jewish authorities; and therefore granted them a guard of Roman soldiers, (*Ἔχετε κονστωδίας*), which they accordingly stationed without delay round the tomb, after affixing to its cover as an additional security their official seal. On this and many other occasions, while the adversaries of the gospel were indulging to the utmost their enmity and unbelief, they unwittingly fulfilled the divine purpose, and promoted the very cause which they laboured to destroy; and thus at the present time, by taking charge of the body of Christ, and excluding every other mode of accounting for its subsequent disappearance, they effectually contributed to prove his resurrection.*

The order observed by the several evangelists in this Section is in general that of time; and therefore, with the following exceptions which are neither numerous nor important, is exactly adopted in the Harmony.

1. The details given by Matthew and Mark of the second mockery of Christ by the Roman soldiers, (Matt. xxvii. 28—30; Mark xv. 17—19.) are transferred to the preceding Section III. Par. 30, as has been already explained.

2. The somewhat imperfect accounts furnished by Matthew and Mark of the crucifixion of Christ, (Matt. xxvii. 38; Mark xv. 27.) are slightly carried back, in order to collate them with the more precise and regular reports of Luke and John. (Luke xxiii. v. . . 33; John xix. 18.)

3. The quotation from the Old Testament peculiar to Mark xv. 28, being a natural appendage of the preceding verse 27, necessarily accompanies it.

4. As John's description of the placard attached to the cross of Christ, (John xix. 19, 20.) is more orderly and complete than the statements of the three other evangelists, the latter are in conformity to it thrown a little back. (Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38.)

5. Luke's account of the rending of the vail in the temple, (Luke xxiii. v. . . 45.) being inserted rather prematurely, is in compliance with the preferable order of Matthew and Mark, (Matt. xxvii. 51. . . ; Mark xv. 38.) subjoined to the following verse 46.

One reason for noticing details so minute, and comparatively so insignificant, is to show that the order of time, universally observed throughout the present Harmony, has not been fixed without much care and attention; and that the order of the several evangelists has neither been admitted nor corrected without sufficient grounds. Here terminates the Third Division of the sacred narrative, relating to the priestly office of Christ, and occupying Parts X. and XI.

* Psalm ii. 1—6; Isaiah iii. 25, 26; xxxvii. 22—29; Daniel vi. 16—18; Matt. xvii. 22, 23; xxvii. 61—66; Mark ix. 30—32; xvi. 47; Luke ix. 43—45; xxiii. 54—56; xxiv. 1—8.

The Fourth Division of the Harmony, which describes the commencement of the kingdom of Christ, consists of Part XII. only; and in respect to time occupies about six weeks, or forty days, whereof one-fourth was passed in Jerusalem or its vicinity, more than half in Galilee, and the remainder in travelling between the two localities. The matters related are chiefly his various appearances to his disciples, and his final instructions to the apostles, previously to his departure from the earth.

EXPLANATION OF PART XII.

This Part is naturally divisible into three Sections; the first recording the resurrection of Christ, and his interviews shortly afterwards with his disciples at or near Jerusalem,—the second his subsequent interviews with them in Galilee,—and the third his ultimate charge to the apostles, and ascension to heaven. For the sake of perspicuity, the First Section may be subdivided into three stages; the first comprising the occurrences of the Sunday morning on which he rose from the dead,—the second those of the afternoon and evening of the same day,—and the third those of the following Sunday evening, the interval between which and the preceding one is left undescribed. The details of the first and second stages are supplied to a greater or less extent by all the gospels, although most completely by Luke; but the greater part of the second is peculiar to that evangelist, and the whole of the third to John. A comprehensive Synopsis of the entire Section will be found at page 335 of the Harmony, and may be consulted with advantage in conjunction with the ensuing remarks. The various and powerful emotions excited by the resurrection of Christ in the minds of his disciples, seem in some measure to have influenced the style of the sacred writers in this portion of their narrative, which exhibits in consequence more traces of haste and deficiency than perhaps any other; yet these very blemishes furnish an indirect evidence of truth, since they are precisely the results which, supposing the alleged circumstances to be real, might naturally have been expected. The fact seems also to imply that, although the several gospels may have been published long afterwards, they were in a great measure compiled from original notes written almost simultaneously with the events which they record, and are thus entitled to the character of contemporary history. Notwithstanding the slight defects above mentioned, the arrangement of the gospels throughout this Part is almost exactly that of time, and is therefore strictly followed in the Harmony. In order to do justice to the subject, it ought to be contemplated in connexion with that special interposition of divine wisdom, power, and goodness, without which the very difficult and almost incompatible conditions involved in the case could never have been accomplished. Christ had repeatedly predicted that on the third day after his death he would rise from the dead. Two of these days according to Jewish reckoning were now ended; and the third day, Sunday the seventeenth of Nisan, was nearly half elapsed. Before six in the evening of that day he was therefore under the necessity of fulfilling his promise. Nor was it sufficient that he should merely rise from the dead. The fact of his resurrection was also on that day to be proved beyond dispute, by his personal appearance to the apostles and several other disciples; and by unquestionable testimony to the Jewish Sanhedrim, and perhaps also to the Roman governor, all of whom were strongly disposed to disbelieve it. This was to be effected without noise or violence, although the tomb in which his body lay embalmed was hewn in the solid rock, closed by a heavy stone, and guarded by a band of Gentile soldiers, responsible with their lives for its safe custody. It was likewise to be effected without popular excitement, or even notoriety, although Jerusalem was at that time crowded with myriads of zealous Israelites, most of whom took a lively interest in his fate, and many of whom had formerly regarded him with favour. How admirably all these difficulties were surmounted, and the proposed objects attained, appears from the combined narrative now to be reviewed. Before day-break, and apparently between four and five o'clock on Sunday morning, the city was visited with a severe shock of earthquake, similar to those which took place on the previous Friday evening. An angel of God in raiment white as snow, and with a countenance bright as lightning, descended from heaven, and advancing

with silent dignity to the tomb, rolled away the stone from its entrance and sat upon it. Jesus immediately rose from the dead; and, having been suitably dressed and refreshed, probably retired for a while to some neighbouring garden or vineyard. Meanwhile the guard, terrified by the appearance and proceedings of the angel, and perhaps paralyzed by some electric influence like that experienced by the hostile band at Gethsemane, but more violent, fled to a short distance and fell to the ground, where they lay for some time in a state of stupor or trance. The account of this transaction, as likewise of the appointment of the guard, and of the report made by them to the chief-priests, is exclusively given by Matthew, who possibly obtained his information from some of the soldiers themselves, with whom his former occupation as a tax-gatherer might have rendered him familiar. As Luke and John speak of two angels on this occasion, while Matthew and Mark mention only one, it may not unreasonably be supposed that the second angel was for a time in personal attendance on Christ, like those who waited on him after his temptation by Satan just before the commencement of his ministry. It should also be remembered that throughout Scripture these heavenly messengers are represented, when visiting the earth, as assuming a human form and dress, either of extreme splendour, or of the ordinary kind; and also as capable of moving in all directions with great velocity, and of appearing or disappearing at pleasure.*

As soon as the sabbath was past, says Mark, that is, a little after six o'clock on Saturday evening, the Galilean women previously mentioned completed their purchase of spices and ointments, commenced on the preceding Friday evening, and very early on the following Sunday morning repaired to the tomb of Christ for the purpose of re-embalming his body. With a view to obviate a slight discrepancy between the gospels respecting the precise time of this transaction, elaborate attempts have been made by some Harmonists to divide it into two visits made by different companies of women; but this conjecture, besides being improbable and superfluous, is, as will now be shown, at variance with the evangelical narrative. The crucifixion of Jesus was contemplated from a distance, as already stated, by a numerous company of his relatives and disciples, including—"many women who had followed him from Galilee, and waited on him; amongst whom" were Mary of Magdala, and Mary the mother of James the less and of Joses, and Salome the mother of "the sons of Zebediah; who also when he was in Galilee followed him and waited on him, as likewise" *"many others who came up with him to Jerusalem."*—This account corresponds to that given by Luke of the pious women who attended on Christ during the early part of his special ministry in Galilee, some of whom—"had been delivered by him from diseases and evil spirits; [namely,] Mary called the Magdalene, "from whom had been expelled seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, "and many others, who assisted him with their property."—Now, although in the subsequent statements only two or three of the principal of these women are named, there can be little doubt that most of the others also were present, and in some cases this is expressly mentioned. Thus, when Matthew and Mark intimate that, at the burial of Christ,—*"Mary of Magdala, and Mary [the mother] of Joses sat opposite the tomb,"*—Luke declares generally that—"the women who came up with him from Galilee observed the "tomb, and how the body was laid; after which they returned [into the city,] and provided spices and "ointments, but rested on the sabbath-day according to the commandment."—So, while Matthew and Mark notice only Mary of Magdala, Salome, and Mary the mother of Joses, as going forth on the Sunday morning to the tomb, Luke, speaking collectively of the women before described, says that—"very early in "the morning of the first day of the week *they went to the tomb, carrying the spices which they had "provided, and there were some [others] with them;*"—meaning perhaps, if the last clause is considered genuine, some female disciples from Jerusalem, Bethany, &c., who had joined for this purpose their Galilean

* Matt. iv. 11; xxvii. 57—66; xxviii. 1—15; Mark i. 13; xvi. 1—7; Luke xxiv. 1—4; John xx. 11—13; Acts xii. 18, 19; xxvii. 41—44.

friends. Lastly, the same evangelist, when relating the report of Christ's resurrection given by the women to the apostles, uses the same comprehensive language.—“Returning from the tomb, *the women* announced “all these things to the eleven [disciples,] and to all the rest. It was Mary of Magdala, and Joanna, and “Mary [the mother] of James, *and the rest of the women with them*, who told these things to the apostles.”—Hence it appears that the same large party of women, who on the Friday evening witnessed the burial of Christ, provided themselves during the interval with spices and ointments, and at the earliest possible moment on the Sunday morning went forth to re-embalm his body; but, having been assured by angels of his resurrection, and having actually seen him risen from the dead, hastened back to Jerusalem to communicate the happy intelligence to the other disciples; and it cannot be imagined that after this any of them resumed their former purpose, or went again to the empty tomb.*

The discrepancy between the evangelists on account of which this untenable supposition has been devised, but which even if admissible it would not remove, entirely depends on three words introduced by Mark, who by employing them contradicts himself quite as much as he contradicts the other evangelists; for, having in common with them represented the women as proceeding very early—*λίαν πρῶτ*—to the tomb, he immediately subjoins the clause—*ἀνατέλλοντος*,—or—*ἀνατείλαντος τοῦ ἡλίου*,—at, or after the rising of the sun. Now, whether this apparent discrepancy is to be resolved by allowing a little latitude to the terms, or by admitting a slight inaccuracy on the part of the evangelist, and prefixing with Beza the word—*οὐκέτι*,—or in any better manner which may hereafter be discovered, it could not be removed by supposing two parties of women, and two visits, for Mark is evidently speaking of only one party, and one visit.—“When the sabbath was past, “Mary of Magdala, and Salome, and Mary [the mother] of James bought spices, that they might go and “embalm [Jesus;] and very early in the morning of the first day of the week they went to the tomb, at “[or after] the rising of the sun.”—(Mark xvi. 1, 2.) The only woman of the party who went a second time to the tomb was Mary of Magdala, whose attendance with the other women is mentioned by all the evangelists, but whose first visit is described by John alone, as a supplemental circumstance in which he and Peter were peculiarly concerned.—“On the first day of the week Mary of Magdala went to the tomb, whilst “it was yet dark, [or dusk,] and observed that the stone [cover] was removed from the tomb. So she ran “to Simon Peter, and to the other disciple whom Jesus loved, and said to them, They have taken the Lord “out of the tomb, and we know not where they have laid him.”—(John xx. 1, 2.) It is obvious that Mark's expression,—*ἀνατείλαντος τοῦ ἡλίου*,—is alike incompatible with that of Luke,—*ῥῆθρου βαθέος*,—that of Matthew,—*τῇ ἐπιφωσκούσῃ*,—that of John,—*πρῶτ, σκοτίας ἔτι οὕσης*,—and even that of Mark himself,—*λίαν πρῶτ*;—but, waiving this acknowledged difficulty, which ought not however to be overrated, the facts themselves are easily explained. The general body of the female disciples left their homes at a very early hour, probably before five o'clock on Sunday morning; and, as in consequence of being laden with spices, ointments, and bandages, they proceeded rather slowly towards their destination, Mary of Magdala, full of eagerness and anxiety, ran forward, and arrived at Golgotha whilst it was yet dusk. This might very well happen; for, as it was the season of the vernal equinox, when the sun rose a little before six o'clock, and when the morning twilight at Jerusalem is of very short duration, a quarter of an hour would make all the difference between darkness and light. Alarmed at finding the stone cover removed and the tomb empty, Mary, without waiting for further information, ran at once to Peter and John, who seem at this period to have lodged together and apart from the other apostles; and, after reporting what she had witnessed, induced them to accompany her to the spot. Meanwhile the women remaining at the tomb saw two angels who informed them of the resurrection of Christ, and sent them in haste to announce the event to his disciples, as

* Matt. xxvii. 54—56, 61; xxviii. 1; Mark xv. 40, 41, 47; xvi. 1, 2; Luke viii. 1—3; xxiii. 48, 49, 54—56; xxiv. 1, 8—11; John xix. 25—27; xx. 1.

also to Peter, whose name they separately mentioned, perhaps because in the high-priest's palace he had repeatedly protested *that he was not a disciple*. From the discriminating address of the angels to the women,—“*Μὴ φοβεῖσθε ὑμεῖς*,—*Fear not ye*,”—it may be inferred that the terrified guard were still lying at a little distance on the ground; whence however they soon afterwards arose, and returned to the city about the same time with the women themselves,—*πορευομένων δὲ αὐτῶν*. (Matt. xxviii. 11.) Shortly after the departure of the latter, Peter and John, accompanied by Mary of Magdala, came to the tomb; but, after carefully inspecting it, and seeing nothing but the grave-clothes arranged in an orderly manner, went home again without delay, fearful no doubt of being found by their enemies in that locality. Mary however still lingered there; and, not having hitherto received any explanation of the mysterious circumstance which had taken place, was weeping on that account, when she suddenly beheld the two angels, and immediately afterwards Christ himself, who speedily despatched her on the same errand as the other women; to whom also, whilst yet on their way, and perhaps with a view to avoid interruption making a circuit round the wall, he next appeared, and renewed their former commission. These were his first and second appearances to any human beings on the day of his resurrection, with the exception perhaps of the Roman guard, who must have witnessed most of the occurrences above mentioned which occupied but a short time; and having at length recovered from their prostration of mind and body, some of them entered the city and related to the chief-priests all that had happened. Instead of yielding to this indisputable evidence, the priests, after consulting the Sanhedrim, bribed the soldiers to conceal the matter by a false report which subsequently prevailed among the Jews; namely, that the disciples of Christ came by night while the guard were asleep, and stole away his body, the absence of which could not be concealed, although its true cause was denied. This desperate resistance to palpable facts, and to the special testimony and agency of God himself, seems almost inconceivable; but it should be remembered that, strange as it may appear, both now and at some later periods, the high-priest and his relatives were *Sadducees*, and consequently looked with extreme abhorrence on every thing which tended to support the doctrine of the resurrection; while the Pharisees, on the other hand, were for this very reason more favourably disposed towards the gospel. So far however were the disciples of Christ from devising or executing any such plot as that ascribed to them by the Sanhedrim, that, until late in the evening of this day when he appeared and conversed with them, none of them except John believed in his resurrection. (John xx. 8.) On the contrary, they rejected as idle tales the reports of the women, who not only delivered the message of the angels, but declared that they had seen him themselves. Yet Peter was sufficiently influenced by their statements to go a second time accompanied by some others to the tomb, which he examined attentively; but, finding as before nothing there except the grave-clothes, returned home in perplexity, unable to arrive at any satisfactory conclusion on the subject. Here ends the first subdivision of this Section, which comprises all the events connected with the tomb at Golgotha, terminating probably before nine o'clock in the forenoon, the hour of the morning sacrifice.*

The second subdivision relates to the occurrences during the remainder of the day, including Christ's interview with two of his disciples going into the country which occupied the greater part of the time; and his appearance in the evening to ten of the apostles soon after their social repast. By adopting this arrangement he kept himself nearly the whole day out of Jerusalem, where his presence would have been inconvenient, if not dangerous; and also gave his disciples an opportunity of reflecting on the proofs which they had already received of his resurrection, comparing them with the intimations of Scripture, and without

* Carne's Letters from the East. 12mo. Lond. 1826; pp. 2, 426; Lady Francis Egerton's Journal of a Tour in the Holy Land &c. 12mo. Lond. 1841; pp. 72, 73; Matt. xxviii. 1—15; Mark xvi. 1—11; Luke xvi. 27—31; xxiv. 1—12, 22—24; John xi. 45—53; xii. 9—11; xx. 1—18; Acts iv. 1—7; v. 17, 18; xxiii. 1—10; xxvi. 1—8.

the aid of ocular demonstration deducing the necessary consequence. It was probably about an hour before noon when two of them set out on an excursion to Emmaus, a village supposed to lie on the road to Joppa, at the distance of sixty furlongs, or nearly eight miles from Jerusalem. One of the two was Cleopas, or Alphæus, the husband of Mary the mother of James the less, and, as formerly suggested, there is reason to conjecture that the other whose name is not mentioned was the evangelist himself; since the narrative, which is written in a style so graphic and familiar that it must apparently have proceeded from one of the parties concerned, and one who it is evident from the sequel was not an apostle, is peculiar to Luke's gospel. As they walked on their way, the two friends engaged in earnest discourse respecting the events of the last three days wherein they were so deeply interested; when Jesus himself joined them, and shared in the conversation. On this as on several other occasions, his personal appearance was by some miraculous interposition so changed that they did not know him, but took him for a stranger. After drawing from them by suitable questions their opinions concerning his resurrection, which showed that they did not fully believe in its reality, he reproved their dulness of spiritual perception, expounded to them the ancient Scriptures relating to the subject, and proved that—"the sufferings of Christ, and the glory which should follow"—had been plainly predicted by Moses, and all the subsequent prophets. On their arrival at Emmaus he made a semblance of going further, but yielded to their request that he would lodge with them, and partake of their repast. While thus engaged he took bread and, after giving thanks to God, broke and presented it to them, at the same time resuming his natural aspect; but, at the very moment when they joyfully recognised him as their risen Lord, he vanished out of their sight, and withdrew from the place. This was his third appearance on that day.

As soon as they recovered from their surprise, the two friends rose up and returned to Jerusalem, where they found ten of the apostles assembled, with several other disciples, who declared that Christ had in the meanwhile shown himself (his fourth appearance) to Peter, a fact which is also noticed in Paul's First Epistle to the Corinthians. Cleopas and his companion reported in return his recent interview with themselves, but the others, says Mark, disbelieved the statement; deeming it perhaps impossible that he could so rapidly have traversed the distance between the two places. As it was—"towards evening,—πρὸς ἑσπέραν,"—(Luke xxiv. 28, 29.) perhaps about two o'clock in the afternoon, when the two disciples reached Emmaus, where they may be supposed to have rested half an hour, and whence it would require rather more than two hours for them to return, they probably arrived at Jerusalem soon after five; and, as intimated in Mark xvi. 13, 14, by the expression—ἀνακειμένοις αὐτοῖς,—found the apostles and some of their friends at their evening meal. The place, it may reasonably be presumed, was the same upper chamber where with their master they had recently celebrated the paschal supper, and which in memory of that transaction has ever since retained, as mentioned in pp. clxxviii—clxxxi., the appellation of *the Cœnaculum*, or Supper-room. Here, therefore,—“in the evening of the same first day of the week,”—(John xx. 19.) and probably not long before six o'clock, the apostles, with the exception of Thomas who was absent, having finished their repast were still at table, when Christ suddenly stood in their midst, and addressed to them the well-known salutation,—“Peace be to you.”—His unexpected arrival was by them however regarded as mysterious and alarming; for the doors of the house had been carefully locked and bolted inside through a natural fear of the Jewish authorities who, having already entered it with hostile intentions on the paschal evening, were very likely to repeat their visit on the present occasion, more especially after charging the disciples with stealing their master's body from the tomb, and propagating a false report of his resurrection. Hence the apostles were exceedingly terrified by the appearance of Christ,—his fifth and last on this memorable day,—and imagined, as they had formerly done when he walked to them on the lake of Gennesareth, that they saw a spirit. In order to calm their fears he strongly assured them that it was himself, invited them to convince themselves by handling him that, unlike a spirit, he had flesh and bones; and, as they still

hesitated to admit the evidence even of their senses, he asked for food, and ate before them. Then at length they abandoned their doubts and fears, and welcomed him with great joy; and, although they had already finished their supper, it is highly probable that they partook before him of bread and wine in commemoration of his sacrificial death, thereby cordially acknowledging him as the true Messiah, the Son of God, and the Saviour of mankind. To such an act Peter may have alluded when, in his address to Cornelius and his friends, he said of Christ, that—"God raised him from the dead on the third day, and presented him to the view, not of all the people, but of [chosen] witnesses fore-appointed by God, namely of us, [the apostles,] *who ate and drank with him* after his resurrection."—Acts x. 40, 41. Thus also would be verified the prediction of Christ recorded in Luke, xxii. 15—18;—"He said to them, I have greatly desired to eat this passover with you before I suffer; for I tell you that I will not again eat thereof until it is fulfilled in the kingdom of God. Then he took a cup, and after giving thanks said, Take this, and divide it among yourselves; for I tell you that I will not again drink of this fruit of the vine until the kingdom of God shall be come."—The paschal festival which lasted eight days was still proceeding, when Christ performed this promise in the very apartment, and at the very table where it was delivered. By his death the principal act of his priestly office had been completed; and on his resurrection his kingdom had commenced, when he rejoined his apostles, in one of the social meals of the same passover whereof the typical import was now accomplished. Having therefore entered on a more advanced stage of the gospel dispensation, after mildly reproving them for rejecting the superabundant testimony of his resurrection which they had heard in the earlier part of the day, he re-ordained them to a more comprehensive ministry than before, and imparted to them plenary authority and spiritual power. Hence John declares that, while Christ received from the Father the gifts of the Holy Spirit without measure, the apostles received from Christ endowments similar in kind although inferior in degree,—"*καὶ χάριν ἀντὶ χάριτος*,"—even gift for gift."*

After such positive and repeated proofs that he rose with the same body in which he died, it is difficult to understand how any one in subsequent, and especially in recent times, should imagine that during the interval between his resurrection and ascension the Saviour possessed what is termed a spiritual body, by means of which he was enabled to pass through the substance of doors, walls, and rocks, without displacing them, and without suffering any injury from the collision! On his ascension, no doubt, his body was glorified in a manner of which those who have never seen it cannot form an adequate conception, although its splendour may be conjectured, from the overpowering effect which it produced on Paul at the time of his conversion, and on John when favoured with the apocalyptic visions; but, during his intermediate residence on earth, his body was as before a body of flesh and blood. The wounds, bruises, and other disfigurements incidental to his crucifixion were of course thoroughly healed, leaving only such superficial scars and indentations as served to prove his identity; and, having now for ever finished his course of suffering, and entered on his kingdom, his person must have exhibited a degree of vigour, dignity, and animation never before witnessed, and which even without miraculous agency, although that is not denied, would materially alter its expression. Nothing however is reported by the evangelists to have happened to his body after his resurrection, which had not equally happened before his death. Thus, during his temptation by Satan, he had been conveyed apparently through the air to great distances in a short space of time; he had afterwards walked on the lake of Gennesareth, had been transfigured on one of the peaks of Mount Hermon; and, in several cases when his life was in danger from the violence of an enraged multitude had either become invisible, or at least so altered in aspect as to be no longer recognised by those around him. On his resurrection he quitted the tomb, not by permeating the solid rock, but by passing through the open door-way,

* Matt. xiv. 22—28; Mark vi. 47—52; xvi. 9—14; Luke xxiv. 13—43; John i. 16; iii. 34, 35; vi. 15—21; xix. 25; xx. 19—23; Acts i. 12—16; ii. 1—4; 1 Corinth. xv. 3—5.

for which purpose the stone cover was removed by an angel. So likewise when he entered the house where the apostles were assembled, and through fear of the authorities had fastened the doors inside, one of these doors was doubtless opened by supernatural agency, and immediately afterwards secured as before; just in the same manner that, at one time Peter, and at another all the apostles, were by the aid of an angel released from prison, leaving the doors locked and guarded as if nothing of the kind had occurred. In each of these instances a miracle was assuredly performed, but a miracle so to speak of the lowest order, and for which there was the strongest necessity, or, to use the language of criticism, a *dignus vindice nodus*. The reasonableness of such an interposition in the present case is sufficiently manifest; since from what afterwards happened in the case of Peter himself, (Acts xii. 11—17.) it may with certainty be inferred that, had Christ merely knocked at the door, he would not have been admitted, or at any rate would have been kept waiting beyond the proper time for his appearance, and at the risk of producing an unsuitable notoriety, or even perhaps a dangerous disturbance in the streets of Jerusalem.*

Here ends the narrative of Christ's five appearances on the day of his resurrection, but not that of the incredulity of his disciples; for the third subdivision of this Section, peculiar to John's gospel, and detached from the former ones merely on account of its relating a sixth appearance which happened a week after the others, namely, on Sunday the 24th of Nisan, furnishes a remarkable instance of the obstinacy of the apostle Thomas in this respect, and of the condescension shown him by his divine master. Owing to some accidental cause Thomas was not present at the interview just described; and, when his brethren assured him that they had seen the Lord, replied that unless he saw and felt the scars in the hands and side of Christ he would not believe in his resurrection. Unreasonable as was this demand, it pleased Christ to take Thomas at his word, and to convince him on his own terms. After eight days,—*μεθ' ἡμέρας ὀκτώ*,—or, as it is generally understood, on that day week, the eleven apostles were assembled at the same place and hour, and the doors of the house were as before fastened on the inside, when—"Jesus stood in the midst, and said "to them, Peace be to you."—All the circumstances of the former interview were therefore exactly, and doubtless intentionally repeated, with the sole exception that Thomas was now present, whom Christ thus took by surprise; and, evincing a supernatural knowledge of his thoughts and words during the interval, invited him in fulfilment of his declared resolution to examine the scars of his wounds, and to abandon his unbelief. Thomas of course did not presume to execute what he had proposed, but, yielding at once to such overwhelming evidence, acknowledged Christ as his Lord and God; who in return mildly reproved his previous perverseness, by commending the happiness of those who, without seeing him, could on proper testimony believe in his resurrection. John xx. 24—29.

By some of the adversaries of Christianity the apostles have been represented as ignorant and weak-minded men; who, if not impostors, were the dupes of artful reports and delusive appearances, and readily believed what they wished to be true; but the foregoing narrative shows that the very reverse was the case, and a different class of opponents might with greater show of reason object to the stubborn unbelief of the apostles, as unnatural and improbable. But this objection is easily refuted when it is considered that they were zealous Jews, so strongly attached to the Mosaic institution that they scarcely thought it possible it could ever terminate; and for a long time doubted whether a Gentile could be admitted into the Christian church except through the medium of Judaism. They also fully participated in the national prejudices concerning the promised Messiah, in whom they expected to find a magnificent temporal prince, who would reign with great splendour over the people of Israel, and raise them to the highest degree of power and prosperity. For a while they regarded Jesus of Nazareth as this Messiah; and their opinion of him was

* Matt. iv. 1—11; xiv. 22—33; xvii. 1—3; Mark vi. 45—52; ix. 2—4; Luke iv. 1—13; ix. 28—36; Acts v. 17—25; ix. 1—9; xii. 1—19; xxii. 1—11; xxvi. 9—15; Philipp. iii. 20, 21; 2 Peter i. 15—18; Revel. i. 9—18.

correctly expressed by the two disciples travelling to Emmaus, who spoke of him as—"a prophet mighty " in word and deed before God and all the people, *and had hoped* that it was he who should have redeemed " Israel;"—(Luke xxiv. 17—24.) but, when they saw him apparently forsaken by God, renounced by the nation, condemned by the Sanhedrim, delivered into the hands of the Gentiles, and subjected to the accursed death of the cross, their hopes were destroyed; and, although they still remembered him with reverence and affection, they concluded that he was merely a great prophet who, while faithfully discharging his duty as a preacher of righteousness had, like John the Baptist and several others, fallen a victim to persecution. They consequently resigned all expectation of his rising from the dead, especially as nothing of the kind had ever before happened, and as there was no other prophet at hand to perform such a miracle. When the women reported that they had seen him, they concluded that it was either a delusion or a vision; and even when he appeared to themselves supposed that they were looking on a spirit, and could not for some time believe in his real and corporeal resurrection. When at length they were compelled to yield to the evidence of their senses, their minds were enlightened as well as their eyes, and they recognised more clearly than before the divinity of his nature, and the spiritual character of his kingdom. Under the circumstances in which they were placed, the slowness of their conviction at first, and its completeness at last, were therefore natural and reasonable; and, by proving that they were neither credulous nor sceptical, neither deceivers nor deceived, give irresistible force to their testimony concerning a fact which constitutes the principal historical basis of Christianity.

The Second Section of this Part includes a period of about four weeks, between the departure of the apostles to Galilee a little after the paschal festival, and their return to Jerusalem immediately before the ascension of Christ. It is entirely occupied by two remarkable occurrences; namely, his third appearance to several of the apostles at the lake of Gennesareth, and his subsequent appearance to more than five hundred disciples at once, including the apostles, on a mountain in the same province. The first of these occurrences is exclusively related by John, and the second by Matthew, with the exception of a small but essential fragment from 1 Corinth. xv. 6; and the arrangement of both is perfectly regular. On the day of his resurrection Christ gave directions that his disciples, of whom a large number had come up to Jerusalem to keep the passover, should return to Galilee, whither he himself was previously going, and where they should see him. The apostles however, and perhaps several others, remained in the capital for some days after the conclusion of the festival, and then joined their friends in the northern province. For their frequent and easy intercourse with Jesus, Galilee was far more convenient than Judæa; since in the former they were in the neighbourhood of their homes, and were also much less liable to public observation or interruption.—"After suffering death,"—says Luke,—"*he showed himself alive to them by " many infallible proofs, having appeared to them during a period of forty days, and discoursed on the " things relating to the kingdom of God;"*—that kingdom which before had been only at hand, but on which he had now actually entered. The time of his further continuance with them was therefore drawing to a close; and that they had much to learn is evident from the strange questions and remarks which fell from them at the last supper, when he accordingly apprised them,—"*I have still many things to tell you, " but ye cannot yet bear them. Ye are now sorrowful; but I will visit you again, and then your " hearts will rejoice with a joy of which no one shall deprive you. I have spoken these things to " you in parables; but the time is coming when I will no longer speak to you in parables, but will instruct " you plainly concerning the Father.*"—And such was their dulness of spiritual perception, that very plain and repeated instruction was absolutely necessary for this purpose. Christ's method of teaching, adapted with equal wisdom and kindness to their condition, was therefore both preceptive and practical, and thus admirably adapted to exercise their reflective and reasoning powers. On their arrival in Galilee it might have been expected that they would have zealously resumed their apostolical functions, especially as they

had been recently ordained to a ministry more extensive and important than their former one; but, instead of this, seven of them under the guidance of Peter, who had been enjoined when recovered from his fall to strengthen his brethren, engaged in a fishing excursion on the lake of Gennesareth. Besides Peter, there were associated on this occasion the two sons of Zebediah, James and John; also Thomas, Nathaniel or Bartholomew, and two others whose names are not mentioned, but who were probably Philip and Andrew. The four apostles personally related to Christ; namely, Matthew, Simon the Zealot, James the less, and Judas Lebbaeus, were therefore absent, being either better informed, or better employed. There is some reason to conclude that the locality was a little to the north of Tiberias, the name given to the lake by this evangelist alone. The circumstances of this case closely resemble those of a former one described by Luke. The fishermen toiled all night without success. Early the next morning they saw Jesus standing on the shore, at first without recognising him; but, when by his direction they obtained as before a miraculous draught of fishes, the beloved disciple perceived that it must be the Lord, whereupon they all hastened to join him. On coming to land they found a fire of embers, and a dinner of bread and fish ready prepared, of which he invited them to partake. They were thus finally taught the duty and privilege of entirely devoting themselves to their apostolical duties, abandoning their secular employment, and trusting to Providence for their daily support. After dinner Christ mildly reproved Peter for the part which he had taken in this affair, but predicted that, by submitting to the death of the cross, he would ultimately fulfil his promise of following him to prison and to death; while John, who silently intimated an equal willingness to suffer in his cause, would survive till his coming; a prediction which the disciples for some time totally misunderstood. And here ends the gospel by John, with the exception of two short notes excluded from the Harmony on account of their being of a private and personal character, and therefore unsuited to a collective work. (John xx. 30, 31; xxi. 24, 25.) In these notes the apostle avows himself the author of the preceding narrative, and states that, although much more might have been added, enough had now been written to accomplish the object in view, which was to promote faith in Christ as the source of spiritual and eternal life.*

The second incident of this Section is related with extreme brevity in two sentences peculiar to Matthew and Paul. During the forty days which the Saviour spent on the earth after his resurrection, chiefly for the purpose of instructing the apostles more completely in the great truths pertaining to the kingdom of God which they were shortly to proclaim throughout the world, he had no intention of appearing to the Jewish people who had rejected him; but it was very proper and desirable that he should show himself, once at least after rising from the dead, to the general body of his disciples specially convened for the purpose. Such an interview was accordingly held on a mountain in Galilee; and, since one of the peaks of Hermon had been selected as an appropriate spot for the transfiguration of Christ, it is not unlikely that the present interesting scene took place on Mount Tabor. In favour of this opinion it may be stated, on the authority of a late traveller in Palestine, that—"on the top of Tabor there is a well of delicious water, while "the water at the foot of the mount is execrable."—Such a supply would have been very convenient for the refreshment of so large a number of persons, detained perhaps for some hours on the top of the hill in the warm season of the year. Jesus appeared to his apostles for the first time on the day of his resurrection; for the second time on the same day in the following week; and for the third time, according to John, during their fishing excursion on the lake of Gennesareth. His appearance to them, in company with about five hundred other disciples on the Galilean mountain, must therefore have been a later one. That the two sacred writers are speaking of one and the same meeting is evident, not only from the solemn manner

* Matt. xxvi. 30—35; xxviii. 5—15; Mark xiv. 26—31; xvi. 5—7; Luke v. 1—11; xxii. 31—34; John xiv. 1—24; xvi. 12, 13, 19—22, 25; xxi. 1—23; Acts i. 1—3.

in which it is mentioned by Matthew, although he names only *the eleven*, but also from his candid intimation that, while the disciples in general worshipped Jesus, in recognition it may be presumed of his divine nature and his spiritual kingdom,—“*some doubted.*”—Now, as it cannot be supposed that after all the advantages which they had enjoyed in this respect any of *the apostles* could have entertained doubts on such a subject, it is hereby implied that *others* were present not equally well informed, and these must have been some of the five hundred or more mentioned by Paul; most of whom were still living at the date of his First Epistle to the Corinthians, when both the gospels of Matthew and of Luke were probably published, and formed a body of witnesses to the resurrection of Christ, whose testimony, in addition to so many other proofs of the fact, was insurmountable.*

The Third Section of this Part, which records the last glorious scene of his personal ministry on earth, and consequently terminates the present Harmony, may like the First be conveniently subdivided into three portions; namely, 1st. The farewell conference of Jesus with his apostles at Jerusalem;—2d. His ascension to heaven in their presence, from the neighbourhood of Bethany on the Mount of Olives;—and 3d. The proceedings of the apostles after their return to the city.—The authorities for this narrative are Matthew, Mark, Luke, and Paul; amongst whom Luke, in his gospel and in the Acts, gives by far the most complete and continuous account; especially if, as is not improbable, and as has been formerly suggested, the last twelve verses of Mark’s gospel were written by Luke. His high character, both as an accurate writer and as the first evangelist, is thus sustained to the end; for, although later evangelists may not have deemed it necessary to repeat the description of Christ’s ascension, it could not without the greatest impropriety have been omitted by the earliest of them. The order of the several contributions to this Section is perfectly regular; but in each of the three gospels there is, as before observed, a singular want of distinctness in separating the final from the preceding paragraph, owing to which considerable attention is required to trace the exact line of demarcation. In his First Epistle to the Corinthians the apostle Paul, who derived his knowledge of the subject from direct inspiration, gives the following lucid summary of most of the facts belonging to this part of the narrative, and some of which are nowhere else recorded.—“I delivered to you “at the first the same information which I received; [namely,] that Christ died on account of our sins, “according to the Scriptures; and that he was buried, and on the third day rose from the dead, according “to the Scriptures; and that he appeared to Cephas, then to the twelve [apostles.] After which he appeared “on one occasion to more than five hundred brethren, of whom the greater part are still alive, but some “are deceased. Afterwards he appeared to James, then to all the apostles; and last of all he appeared to “me also, as to one born beyond the due time.”—That Christ’s final interview with the apostles, which forms the subject of the first subdivision of this Section, commenced in the upper chamber of the house on Mount Zion, is sufficiently intimated by the statement of Luke, that after a solemn address *he led them forth* as far as Bethany; and that after witnessing his ascension from the Mount of Olives *they returned to Jerusalem*, and repaired to the upper chamber,—τὸ ὑπερῶνον,—where with other disciples they were accustomed to assemble for religious purposes. It is also evident from the declaration of Paul that, between this interview and that with the five hundred, Jesus appeared privately to James, probably the son of Zebediah; perhaps, as in the case of Peter, to apprise him of his future martyrdom, and to encourage him to be faithful unto death. Different portions of his last address to the apostles are separately given in the gospels of Matthew, Mark, and Luke, as likewise in the Acts; and it is only by a careful combination of them that the whole of this important discourse can be reproduced. The portion which Matthew supplies is annexed by him, without any mark of distinction, to his account of Christ’s appearance to the five hundred

* Lady F. Egerton’s Journal of a Tour in the Holy Land, &c., pp. 67—69; Matt. xxviii. 5—7, 16, 17; John xx. 19—29; xxi. 1, 14; 1 Corinth. xv. 3—6.

in Galilee; and the portions which Mark and Luke furnish are in like manner subjoined by them to their report of his appearance to the apostles at Jerusalem on the day of his resurrection. These portions may however be detached with sufficient certainty from those which precede them, by reference to their peculiar and similar character, and by their connexion in the two last-named gospels with the narrative of the ascension; as likewise, in Luke's gospel and Acts, with the promise of the effusion of the Holy Spirit on the apostles within a few days. The promise was fulfilled at the ensuing feast of Pentecost, which, as its name imports, occurred fifty days after the passover; and therefore, supposing it to have been delivered on the last of the forty days passed by Christ on earth after his resurrection, the remaining interval of ten days would aptly correspond to his description, — οὐ μετὰ πολλὰς ταύτας ἡμέρας. — In this momentous discourse he apprised them that, having now entered on his mediatorial kingdom, he was invested with universal authority — *πάσα ἐξουσία* — in heaven and on earth; and gave them in consequence two distinct charges to preach the gospel throughout the world, — “to the Jew first, and also to the ‘Gentile;’” — the former of these, — *πάσῃ τῇ κτίσει*, — being peculiar to Mark, and the latter, — *πάντα τὰ ἔθνη*, — to Matthew. He also promised that, until the end of the Mosaic dispensation then approaching, — *ἕως τῆς συντελείας τοῦ αἰῶνος*, — he would co-operate with them by supplying those supernatural powers which were necessary for the success of their mission, and would enable them not only to perform miracles themselves, but also to confer similar gifts on their converts. He once more reminded them, as is exclusively mentioned by Luke, that the whole of the divine plan of salvation, including his own death and resurrection, and the unlimited publication of the gospel, exactly fulfilled the predictions of the ancient Scriptures, of which fulfilment they were witnesses, but directed them to remain in Jerusalem until they were endued with power from above.*

The second Subdivision briefly describes the august scene of his ascension to heaven, for which, as in the similar case of Elijah and his disciples, the minds of the apostles seem to have been in some measure prepared. At the close of the conference above related Jesus led them forth, apparently by the same route which they took after the last supper, although under very different circumstances. Descending the eastern slope of Zion they quitted Jerusalem, crossed the valley of Jehoshaphat, and proceeded up the Mount of Olives in the direction of Bethany; not however to the village of that name, but most probably to a deep valley lying within its district, and a little beyond the middle peak of the mount. As it was the divine purpose that the Saviour should not be seen after his resurrection by any but his own disciples, it may be presumed that on this occasion his appearance was preternaturally altered, so as to prevent his being recognised by others. For the same reason the locality above noticed, being perfectly private and secluded, and yet as stated by Luke (Acts i. 12.) not more than a sabbath-day's journey, that is, less than a mile from the capital, is far more likely to have been chosen for the scene of his ascension than either of those indicated by tradition, whether the summit of the Mount of Olives, or a spot considerably lower down on its western declivity; since either of these would have rendered his departure from the world a public spectacle to the inhabitants of Jerusalem and of the neighbouring villages, in direct opposition to his own declaration at the last supper, — “Yet a little while and the world sees me no more.” — John xiv. 19. As the apostles followed their divine master without precisely knowing whither or for what purpose he was leading them, their minds were doubtless agitated by various emotions of reverence, admiration, and love, mingled with some degree of wonder and anxiety. He had spoken to them of the kingdom of God; but, as they still indulged the favourite notion of his own temporal reign over the Jewish people, they asked him as they proceeded on the way, (*οἱ μὲν οὖν συνεληθόντες*, Acts i. 6.) whether he was then about to restore the kingdom

* Matt. xxviii. 18—20; Mark xvi. 15—18; Luke xxiv. 44—49; Acts i. 1—5, 12—15; xii. 1—3; 1 Corinth. xv. 3—8.

to Israel. Without giving them a direct answer, for which they were at that time ill prepared, he diverted their attention to more elevated and spiritual objects; namely, to the extraordinary gifts of the Holy Spirit which they were shortly to receive, and to their high privilege as the original and inspired preachers of the gospel throughout the world, both to Jews and Gentiles. He had nothing further to communicate; and, having now arrived at the destined spot,—“after thus speaking,—*καὶ τὰτα εἰπὼν*,—he raised his hands and “blessed them;”—and, in the act and attitude of benediction, was preternaturally lifted from the earth, and borne up towards heaven before their eyes, until he finally disappeared among the clouds. While they were eagerly gazing upwards and endeavouring to trace his progress, two angels, in the form of men clad in white garments, presented themselves to the apostles, and assured them that, although Christ was now withdrawn from their sight, he would ultimately return from heaven in like manner as they had seen him ascend thither. His universal kingdom actually commenced at his resurrection, but this memorable day might be termed his coronation-day, when the ancient prophecy was fulfilled,—“Yet have I set my king upon my “holy hill of Zion;”—and when, in the figurative language of Scripture, he sat down at the right hand of the throne of God,—“angels, and principalities, and powers, being subjected to his dominion.”

The third brief subdivision of this Section, which is almost entirely peculiar to Luke, either in his gospel or in the Acts, describes the early proceedings of the apostles after the ascension of their master. Before leaving the Mount of Olives it is stated that they worshipped Christ, although now unseen by them, and then returned to Jerusalem with great joy; two remarkable facts, which show that they fully recognised his divine nature, and were perfectly satisfied with all his arrangements. The day was apparently Thursday, the twenty-sixth of Jiar, being the fortieth day inclusive from his resurrection, six weeks after the last paschal day, and ten days before the ensuing Feast of Pentecost, which happened on Sunday, the seventh of Sivan. On their arrival in the city, probably early in the afternoon, they proceeded to the same upper chamber on Mount Zion whence they had gone forth; and which from that time was, through the kind permission of the owner of the house, employed by the apostles, of whom a new list is given in Acts i. 12—14, for the purposes of social Christian worship, and of conference on the affairs of the church. There, in conjunction with the pious women of their company, with the mother of Jesus, and with his brethren, the children perhaps of Joseph and Mary, they engaged in frequent and earnest prayer; whilst, at the same time, recognising their obligation to observe the Mosaic covenant as long as it continued in force, they daily attended the public services in the temple, blessing and praising God.

Here therefore terminates the evangelical narrative of the first period of Christianity, namely, the ministry of Christ upon earth; and the commencement of the second period,—the personal ministry of the apostles,—is briefly anticipated in a single sentence, which remarkably coincides with a passage in the Epistle to the Hebrews, (chap. ii. 1—4.) and forms the conclusion of Mark's gospel.—After this the apostles—“went “forth and preached everywhere, the Lord working with them, and confirming the word by the miracles “with which it was attended.”*

END OF THE INTRODUCTION.

* Dr. Robinson's Palestine, Vol. II. pp. 101, 102; 2 Kings ii. 1—12; Psalm ii. 1—6; Psalm cx.; Matt. x. 1—4; Mark iii. 13—19; xi. 1; xvi. 19, 20; Luke vi. 12—16; ix. 51; xix. 29; xxiv. 50—53; John vi. 59—63; xi. 18; Acts i. 6—14; ii. 32—36; vii. 55, 56; Ephes. i. 18—23; Heb. viii. 1, 2; x. 11—14; 1 Peter iii. 21, 22.

HARMONY
OF
THE FOUR GOSPELS,
IN THE ORIGINAL GREEK.

EXPLANATION

OF THE TYPOGRAPHICAL ARRANGEMENTS ADOPTED IN THIS HARMONY.

THE entire evangelical narrative, disposed as nearly as can be ascertained in the order of time, is divided into twelve principal Parts, subdivided into nearly fifty Sections, and more than seven hundred Paragraphs; each of which is numbered, and preceded by a short summary of its contents, and a reference to the source whence it is derived.

More than half of this narrative consists of PECULIARITIES, or passages furnished by a single Evangelist; and the remainder of CONCORDANCES, or passages common to two or more Evangelists. In the former case, the several passages are adopted without alteration: in the latter, they are inserted under the double form of HARMONY and DIATESSARON. In other words, the corresponding passages of different Gospels are collated on the right-hand side of the page, and digested into a single and continuous statement on the left; while between the two a column of references, aided by suitable typographical distinctions, shows from which Gospel, and on what grounds, each portion of the consolidated text is selected. In collating the four Gospels, the order assigned to them is that in which they are here assumed to have been written; namely, Luke, Matthew, Mark, John.

Peculiarities, whether constituting entire paragraphs, or only parts of them, are denoted by the typography of their annexed references; the name of the book whence they are derived being printed in small Roman capitals, thus:—*MATT.*—Concordances are distinguished in a similar manner; namely,—When a reading is selected as preferable to one or more others, the name of the book inserted in the column of references is printed in small Italic,—*Matt.*—and when it is identical, or nearly so, in small Roman,—*Matt.*

The select or consolidated text is printed in a larger type, and the collated portions of the several Gospels in a smaller one.

Quotations made by the Evangelists are distinguished from their own words by inverted commas; and, when the quotations are taken from the Old Testament, they are further distinguished by being spaced, thus: Luke ii. v. . . 24, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου:—"Ζεῦχος τρυγόνων, ἡ δύο νεοσσούς περιστέρων."

In the linear subdivision of the hymns of the Virgin Mary, Zachariah, and Simeon, the arrangement of Bishop Jebb is adopted with slight exceptions.

Explanatory notes, comprising various readings, scripture references, and a few passages excluded from the text in consequence of their being unsuited to a Harmony, are introduced at the foot of the page.

A parenthesis inclosing a number, such as (1), implies a word or passage excluded from the text; but inserted and, if necessary, explained in a foot note.

Words inclosed in brackets, such as [*Kal*], are additions to the text, introduced for the purpose of explanation or connexion.

A line interposed between two numbers represents all the intermediate numbers. Thus, Luke i. 8—22, denotes all the verses from 8 to 22 inclusive.

Dots interposed between words, in the collation of the Gospels, represent all the intermediate words, which will be found entire in the combined text. Thus, Acts xiii. 25 . . Ὡς δὲ δρόμον, represents Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον.

Dots prefixed or subjoined to the number of a verse imply the absence of its former, or latter portion, or of both. Thus, Matt. iii. 4 . . denotes the beginning; Matt. iii. v. . . 4 . . the middle; and Matt. iii. v. . . 4, the end of the fourth verse of Matt. iii.

PART I.

BIRTH, PARENTAGE, AND EARLY LIFE OF JOHN THE BAPTIST, AND OF JESUS CHRIST.

Matt. i. 18—25, end; ii. ; Luke i. 5—80, end; ii.

SECTION I.

BIRTH OF JOHN THE BAPTIST.

Luke i. 5—80, end (1)

PARAGRAPH 1.

Account of Zachariah and Elizabeth, the parents of John the Baptist.

LUKE i. 5—7.

5. Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως τῆς Ἰουδαίας, ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά: καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. 6. Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἀμεμπτοι. 7. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

PARAGRAPH 2.

Prediction to Zachariah by the angel Gabriel, of the birth of John.

LUKE i. 8—23.

8. Ἐγένετο δὲ, ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, 9. κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου: 10. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. 11. Ὡφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος: 12. καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13. Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος,—“ Μὴ φοβοῦ, Ζαχαρία: διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14. Καὶ ἔσται

EXCLUDED PASSAGE. (1) Preface of Luke's Gospel.—LUKE i. 1—4. 1. Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2. καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ γενόμενοι τοῦ Λόγου, 3. ἔδοξε καί μοι, παρηκολουθηκότε ἀνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4. ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

VARIOUS READING. Luke i. v. . . 5 . . καὶ γυνὴ αὐτῷ.—This reading, adopted by Lachmann, and Tischendorf, is by Griesbach considered equal or superior to that of the Received Text, Knapp, Scholz, and Hahn,—καὶ ἡ γυνὴ αὐτοῦ,—which Griesbach nevertheless retains.

SCRIPTURE REFERENCES. (LUKE i. 5.) 1 Chron. xxiv. 1—19; Ezra vi. 18; Nehem. xii. 4, 17. (LUKE i. 9.) Exodus xxx. 1—8.

“χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. 15. Ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ: 16. καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. 17. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἁλίου, ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.”—18. Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον,—“Κατὰ τί γινώσκω τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.”—19. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,—“Ἐγὼ εἰμι Γαβριὴλ, ὁ παρεστηκὸς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. 20. Καὶ ἰδὼν, ἔση σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα: ἀνθ’ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.”—21. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ θαυμάζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναφί. 22. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναφί: καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. 23. Καὶ ἐγένετο, ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

PARAGRAPH 3.

Pregnancy of Elizabeth.

LUKE i. 24, 25.

24. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα,—25. “Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος, ἐν ἡμέραις αἷς ἐπέειδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.”

PARAGRAPH 4.

Prediction to the Virgin Mary by the angel Gabriel, of the birth of Jesus Christ.

LUKE i. 26—38.

26. Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ, 27. πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε,—“Χαῖρε, κεχαριτωμένη: Ὁ Κύριος μετὰ σοῦ: Εὐλογημένη σὺ ἐν γυναιξίν.” 29. Ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. 30. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ,—“Μὴ φοβοῦ, Μαριάμ, εὔρες γὰρ χάριν παρὰ τῷ Θεῷ. 31. Καὶ ἰδὼν, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32. Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται: καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβίδ τοῦ πατρὸς αὐτοῦ, 33. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.”—34. Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον,—“Πῶς ἔσται τοῦτο; ἐπεὶ ἄνδρα οὐ γινώσκω.”—35. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ,—“Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι: διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. 36. Καὶ ἰδὼν, Ἑλισάβετ ἡ συγγενὴς σου, καὶ αὕτη συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα: 37. ὅτι οὐκ ἄδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥήμα.”—38. Εἶπε δὲ Μαριάμ,—“Ἰδὼν, ἡ δούλη Κυρίου: Γένοιτό μοι κατὰ τὸ ῥήμά σου.”—Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.

SCRIPTURE REFERENCES. (LUKE i. 15.) Numbers vi. 1—5; 1 Sam. i. 11. (LUKE i. 15—17.) Malachi iii. 1; iv. 5, 6. (LUKE i. 19.) Daniel viii. 16; ix. 21.

PARAGRAPH 5.

Visit of Mary to Elizabeth.

LUKE i. 39, 40.

39. Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, 40. καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ.

PARAGRAPH 6.

Benediction of Mary by Elizabeth.

LUKE i. 41—45.

41. Καὶ ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς. Καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ, 42. καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν,—
“Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43. Καὶ πόθεν μοι τοῦτο; ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με. 44. Ἴδου γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. 45. Καὶ μακαρία ἡ “πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.”

PARAGRAPH 7.

Hymn of Mary.

LUKE i. 46—55.

46. Καὶ εἶπε Μαριάμ,—

- “Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον,
47. “Καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρῳ μου:
48. “Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινωσιν τῆς δούλης αὐτοῦ.
“Ἴδου γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί:
49. “Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός,
“Καὶ ἄγιον τὸ ὄνομα αὐτοῦ.
50. “Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν
“Τοῖς φοβουμένοις αὐτόν.
51. “Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ,
“Διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
52. “Καθεῖλε δυνάστας ἀπὸ θρόνων,
“Καὶ ὑψῶσε ταπεινοὺς.
53. “Πεινῶντας ἐνέπλησεν ἀγαθῶν,
“Καὶ πλουτοῦντας ἐξαπέστειλε κενούς.
54. “Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
“Μνησθῆναι ἐλέους,
(55. “Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν)
“Τῷ Ἀβραάμ, καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.”

VARIOUS READING. Luke i. v. . . 55 εἰς τὸν αἰῶνα.—This reading, adopted in the Received Text, as also by Knapp, Lachmann, Tischendorf, and Hahn, is by Griesbach deemed worthy of consideration, although he retains the reading,—ὡς αἰῶνος,—in which he is followed by Scholz.

SCRIPTURE REFERENCES. (LUKE i. 46—55.) 1 Sam. ii. 1—10. (LUKE i. 55.) Genesis xii. 1—3; xxii. 15—18.

PARAGRAPH 8.

Her return home.

LUKE i. 56.

Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

PARAGRAPH 9.

Birth and circumcision of John the Baptist.

LUKE i. 57—64.

57. Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58. Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59. Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν: 60. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν—"Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης."—61. Καὶ εἶπον πρὸς αὐτήν,—"Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται " τῷ ὀνόματι τούτῳ."—62. Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν: 63. Καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων,—"Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ."—Καὶ ἐθαύμασαν πάντες: 64. ἀνεψύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.

PARAGRAPH 10.

Sensation produced by the event in the neighbouring country.

LUKE i. 65, 66.

65. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς: καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66. Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες,—"Τί ἄρα τὸ παιδίον τοῦτο ἔσται;"—Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

PARAGRAPH 11.

Hymn of Zachariah.

LUKE i. 67—79.

67. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφίητευσεν λέγων,—

68. "Εὐλογητὸς Κύριος, ὁ Θεὸς τοῦ Ἰσραὴλ,

"Ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ:

69. "Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν

"Ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ:

(70. "Καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων

"Τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ:)

71. "Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν,

"Καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς:

72. "Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν,

"Καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ:

73. "Ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν,

"Τοῦ δοῦναι ἡμῖν

74. “ Ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας,
 “ Λατρεύειν αὐτῷ 75. ἐν ὁσιότητι καὶ δικαιοσύνῃ
 “ Ἐνώπιον αὐτοῦ, πάσας τὰς ἡμέρας ἡμῶν.
 76. “ Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ :
 “ Προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου,
 “ Ἐτοιμάσαι ὁδοὺς αὐτοῦ :
 77. “ Τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ,
 “ Ἐν ἀφέσει ἁμαρτιῶν αὐτῶν :
 78. “ Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν,
 “ Ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὑψους,
 79. “ Ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
 “ Τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.”

PARAGRAPH 12, end.

Education of John in the desert.

LUKE i. 80, end.

Τὸ δὲ παιδίον ἠὔξανε, καὶ ἐκραταιοῦτο πνεύματι : καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ
 πρὸς τὸν Ἰσραήλ.

REMARK. In Bishop Jebb's linear subdivision of this Hymn, after the words,—Ὅτι ἐπεσκέψατο—in v. 68, are introduced in brackets—[τὸν λαὸν αὐτοῦ,]—the words—Καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ :—are made a distinct line ;—and the words—Τοῦ δοῦναι ἡμῖν—in v. 73, are conjoined with the following line,—ἀφόβως, &c.

SECTION II.

BIRTH OF JESUS CHRIST.

Matt. i. 18—25, end; Luke ii. 1—39.

PARAGRAPH 1.

Intimation to Joseph by an angel, respecting the pregnancy of Mary.

MATT. i. 18—21.

18. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. 19. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων,—“Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου: τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. “ 21. Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.”

PARAGRAPH 2.

Note by Matthew, that the event fulfilled a prophecy of Scripture.

MATT. i. 22, 23.

22. Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος,—
23. “Ἴδου, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ
“Ἐμμανουήλ:”—ὃ ἔστι μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ Θεός.

PARAGRAPH 3.

Compliance of Joseph with the directions of the angel.

MATT. i. 24, 25, end.

24. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ: 25, end. καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

PARAGRAPH 4.

Account of the general registration ordered by Augustus Cæsar.

LUKE ii. 1—3.

1. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. (2. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.) 3. Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

VARIOUS READING. Matt. i. v. . . 18 . . ἡ γέννησις.—This reading, adopted in the Received Text, as also by Scholz, Tischendorf, and Hahn, is by Griesbach deemed worthy of consideration, although he retains the reading,—ἡ γένεσις,—in which he is followed by Knapp, and Lachmann.

SCRIPTURE REFERENCES. (MATT. i. 19.) Deut. xxiv. 1. (MATT. i. 22, 23.) Isaiah vii. 13, 14; John i. 14; Revel. xxi. 3, 4.

PARAGRAPH 5.

Removal of Joseph and Mary from Nazareth, and birth of Jesus Christ at Bethlehem.

LUKE ii. 4—7.

4. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ,) 5. ἀπογραφάσθαι σὺν Μαριὰμ, τῇ μεμνηστευμένη αὐτῷ γυναικί, οὔσῃ ἐγκύῳ. 6. Ἐγένετο δὲ, ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν: 7. καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

PARAGRAPH 6.

Visit of certain shepherds to the infant Jesus.

LUKE ii. 8—20.

8. Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραιοῦντες, καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. 9. Καὶ ἰδὼν, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. 10. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος,—“Μὴ φοβείσθε: Ἴδὼν γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ: 11. ὅτι ἐτέχθη ὑμῖν σήμερον “σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβὶδ. 12. Καὶ τοῦτο ὑμῖν τὸ σημεῖον: εὐρήσετε βρέφος “ἐσπαργανωμένον κείμενον ἐν φάτῃ.”—13. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλήθος στρατιᾶς οὐρανοῦ, αἰνούντων τὸν Θεὸν καὶ λεγόντων,—14. “Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη: ἐν ἀνθρώποις εὐδοκία.”

15. Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους,—“Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, δὲ ὁ Κύριος ἐγνώρισεν ἡμῖν.”—16. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριὰμ, καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ. 17. Ἰδόντες δὲ, διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς: 19. ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20. Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

PARAGRAPH 7.

His circumcision, and presentation in the temple.

LUKE ii. 21—24.

21. Καὶ, ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθῆν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. 22. Καὶ, ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαιρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ: (23. καθὼς γέγραπται ἐν νόμῳ Κυρίου,—“ὅτι πᾶν ἄρσεν διανοῖγον μήτραν “ἅγιον τῷ Κυρίῳ κληθήσεται,”)—24. καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου,—“Ζεύγος τρυγόνων, ἢ δύο νεοσσούς περιστερῶν.”

PARAGRAPH 8.

Testimony and hymn of the prophet Simeon concerning him.

LUKE ii. 25—35.

25. Καὶ ἰδὼν, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ

εὐλαβῆς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα ἦν ἅγιον ἐπ' αὐτόν. 26. Καὶ ἦν αὐτῷ κεκρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδεῖν τὸν Χριστὸν Κυρίου. 27. Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν: καὶ, ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 28. καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε,—

29. “Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα,

“Κατὰ τὸ ῥήμά σου, ἐν εἰρήνῃ:

30. “Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

31. “Ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν:

32. “Φῶς εἰς ἀποκάλυψιν ἐθνῶν,

“Καὶ δόξαν λαοῦ σου Ἰσραὴλ.”

33. Καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ,—“Ἰδοὺ, οὗτος κείται εἰς πτώσιν “καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον: 35. (καὶ σοῦ δὲ αὐτῆς τὴν “ψυχὴν διελεύσεται ῥομφαία,) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.”

PARAGRAPH 9.

Testimony of the prophetess Hannah concerning him.

Luke ii. 36—38.

36. Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ξήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς. 37. Καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστεύει καὶ δεήσσει λατρεύουσα νύκτα καὶ ἡμέραν. 38. Καὶ αὕτη, αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα, ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.

PARAGRAPH 10, end.

Ultimate return of the holy family to Nazareth.

LUKE ii. 39.

Καὶ, ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

VARIOUS READING. Luke ii. 33. Καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες.—This reading, adopted by Griesbach, and Tischendorf, is by the former considered preferable to that of the Received Text, Knapp, Scholz, Lachmann, and Hahn,—Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες,—which was probably substituted as a euphemism. See Luke ii. 27, 41, 43, 48; iii. 23; John i. 46.

SCRIPTURE REFERENCES. (LUKE ii. 34, 35.) Job xvi. 11—14; Isaiah viii. 13—18; xxviii. 16; John iii. 14, 15; xii. 31—33; xix. 25—37.

SECTION III.

REMOVAL OF JESUS, WHEN AN INFANT, TO EGYPT AND NAZARETH.

Matt. ii. 1—23, end.

PARAGRAPH 1.

Visit of certain magians to the infant Jesus.

MATT. ii. 1—12.

1. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα 2. λέγοντες,—“Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.”—3. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ. 4. Καὶ, συναγαγὼν πάντας τοὺς ἀρχιερεῖς, καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. 5. Οἱ δὲ εἶπον αὐτῷ,—“Ἐν Βηθλεὲμ τῆς Ἰουδαίας, οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου:—6. “Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα: ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.”—7. Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. 8. Καὶ, πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε,—“Πορευθέντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου: ἐπὰν δὲ εὑρητε, ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ.” 9. Οἱ δὲ, ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν: καὶ ἰδοὺ, ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ᾧ ἦν τὸ παιδίον. 10. Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11. Καὶ, ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ: καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ, ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν. 12. Καὶ, χρηματισθέντες κατ’ ὅναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

PARAGRAPH 2.

Retirement of the holy family to Egypt.

MATT. ii. 13—15. . .

13. Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ’ ὅναρ τῷ Ἰωσήφ λέγων,—“Ἐγερθεῖς, παράλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἕως ἂν εἶπω σοί: “μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.”—14. Ὁ δὲ ἐγερθεῖς, παρέλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 . . καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου:

PARAGRAPH 3.

Note by Matthew, that this fulfilled a passage of Scripture.

MATT. ii. v. . . 15.

“Ἰνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος,—“Ἐξ Αἰγύπτου ἐκάλεσα τὸν “υἱόν μου.”

SCRIPTURE REFERENCES. (MATT. ii. 1.) Daniel ii. 1, 2, 27, 48; v. 10—12. (MATT. ii. 2.) Numbers xxiv. 17. (MATT. ii. 5, 6.) Micah v. 1, 2; John vii. 41, 42. (MATT. ii. v. . . 15.) Hosea xi. 1.

PARAGRAPH 4.

Massacre of the male infants of Bethlehem, by order of Herod.

MATT. ii. 16.

Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν : καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων.

PARAGRAPH 5.

Note by Matthew, that this fulfilled a passage of Scripture.

MATT. ii. 17, 18.

17. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου λέγοντος,—18. “Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, “ θρήνος, καὶ κλαυθμὸς, καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς, καὶ οὐκ “ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.”

PARAGRAPH 6.

Return of the holy family from Egypt, and settlement at Nazareth.

MATT. ii. 19—23. . .

19. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20. λέγων,—“ Ἐγερθεῖς, παράλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ : “ τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.”—21. Ὁ δὲ ἐγερθεῖς, παρέλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. 22. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν : χρηματισθεῖς δὲ κατ’ ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 . . καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ :

PARAGRAPH 7, end.

Note by Matthew, that this fulfilled a passage of Scripture.

MATT. ii. v. . . 23, end.

“Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν,—“ Ὅτι Ναζωραῖος κληθήσεται.”

SECTION IV. END.

FIRST VISIT OF JESUS, WHEN A YOUTH, TO THE TEMPLE AT JERUSALEM.

Luke ii. 40—52, end.

PARAGRAPH 1.

First visit of Jesus to the temple at Jerusalem.

LUKE ii. 40—50.

40. Τὸ δὲ παῖδιον ἠΰξανε, καὶ ἐκραταιοῦτο πνευματι, πληρούμενον σοφίας: καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό. 41. Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ, τῇ ἑορτῇ τοῦ πάσχα. 42. Καὶ, ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, 43. καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. 44. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι, καὶ τοῖς γνωστοῖς: 45. καὶ, μὴ εὐρόντες, ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν. 46. Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. 47. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει, καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48. Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν: καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε,—“Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδοὺ, ὁ πατήρ σου κἀγὼ “ ὁδυνώμενοι ἐζητοῦμέν σε.”—49. Καὶ εἶπε πρὸς αὐτούς,—“Τί ὅτι ἐζητεῖτέ με; Οὐκ ᾔδειτε ὅτι ἐν “ τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;”—50. Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

PARAGRAPH 2, end.

His return to Nazareth, and early proficiency.

LUKE ii. 51, 52, end.

51. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. 52. end, Καὶ Ἰησοῦς προέκοπτε σοφία, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῶ καὶ ἀνθρώποις.

VARIOUS READINGS. Luke ii. v. . . 43. καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.—This reading, adopted by Lachmann, and Tischendorf, is by Griesbach regarded as probably correct, although he retains the other reading,—καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ,—which is also that of the Received Text, Knapp, Scholz, and Hahn. See Luke ii. 33.

Luke ii. v. . . 45. ἀναζητοῦντες αὐτόν is substituted for ζητοῦντες αὐτόν.—The same remark applies to this alteration as to the preceding one.

SCRIPTURE REFERENCE. (LUKE ii. 49.) John ii. 13—17.

PART II.

PRECURSORY MINISTRY OF JOHN THE BAPTIST.

Matt. i. 1—17, iii. iv. 1—11; Mark i. 1—13; Luke iii. iv. 1—13; Acts xiii. 25.

SECTION I.

COMMENCEMENT OF THE MINISTRY OF JOHN THE BAPTIST.

Matt. iii. 1—12; Mark i. 1—8; Luke iii. 1—20; Acts xiii. 25.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

PARAGRAPH 1.

Introduction to Mark's gospel.

MARK i. 1.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ.

PARAGRAPH 2.

Mission of John the Baptist.

LUKE iii. 1, 2.

1. Ἐν ἔτει (1) πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, 2. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

PARAGRAPH 3.

Commencement of his ministry in the wilderness of Judæa.

MATT. iii. 1, 2.

1. Ἐν (2) ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης (3) κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2. καὶ λέγων,—“ Μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.”

PARAGRAPH 4.

His baptismal progress up the valley of the Jordan.

Mark i. 4; Luke iii. 3.

	LUKE III.	MARK I.	
Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου,	Luke iii. 3 . . .	3. Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου,	4. Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ,
κηρύσσων βάπτισμα μετανοίας, εἰς ἃφεςιν ἁμαρτιῶν.	Luke iii. v. . . 3.	κηρύσσων βάπτισμα μετανοίας, εἰς ἃφεςιν ἁμαρτιῶν.	καὶ κηρύσσων βάπτισμα μετανοίας, εἰς ἃφεςιν ἁμαρτιῶν.

EXCLUDED WORDS. (1) δὲ. (2) δὲ. (3) ὁ βαπτιστῆς.

SCRIPTURE REFERENCE. (MATT. iii. 1, 2.) Daniel ii. 40—45.

PARAGRAPH 5.

Note by Mark, that this fulfilled a prophecy of Scripture.

MARK i. 2.

Ὡς γέγραπται ἐν τοῖς προφήταις,—“Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου.”

PARAGRAPH 6.

Reference by Matthew, Mark, and Luke, to an apposite passage in Isaiah.

Matt. iii. 3; Mark i. 3; Luke iii. 4—6.

		LUKE III.	MATT. III.	MARK I.
Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου λέγοντος,—	Matt. iii. 3. . .	4. Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου,—	3. Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου λέγοντος,—	. . . . .
“Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,	Luke iii. v. . . 4.	“Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,	“Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,	3. “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
“Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,		“μω, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ:	“μω, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ:	“μω, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ:

LUKE iii. 5, 6.

5. “Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λεῖας: 6. καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.”

PARAGRAPH 7.

Account of John's food and clothing.

Matt. iii. 4; Mark i. 6.

		MATT. III.	MARK I.
Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,	Matt. iii. 4. . .	4. Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,	6. Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου,
καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ,	Matt. iii. v. . . 4. . .	καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ,	καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ,
ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες, καὶ μέλι ἄγριον.	Matt. iii. v. . . 4.	ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες, καὶ μέλι ἄγριον.	καὶ ἐσθίων ἀκρίδας, καὶ μέλι ἄγριον.

VARIOUS READINGS. Mark i. v. . . 2. . . ἐν τοῖς προφήταις.—This reading is adopted by the Received Text, and by Hahn; whilst Griesbach, Knapp, Scholz, Lachmann, and Tischendorf prefer the other reading,—ἐν Ἡσαίᾳ τῷ προφῆτῃ.

Luke iii. v. . . 4. . . The word λέγοντος after προφήτου is expunged by Lachmann, and Tischendorf; but retained by the Received Text, Knapp, Scholz, and Hahn; as also by Griesbach; who nevertheless thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MARK i. 2.) Mal. iii. 1; iv. 5, 6. (MATT. iii. 3; MARK i. 3; LUKE iii. 4—6.) Isaiah xl. 3—5; Luke vii. 26—23; John i. 22, 23. (MATT. iii. 4; MARK i. 6.) Levit. xi. 21—23; Deut. xxxii. 13; 1 Sam. xiv. 25—27; 2 Kings i. 7, 8.

PARAGRAPH 8.

Concourse of people to his baptism.

Matt. iii. 5, 6; Mark i. 5.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,

Matt. iii. 5.

5. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,

5. Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται πάντες,

καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

MATT. iii. v. . . 5.

καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ,

Matt. iii. 6.

6. καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

PARAGRAPH 9.

His general exhortation to repentance.

Matt. iii. 7—10; Luke iii. 7—9.

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ,

MATT. iii. 7 . . .

LUKE III.

MATT. III.

εἶπεν αὐτοῖς,—

Matt. iii. v. . . 7 . . .

7. Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ,—

εἶπεν αὐτοῖς,—

“ Γεννήματα ἐχιδνῶν,
“ τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-
“ λούσης ὀργῆς ;

Luke iii. v. . . 7.

“ Γεννήματα ἐχιδνῶν,
“ τίς ὑπέδειξεν ὑμῖν φυ-
“ γεῖν ἀπὸ τῆς μελλούσης
“ ὀργῆς ;

“ Γεννήματα ἐχιδνῶν,
“ τίς ὑπέδειξεν ὑμῖν φυ-
“ γεῖν ἀπὸ τῆς μελλούσης
“ ὀργῆς ;

“ Ποιήσατε οὖν καρπὸν ἄξιον τῆς μετα-
“ νοίας.

Matt. iii. 8, 9 . .

8. “ Ποιήσατε οὖν καρ-
“ πὸς ἀξίους τῆς μετα-
“ νοίας. Καὶ μὴ ἄρρησθε
“ λέγειν ἐν ἑαυτοῖς,

8. “ Ποιήσατε οὖν καρ-
“ πὸν ἄξιον τῆς μετα-
“ νοίας. 9. Καὶ μὴ δό-
“ ξητε λέγειν ἐν ἑαυτοῖς,

9. . . “ Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς,

Luke iii. v. . . 8, 9.

“ Πατέρα ἔχομεν τὸν Ἀβραάμ :
“ Δέγω γὰρ ὑμῖν,
“ ὅτι δύναται ὁ Θεὸς ἐκ
“ τῶν λίθων τούτων ἐγεί-
“ ραι τέκνα τῷ Ἀβραάμ.

“ Πατέρα ἔχομεν τὸν Ἀ-
“ βραάμ : Δέγω γὰρ ὑμῖν,
“ ὅτι δύναται ὁ Θεὸς ἐκ
“ τῶν λίθων τούτων ἐγεί-
“ ραι τέκνα τῷ Ἀβραάμ.

9. “ Ἦδη δὲ καὶ ἡ ἀξίη πρὸς τὴν ρίζαν,
“ τῶν δένδρων κεῖται :

Luke iii. v. . . 8, 9.

“ 9. Ἦδη δὲ καὶ ἡ ἀξίη
“ πρὸς τὴν ρίζαν τῶν δέν-
“ δρων κεῖται : πᾶν οὖν
“ δένδρον μὴ ποιῶν καρ-
“ πὸν καλὸν ἐκκόπτεται,
“ καὶ εἰς πῦρ βάλλεται.”

“ 10. Ἦδη δὲ καὶ ἡ ἀξίη
“ πρὸς τὴν ρίζαν τῶν δέν-
“ δρων κεῖται : πᾶν οὖν
“ δένδρον μὴ ποιῶν καρ-
“ πὸν καλὸν ἐκκόπτεται,
“ καὶ εἰς πῦρ βάλλεται.”

“ πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν
“ ἐκκόπτεται,

“ καὶ εἰς πῦρ βάλλεται.”

PARAGRAPH 10.

Admonitions to various classes of persons.

LUKE iii. 10—14.

10. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες,—“Τί οὖν ποιήσομεν;”—11. Ἀποκριθεὶς δὲ λέγει αὐτοῖς :—
 “Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.”—12. Ἦλθον δὲ
 καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν,—“Διδάσκαλε, τί ποιήσομεν;”—13. Ὁ δὲ εἶπε πρὸς
 αὐτούς,—“Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πρίσσετε.”—14. Ἐπηρώτων δὲ αὐτὸν καὶ στρα-
 τευόμενοι λέγοντες,—“Καὶ ἡμεῖς τί ποιήσομεν;”—Καὶ εἶπε πρὸς αὐτούς,—“Μηδένα διασεῖσθε, μηδὲ
 “συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀφωνίοις ὑμῶν.”

PARAGRAPH 11.

And first testimony respecting Christ.

Matt. iii. 11, 12; Mark i. 7, 8; Luke iii. 15—17; Acts xiii. 25.

ACTS xiii. 25. . .

Ἦς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον,

LUKE iii. 15.

προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου,
 μήποτε αὐτὸς εἴη ὁ Χριστὸς,

ACTS xiii. . . 25. . .

ἔλεγε,—“Τίνα με ὑπονοεῖτε εἶναι;”—

	LUKE III.	MATT. III.	MARK I.	ACTS XIII.
[Καὶ] ἀπεκρίνατο (1) ἄπασι λέγων,—	Luke iii. 16. . .	16. ἀπεκρίνατο λέγων,—	7. Καὶ ἐκήρυσσε λέγων,—	
“Οὐκ εἰμὶ ἐγώ: ἀλλ’ ἰδού,	Acts xiii. v. . . 25. . .	. . . . .	. . . . .	“Οὐκ εἰμὶ ἐγώ: ἀλλ’ ἰδού,
“ἔρχεται μετ’ ἐμὲ	Acts xiii. v. . . 25. . .	. . . . . “ἔρχεται	v. . . 11. . . “ὁ δὲ “ἔρχεται ὁ ἰσ-	“ἔρχεται μετ’
“ὁ ἰσχυρότερός μου,	Luke iii. v. . . 16. . .	“δὲ ὁ ἰσχυρότε- “ὀπίσω μου ἐρ- “χυρότερός μου “ἐμὲ,	“χυρότερός μου “ὀπίσω μου,	
		“ρός μου, “χόμενος ἰσχυ- “ρότερός μου “ἐστίν,		
“οὐ οὐκ εἰμὶ ἱκανὸς		“οὐ οὐκ εἰμὶ ἱκα- “οὐ οὐκ εἰμὶ ἱκα- “οὐ οὐκ εἰμὶ ἱκα-	“οὐ οὐκ εἰμὶ ἱκα-	“οὐ οὐκ εἰμὶ
“λῦσαι τὸν ἱμάντα τῶν ὑπο-		“νός λῦσαι τὸν “νός τὰ ὑποδή- “νός κύψας λῦ- “ἄξιός τὸ ὑπό-	“νός κύψας λῦ-	“ἄξιός τὸ ὑπό-
“δημάτων αὐτοῦ.		“ἱμάντα τῶν “ματα βαστά- “σαι τὸν ἱμάν- “δημα τῶν πο-	“σαι τὸν ἱμάν- “τα τῶν ὑποδη- “δὼν λῦσαι.”	“δὼν λῦσαι.”
		“ὑποδημάτων “σαι. “μάτων αὐτοῦ.		
“Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν	Matt. iii. 11. . .	. . . “Εγὼ μὲν 11. . . “Εγὼ μὲν 8. “Εγὼ μὲν	8. “Εγὼ μὲν	
“ὕδατι		“ὕδατι βαπτίζω “βαπτίζω “ἐβάπτισα	“ἐβάπτισα	
		“ὑμᾶς ἐν ὕδατι, “ὑμᾶς ἐν ὕδατι,	“ὑμᾶς ἐν ὕδατι,	
“εἰς μετάνοιαν,	Matt. iii. v. . . 11. . .	“εἰς μετάνοι- “αν, . . .		

EXCLUDED WORDS. (1) ὁ Ἰωάννης.

VARIOUS READINGS. Luke iii. v. 10, 12, 14. In each of these places the Received Text, Griesbach, and Hahn read—
 ποιήσομεν.—Knapp, Lachmann, and Tischendorf—ποιήσωμεν.—Griesbach considers the latter reading deserving of notice,
 although inferior to the former one.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE III.	MATT. III.	MARK I.
" αὐτὸς ὑμᾶς βαπτίσει	Luke iii. v. . . 16.	" . . . αὐτὸς ὑμᾶς " βαπτίσει	" . . . αὐτὸς ὑμᾶς " βαπτίσει	" αὐτὸς δὲ βαπ- " τίσει ὑμᾶς
" ἐν Πνεύματι ἁγίῳ, καὶ πυρί.		" ἐν Πνεύματι " ἁγίῳ, καὶ πυρί.	" ἐν Πνεύματι " ἁγίῳ, καὶ πυρί.	" ἐν Πνεύματι " ἁγίῳ."
" Οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,	Luke iii. 17.	17. " Οὐ τὸ πτύον " ἐν τῇ χειρὶ αὐ-	12. " Οὐ τὸ πτύον " ἐν τῇ χειρὶ αὐ-	. . . . .
" καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,		" τοῦ, καὶ διακα- " θαριεῖ τὴν ἄλωνα	" τοῦ, καὶ διακα- " θαριεῖ τὴν ἄλωνα	
" καὶ συνάξει τὸν σῖτον εἰς τὴν ἀπο-		" αὐτοῦ, καὶ συνά- " ξει τὸν σῖτον εἰς	" αὐτοῦ, καὶ συνά- " ξει τὸν σῖτον αὐ-	
" θήκην αὐτοῦ,		" τὴν ἀποθήκην αὐ-	" τοῦ εἰς τὴν ἀπο-	
" τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσ-		" τοῦ, τὸ δὲ ἄχυρον " κατακαύσει πυρὶ	" θήκην, τὸ δὲ ἄχυ- " ρον κατακαύσει	
" βέστω."		" ἀσβέστω."	" πυρὶ ἀσβέστω."	

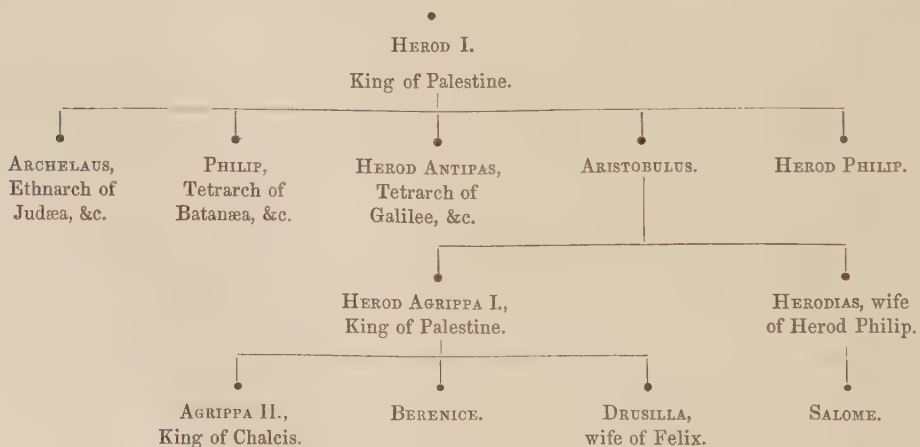
PARAGRAPH 12, end.

Account of his further preaching, and subsequent imprisonment.

LUKE iii. 18—20.

18. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. 19. Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, 20. προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

SYNOPSIS OF THAT PART OF THE HERODIAN FAMILY, WHICH STANDS CONNECTED WITH THE NEW TESTAMENT.



Herodias was first married to her uncle Herod Philip, by whom she had her daughter Salome. She afterwards divorced her husband, and married his half-brother, Herod Antipas; who for the same purpose divorced his former wife, a daughter of Aretas, King of Arabia.

SCRIPTURE REFERENCES. (MATT. iii. 12; LUKE iii. 17.) Zechar. xiii. 9; Malachi, iii. 1—3; iv. 1. (LUKE iii. 19.) Levit. xviii. 16; xx. 21; Matt. xiv. 1—12; Mark vi. 14—29; Luke ix. 7—9.

See also Whiston's Josephus, Antiq. Book 17, chap. 1, 11; Book 18, chap. 5.

SECTION II.

BAPTISM OF CHRIST BY JOHN, AND HIS SUBSEQUENT TEMPTATION BY SATAN.

MATT. iii. 13—17, end, iv. 1—11; MARK i. 9—13; LUKE iii. 21, 22, iv. 1—13.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

MATT. III.

MARK I.

PARAGRAPH 1.

Baptism of Christ by John.

Matt. iii. 13—15; Mark i. 9.

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας,
καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

Mark i. 9.

13. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην, πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

9. Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

MATT. iii. 14, 15.

Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων,—“Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;”—15. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν,—“Ἄφες ἄρτι: οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν “ πληρῶσαι πᾶσαν δικαιοσύνην.”—Τότε ἀφίησιν αὐτόν.

PARAGRAPH 2.

Descent of the Holy Spirit on Christ, and proclamation of him as the Son of God, by a voice from heaven.

Matt. iii. 16, 17, end; Mark i. 10, 11; Luke iii. 21, 22.

Ἐγένετο δὲ, ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν,
καὶ Ἰησοῦ βαπτισθέντος,
καὶ προσευχομένου,
ἀνεφθῆναι τὸν οὐρανόν,

LUKE iii. 21. . .

Luke iii. v. . . 21. . .

LUKE iii. v. . . 21. . .

Luke iii. v. . . 21, 22.

LUKE III.

MATT. III.

MARK I.

21. Ἐγένετο δὲ, λαόν,

καὶ Ἰησοῦ βαπτισθέντος,

καὶ προσευχομένου,

ἀνεφθῆναι τὸν οὐρανόν,

16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος:

καὶ προσευχομένου,

Καὶ ἰδοὺ, ἀνεφύθησαν αὐτῷ οἱ οὐρανοί,

10. Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος,

καὶ προσευχομένου,

εἶδε σχιζομένους τοὺς οὐρανοὺς,

VARIOUS READING. Mark i. v. . . 10. . . The reading,—ἀπὸ τοῦ ὕδατος,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn:—ἐκ τοῦ ὕδατος—by Lachmann, and Tischendorf. Griesbach considers the latter reading equal, and perhaps preferable to the former one.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE III.	MATT. III.	MARK I.
22. καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον, σωματικῶς εἶδει	Luke iii. 22.	22. καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον, σωματικῶς εἶδει	καὶ εἶδε τὸ Πνεῦμα καὶ τὸ Πνεῦμα τοῦ Θεοῦ καταβαίνον	καὶ τὸ Πνεῦμα καὶ τὸ Πνεῦμα τοῦ Θεοῦ καταβαίνον
ὥσεί περιστερὰν, ἐπ' αὐτὸν :		ὥσεί περιστερὰν, ἐπ' αὐτὸν :	ὥσεί περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν.	ὥσεί περιστερὰν κα- ταβαίνον ἐπ' αὐ- τόν :
καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν,—		καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν,—	17, end. Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα,—	11. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν,—
“ Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς,		“ Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς,	“ Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγα- πητὸς, ἐν ᾧ εὐ- δοκῆσα.”	“ Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδοκῆσα.”
“ ἐν σοὶ ἡδόκησα.”		“ σα.”	“ δόκησα.”	

PARAGRAPH 3.

His retirement to a desert, and temptation during forty days by Satan.

Matt. iv. 1 ; Mark i. 12, 13. . . ; Luke iv. 1, 2. . .

		LUKE IV.	MATT. IV.	MARK I.
Ἰησοῦς δὲ, Πνεύματος ἁγίου πλήρης, ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου,	Luke iv. 1. . .	1. Ἰησοῦς δὲ. . . Ἰορδάνου,		
καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον :	Luke iv. v. . . 1.	καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον,	1. Τότε ὁ Ἰησοῦς ἀνῆλθῃ εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος,	12. Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐβάλλει εἰς τὴν ἔρημον :
Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ,	Mark i. 13. . .	2. . . ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου :	πειρασθῆναι ὑπὸ τοῦ διαβόλου :	13. . . Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ :
καὶ ἦν μετὰ τῶν θηρίων.	MARK i. v. . . 13. . .			καὶ ἦν μετὰ τῶν θηρίων, . . .

PARAGRAPH 4.

Account of this temptation.

Matt. iv. 2—10 ; Luke iv. v. . . 2—12.

		LUKE IV.	MATT. IV.
Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις,	Luke iv. v. . . 2.	. . . 2. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις,	2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα, καὶ νύκτας τεσσαράκοντα,
καὶ συντελεσθειῶν αὐτῶν ἐπείνασε.		καὶ συντελεσθειῶν αὐτῶν ἐπείνασε.	ὕστερον ἐπείνασε.

VARIOUS READINGS. Mark i. v. . . 11. The reading,—ἐν ᾧ εὐδόκησα,—is adopted by the Received Text, Griesbach, Scholz, and Hahn,—ἐν σοὶ εὐδόκησα,—by Knapp, Lachmann, and Tischendorf. Griesbach considers the latter reading deserving of attention, although inferior to the former one.

Luke iv. v. . . 2. . . The word—ὑστερον—before—ἐπείνασε,—is expunged by Knapp, Lachmann, and Tischendorf ; but retained by the Received Text, Griesbach, Scholz, and Hahn ; although Griesbach thinks it should probably be excluded.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IV.	MATT. IV.
Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν,— “ Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι “ οὗτοι ἄρτοι γένωνται.”—	Matt. iv. 3.	3. Καὶ εἶπεν αὐτῷ ὁ διά- βολος,— “ Εἰ υἱὸς εἶ τοῦ Θεοῦ, “ εἰπὲ τῷ λίθῳ τούτῳ ἵνα “ γένηται ἄρτος.”—	3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν,— “ Εἰ υἱὸς εἶ τοῦ Θεοῦ, “ εἰπὲ ἵνα οἱ λίθοι οὗτοι “ ἄρτοι γένωνται.”—
Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέ- γων,— “ Γέγραπται, Ὅτι οὐκ ἐπ’ ἄρτω μόνῳ “ ζήσεται ὁ ἄνθρωπος, “ ἀλλ’ ἐπὶ παντὶ ῥήματι	Luke iv. 4. . . Luke iv. v. . . 4. . .	4. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων,— “ Γέγραπται, Ὅτι οὐκ “ ἐπ’ ἄρτῳ μόνῳ ζήσε- “ ται ὁ ἄνθρωπος, “ ἀλλ’ ἐπὶ παντὶ ῥή- “ ματι	4. Ὁ δὲ ἀποκριθεὶς εἶ- πε,— “ Γέγραπται, Οὐκ “ ἐπ’ ἄρτῳ μόνῳ ζήσε- “ ται ὁ ἄνθρωπος, “ ἀλλ’ ἐπὶ παντὶ ῥή- “ ματι
“ ἐκπορευομένῳ διὰ στόματος “ Θεοῦ.”— 5. Τότε παραλαμβάνει αὐτὸν ὁ διά- βολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6. . . καὶ λέγει αὐτῷ,— “ Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν “ ἐντεῦθεν κάτω :	Matt. iv. v. . . 4—6. . . Luke iv. v. . . 9, 10. . .	“ Θεοῦ.”— 9. Καὶ ἦγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,— “ Εἰ υἱὸς εἶ τοῦ Θεοῦ, βά- “ λε σεαυτὸν ἐντεῦθεν “ κάτω :	“ ἐκπορευομένῳ διὰ “ στόματος Θεοῦ.”— 5. Τότε παραλαμβάνει αὐ- τὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6. καὶ λέγει αὐτῷ,— “ Εἰ υἱὸς εἶ τοῦ Θεοῦ, βά- “ λε σεαυτὸν κάτω :
10. “ γέγραπται γάρ, “ Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεί- “ ται περὶ σοῦ, “ τοῦ διαφυλάξαι σε, “ καὶ ὅτι ἐπὶ χειρῶν ἄρουσί σε, “ μήποτε προσκόψῃς πρὸς λίθον τὸν “ πόδα σου.”— “ Εἶπεν αὐτῷ ὁ Ἰησοῦς,— “ Πάλιν γέγραπται, “ Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν “ σου.”— Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου,	LUKE iv. v. . . 10. Luke iv. 11. Matt. iv. 7. . . Luke iv. v. . . 12. Matt. iv. 8. . .	10. “ γέγραπται γάρ, “ Ὅτι τοῖς ἀγγέλοις “ αὐτοῦ ἐντελεῖται “ περὶ σοῦ, “ τοῦ διαφυλάξαι σε, 11. “ καὶ ὅτι ἐπὶ χει- “ ρῶν ἄρουσί σε, “ μήποτε προσκόψῃς “ πρὸς λίθον τὸν πό- “ दा σου.”— 12. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς,— “ Ὅτι εἴρηται, “ Οὐκ ἐκπειράσεις “ Κύριον τὸν Θεόν “ σου.”— 5. Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψη- λὸν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης,	“ γέγραπται γάρ, “ Ὅτι τοῖς ἀγγέλοις “ αὐτοῦ ἐντελεῖται “ περὶ σοῦ, “ καὶ ἐπὶ χειρῶν “ ἄρουσί σε, “ μήποτε προσκόψῃς “ πρὸς λίθον τὸν πόδα “ σου.”— 7. Εἶπεν αὐτῷ ὁ Ἰησοῦς,— “ Πάλιν γέγραπται, “ Οὐκ ἐκπειράσεις “ Κύριον τὸν Θεόν “ σου.”— 8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου,

SCRIPTURE REFERENCES. (MATT. iv. 4; LUKE iv. 4.) Deut. viii. 1—3. (MATT. iv. 6; LUKE iv. v. . . 9—11.) Psalm xci. 9—12. (MATT. iv. 7; LUKE iv. 12.) Deut. vi. 16.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IV.	MATT. IV.
καὶ τὴν δόξαν αὐτῶν, ἐν στιγμῇ χρόνου. Καὶ λέγει αὐτῷ,—	MATT. iv. v. . . 8. LUKE iv. v. . . 5. Matt. iv. 9. . .	. . . . . ἐν στιγμῇ χρόνου. 6. Καὶ εἶπεν αὐτῷ ὁ διά- βολος,—	καὶ τὴν δόξαν αὐτῶν, 9. Καὶ λέγει αὐτῷ,—
“ Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπα- “ σαν, καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ “ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι “ αὐτήν :	LUKE iv. v. . . 6.	“ Σοὶ δώσω “ αὐτήν :	
“ Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, “ ἔσται σου πᾶσα.”—	Luke iv. 7.	7. “ Σὺ οὖν ἐὰν προσκυ- “ νήσῃς ἐνώπιόν μου, ἔσ- “ ται σου πᾶσα.”—	“ Ταῦτα πάντα σοὶ δώσω, “ ἐὰν πεσὼν προσκυνή- “ σῃς μοι.”—
Τότε λέγει αὐτῷ ὁ Ἰησοῦς,—	Matt. iv. 10. . .	8. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς,—	10. Τότε λέγει αὐτῷ ὁ Ἰησοῦς,—
“ Ὑπαγε ὀπίσω μου Σατανᾶ,	MATT. iv. v. . . 10. . .	. . . . .	“ Ὑπαγε ὀπίσω μου Σα- “ τανᾶ,
“ γέγραπται γάρ, Κύριον τὸν Θεόν “ σου προσκυνήσεις, “ καὶ αὐτῷ μόνῳ λατρεύσεις.”	Matt. iv. v. . . 10. . . Luke iv. v. . . 8.	“ Γέγραπται, Προσκυ- “ νήσεις Κύριον τὸν “ Θεόν σου, “ καὶ αὐτῷ μόνῳ λα- “ τρεύσεις.”	“ γέγραπται γάρ, Κύ- “ ριον τὸν Θεόν σου “ προσκυνήσεις, “ καὶ αὐτῷ μόνῳ λα- “ τρεύσεις.”

PARAGRAPH 5.

Subsequent attendance of angels on Christ.

Matt. iv. 11; Mark i. v. . . 13; Luke iv. 13.

	LUKE IV.	MATT. IV.	MARK I.
Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ, συντελέσας πάντα πειρασμὸν, (1) ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. Καὶ ἰδοὺ, ἄγγελοι προσήλθον, καὶ διηκόνουν αὐτῷ.	MATT. iv. 11. . . LUKE iv. 13. Matt. iv. v. . . 11.	. . . . . 11. Τότε ἀφίησιν αὐτὸν ὁ διάβολος : 13. Καὶ συντελέ- σας . . . καιροῦ. Καὶ ἰδοὺ, ἄγγελοι . . 13. καὶ οἱ ἄγ- προσῆλθον, καὶ γελοι διηκόνουν αὐτῷ. διηκόνουν αὐτῷ.	

EXCLUDED WORDS. (1) ὁ διάβολος.

VARIOUS READING. Matt. iv. v. . . 10. . . The reading,—Ὑπαγε Σατανᾶ,—is adopted by the Received Text, and by Lachmann;—Ὑπαγε ὀπίσω μου Σατανᾶ,—by Griesbach, Knapp, Scholz, Tischendorf, and Hahn.

SCRIPTURE REFERENCES. (MATT. iv. 10; LUKE iv. 8.) Exodus xxxiv. 14; Deut. vi. 13, 14; x. 20; Zechar. iii. 1, 2.

SECTION III., END.

PEDIGREE OF CHRIST.

Matt. i. 1—17; Luke iii. 23—38, end.

PARAGRAPH 1.

Pedigree of Mary.

LUKE iii. 23—38, end.

23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριάκοντα ἀρχόμενος: ὢν, ὡς ἐνομίζετο,

υἱὸς Ἰωσήφ, τοῦ Ἑλὶ, 24. τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, 25. τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγγαί, 26. τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, 27. τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ,

τοῦ Νηρι, 28. τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἑλμωδάμ, τοῦ Ἡρ, 29. τοῦ Ἰωσή, τοῦ Ἑλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λευὶ, 30. τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἑλιακείμ, 31. τοῦ Μελεᾶ, τοῦ Μαϊνάν, τοῦ Ματταθὰ, τοῦ Ναθάν,

τοῦ Δαβίδ, 32. τοῦ Ἰεσσαί, τοῦ Ὠβηδ, τοῦ Βοὺζ, τοῦ Σαλμών, τοῦ Ναασσών, 33. τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ Φαρὲς, τοῦ Ἰούδα, 34. τοῦ Ἰακώβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ,

τοῦ Θάρα, τοῦ Ναχώρ, 35. τοῦ Σεροῦχ, τοῦ Ῥαγαῦ, τοῦ Φαλὲκ, τοῦ Ἐβὲρ, τοῦ Σαλὰ, 36. τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, 37. τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, 38, end. τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

PARAGRAPH 2, end.

Pedigree of Joseph.

MATT. i. 1—17.

1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ.

2. Ἀβραάμ ἐγέννησε τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ. 3. Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς, καὶ τὸν Ζαρὰ, ἐκ τῆς Θαμάρ: Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ, 4. Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών, Ναασσών δὲ ἐγέννησε τὸν Σαλμών, 5. Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχαβ: Βοὺζ δὲ ἐγέννησε τὸν Ὠβηδ, ἐκ τῆς Ῥούθ: Ὠβηδ δὲ ἐγέννησε τὸν Ἰεσσαί, 6. Ἰεσσαί δὲ ἐγέννησε τὸν Δαβίδ τὸν βασιλέα:

VARIOUS READINGS. For Ἰωσή, Luke iii. 29. . . Tischendorf substitutes Ἰησοῦ,—and for Μαϊνάν, v. . . 31. . . Μεννᾶ.

SCRIPTURE REFERENCES. Genesis v. x. xi.; Numbers iv.; Ruth iv. 16—22; 2 Sam. v. 12—16; xii. 15—25; 1 Chron. i. ii. iii. Zechar. xii. 10—14; Matt. i. 20; Luke i. 26—33, 67—69; ii. 1—7; Acts ii. 29—36; xiii. 21—23; Romans i. 1—4; xv. 12; 2 Tim. ii. 8; Heb. vii. 14.

Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα, ἐκ τῆς τοῦ Οὐρίου: 7. Σολομὼν δὲ ἐγέννησε τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησε τὸν Ἀσά, 8. Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν, 9. Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν, 10. Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών, Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν, 11. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος:

12. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ, 13. Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακεὶμ, Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ, 14. Ἀζώρ δὲ ἐγέννησε τὸν Σαδῶκ, Σαδῶκ δὲ ἐγέννησε τὸν Ἀχείμ, Ἀχείμ δὲ ἐγέννησε τὸν Ἐλιοῦδ, 15. Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν, Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ, 16. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ, τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος Χριστός.

17. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

EPITOME OF THE TWO PEDIGREES OF CHRIST, GIVEN BY MATTHEW AND LUKE.

PEDIGREE FROM ADAM TO ABRAHAM.

Luke III. v. . . 34—38.

ADAM.	SETH.	NOAH.	SHEM.	ABRAHAM.
•	•	•	•	•

FROM ABRAHAM TO DAVID.

Matt. I. 1—6. . . Luke III. 31. . .—34. . .

ABRAHAM.	ISAAC.	JACOB.	JUDAH.	DAVID.
•	•	•	•	•

FROM DAVID TO CHRIST.

Matt. I. v. . . 6—17; Luke III. 23—31.

(Matthew.) . . .	SOLOMON.	JECONIAH.	SALATHIEL.		ABIUD.	JACOB.	JOSEPH.	
	•	•	•		•	•	•	
DAVID.				ZERUBBABEL.				JESUS.
•				•				•
(Luke.)	NATHAN.	NERI.	(A DAUGHTER.)		RHESA.	ELI.	MARY.	
	•	•	•		•	•	•	

EXPLANATION.

The pedigree of Christ from Adam to Abraham is given by Luke only; that from Abraham to David is given by Matthew and Luke in precisely the same terms.

The pedigree from David to Christ is traced by the two evangelists through different lines. From David to Zerubbabel, it is evidently deduced by Matthew through the senior, by Luke through the junior line; and the same course is no doubt pursued by these evangelists in the remaining portion, from Zerubbabel to Christ; in each of whom the two lines unite, and apparently owing to a similar cause.

Thus, Joseph and Mary were both descendants from David, through different lines: Joseph, by the senior and royal line of Solomon, and Abiud; Mary, by the junior and private line of Nathan, and Rhesa. And, as Joseph, the real son of Jacob, became the legal son of Eli by marrying Mary, the heiress of Eli; Salathiel, the real son or grandson of Jeconiah, doubtless became the legal son of Neri in a similar manner.

PART III.

COMMENCEMENT OF THE MINISTRY OF CHRIST IN GALILEE AND JUDÆA.

John i. ii. iii. iv. v.

SECTION I.

FIRST EVANGELICAL VISIT OF CHRIST TO GALILEE.

John. i. 1—52, end; ii. 1—12.

PARAGRAPH 1.

Introduction to John's Gospel.

JOHN i. 1—18.

1. Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος: 2. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων: 5. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. 6. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. 8. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. 10. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12. Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ: 13. οὐ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. 14. Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ θεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης χάριτος καὶ ἀληθείας. 15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων,—“Οὗτος ἦν ὃν “ εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.”—16. Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17. Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18. Θεὸν οὐδεὶς ἑώρακε πώποτε: ὁ μονογενὴς υἱός, ὃς ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

PARAGRAPH 2.

Second testimony of John the Baptist respecting Christ.

JOHN i. 19—28.

19. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς, καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν,—“Σὺ τίς εἶ;”—20. Καὶ ὡμολόγησε, καὶ οὐκ ἡρνήσατο, καὶ ὡμολό-

VARIOUS READING. John i. 16. . . Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ.—This reading, regarded as undoubtedly genuine by Griesbach, is adopted by him, Lachmann, and Tischendorf;—καὶ ἐκ τοῦ πληρώματος αὐτοῦ,—by the Received Text, Knapp, Scholz, and Hahn.

SCRIPTURE REFERENCES. (JOHN i. 1—3.) Luke i. 1, 2; John i. 14; Heb. i. 1—3; iv. 12, 13; 1 John i. 1—3; Revel. xix. 11—13. (JOHN i. 6—9.) Malachi iv. (JOHN i. 15.) Matt. iii. 11; Mark i. 6—8; Luke iii. 15, 16; Acts xiii. 25.

γησεν,—“Οτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.”—21. Καὶ ἠρώτησαν αὐτόν,—“Τί οὖν ; Ἡλίας εἶ σύ ;”—Καὶ λέγει,—“Οὐκ εἰμὶ.”—“Ὁ προφήτης εἶ σύ ;”—Καὶ ἀπεκρίθη, “Οὐ.”—22. Εἶπον οὖν αὐτῷ,—“Τίς εἶ ; ἵνα ἀποκρισιν δώμεν τοῖς πέμφασιν ἡμᾶς : Τί λέγεις περὶ σεαυτοῦ ;”—23. Ἐφη,—“Ἐγὼ φωνῇ “βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.”—24. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25. Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ,—“Τί οὖν βαπτίζεις ; εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης.”—26. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων,—“Ἐγὼ βαπτίζω ἐν ὕδατι : μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, 27. ὁ ὀπίσω μου ἐρχόμενος, οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.”—28. Ταῦτα ἐν Βηθανίᾳ ἐγένετο, πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

PARAGRAPH 3.

His third testimony.

JOHN i. 29—34.

29. Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει,—“Ἴδε, ὁ ἄμνος τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 30. Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπίσω μου ἔρχεται ἀνὴρ ὃς “ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 31. Καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ἵνα φανερωθῇ τῷ “Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.”—32. Καὶ ἐμαρτύρησεν Ἰωάννης λέγων,—“Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν. 33. Καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ’ ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. 34. Καὶ γὰρ ἐώρακα, καὶ “μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.”

PARAGRAPH 4.

His fourth testimony, followed by the conversion to Christ of Andrew and John.

JOHN i. 35—40.

35. Τῇ ἐπαύριον πάλιν εἰστίκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο : 36. καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει,—“Ἴδε, ὁ ἄμνος τοῦ Θεοῦ.”—37. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. 38. Σπραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς,—39. “Τί ζητεῖτε ;”—Οἱ δὲ εἶπον αὐτῷ,—“Ῥαββί,” (ὃ λέγεται ἐρμηνευόμενον Διδάσκαλε,) “Ποῦ μένεις ;”—40. Λέγει αὐτοῖς,—“Ἐρχεσθε καὶ ἴδετε.”—Ἦλθον καὶ εἶδον ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην : ὥρα ἦν ὡς δεκάτη.

PARAGRAPH 5.

Conversion of Simon Peter.

JOHN i. 41—43.

41. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. 42. Εὐρίσκει οὖτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ,—“Εὐρήκαμεν τὸν Μεσσίαν,”—ὃ ἐστι μεθερμηνευόμενον Χριστός. 43. Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε,—“Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς,”—ὃ ἐρμηνεύεται Πέτρος.

VARIOUS READINGS. John i. 27. . . Ὁ ὀπίσω μου ἐρχόμενος.—This short reading, regarded as undoubtedly genuine by Griesbach, is adopted by him, Lachmann, and Tischendorf ;—the longer reading,—Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος ὃς ἐμπροσθέν μου γέγονεν,—by the Received Text, Knapp, Scholz, and Hahn.

John i. v. . . 28. . . ἐν Βηθανίᾳ.—This reading, adopted by Griesbach, Knapp, Scholz, Lachmann, Tischendorf, and Hahn, is by Griesbach deemed the preferable one ; although he thinks the other reading,—ἐν Βηθαβαρᾷ,—adopted by the Received Text alone, has some claim to consideration. Perhaps the town was at different times called by both names.

SCRIPTURE REFERENCES. (JOHN i. 21.) Deut. xviii. 17—19 ; Malachi iv. 5, 6 ; Luke i. 17 ; Acts iii. 22, 23. (JOHN i. 22, 23.) Isaiah xl. 3 ; Matt. iii. 3 ; Mark i. 1—3 ; Luke iii. 4—6. (JOHN i. 28.) Judges vii. 24 ; John x. 39, 40. (JOHN i. 32—34.) Matt. iii. 16, 17 ; Mark i. 9—11 ; Luke iii. 21, 22.

PARAGRAPH 6.

Conversion of Philip and Nathaniel.

JOHN i. 44—52, end.

44. Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον, καὶ λέγει αὐτῷ,—
 “Ἀκολουθεῖ μοι.”—45. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
 46. Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ,—“Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ
 “προφῆται, εὐρήκαμεν Ἰησοῦν, τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέθ.”—47. Καὶ εἶπεν αὐτῷ Ναθα-
 ναήλ,—“Ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι;”—Ἀλέγει αὐτῷ Φίλιππος,—“Ἐρχου καὶ ἴδε.”—
 48. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ,—“Ἴδε, ἀληθῶς Ἰσραηλι-
 “της, ἐν ᾧ δόλος οὐκ ἔστι.”—49. Λέγει αὐτῷ Ναθαναήλ,—“Πόθεν με γινώσκεις;”—Ἀπεκρίθη Ἰησοῦς
 καὶ εἶπεν αὐτῷ,—“Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἰδόν σε.”—50. Ἀπεκρίθη
 Ναθαναήλ καὶ λέγει αὐτῷ,—“Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.”—
 51. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,—“Ὅτι εἰπὸν σοι, Εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις;
 “μεῖζω τούτων ὄψει.”—52, end. Καὶ λέγει αὐτῷ,—“Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν
 “οὐρανὸν ἀνεωγῆτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ
 “ἀνθρώπου.”

PARAGRAPH 7.

First evangelical visit of Christ to Galilee, and his transmutation at Cana of water into wine.

JOHN ii. 1—10.

1. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·
 2. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3. Καὶ, ὑστερήσαντος οἴνου, λέγει ἡ
 μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν,—“Οἶνον οὐκ ἔχουσι.”—4. Λέγει αὐτῇ ὁ Ἰησοῦς,—“Τί ἐμοὶ καὶ σοί,
 “γύναι; Οὐπω ἤκει ἡ ὥρα μου.”—5. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις,—“Ὅ τι ἂν λέγῃ ὑμῖν ποιή-
 “σατε.”—6. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι
 ἀνὰ μετρητὰς δύο ἢ τρεῖς. 7. Λέγει αὐτοῖς ὁ Ἰησοῦς,—“Γεμίσατε τὰς ὑδρίας ὕδατος,”—καὶ ἐγέμισαν
 αὐτὰς ἕως ἄνω. 8. Καὶ λέγει αὐτοῖς,—“Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ.”—Καὶ ἤνεγκαν.
 9. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, (οἱ δὲ διάκονοι
 ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ), φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, 10. καὶ λέγει αὐτῷ,—“Πᾶς ἄνθρω-
 “πος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν
 “οἶνον ἕως ἄρτι.”

PARAGRAPH 8.

Note by John, that this was the first miracle performed by Christ.

JOHN ii. 11.

Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνέρωσε τὴν δόξαν
 αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

PARAGRAPH 9, end.

First evangelical visit of Christ to Capernaum.

JOHN ii. 12.

Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ αὐτὸς, καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ
 αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

VARIOUS READING. John i. v. . . 52. . . Ἀπ’ ἄρτι ὄψεσθε.—Griesbach thinks the words—ἀπ’ ἄρτι—should probably be
 excluded. They are, however, retained by him, the Received Text, Knapp, Scholz, and Hahn; but rejected by Lachmann,
 and Tischendorf.

SCRIPTURE REFERENCE. (JOHN i. 52.) Genesis xxviii. 10—13.

SECTION II.

FIRST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

John ii. 13—25, end ; iii. 1—21.

PARAGRAPH 1.

First evangelical visit of Christ to Jerusalem, and his first expulsion of traders from the temple.

JOHN ii. 13—16.

13. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14. Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας, καὶ πρόβατα, καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. 15. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα, καὶ τοὺς βόας : καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε : 16. καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν,—“ Ἄρατε ταῦτα ἐντεῦθεν : μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.”

PARAGRAPH 2.

Reflections of his disciples on the occasion.

JOHN ii. 17.

Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν,—“ Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.”

PARAGRAPH 3.

Reply of Christ to the first demand of the Jews for a sign.

JOHN ii. 18—21.

18. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ,—“ Τί σημεῖον δεικνύεις ἡμῖν ; ὅτι ταῦτα ποιεῖς.”—19. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,—“ Λύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ “ αὐτόν.”—20. Εἶπον οὖν οἱ Ἰουδαῖοι,—“ Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ “ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν ;”—21. Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

PARAGRAPH 4.

Reflections of his disciples on the subject.

JOHN ii. 22.

Οτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν : καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

PARAGRAPH 5.

Reserve of Christ towards those who were converted by his miracles.

JOHN ii. 23—25, end.

23. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει : 24. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25, end. καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου : αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

SCRIPTURE REFERENCES. (JOHN ii. 17.) Psalm lxi. 9. (JOHN ii. 19—21.) Zechar. vi. 12, 13 ; John i. 14 ; Heb. ix. 11, 12 ; Revel. xxi. 3, 22.

PARAGRAPH 6, end.

Conference of Christ with Nicodemus, by night, respecting the nature and object of his mission.

JOHN iii. 1—21.

1. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. 2. Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ,—“Ραββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος: οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ Θεὸς μετ’ αὐτοῦ.”—3. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ,—“Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.”—4. Λέγει πρὸς αὐτὸν ὁ Νικόδημος,—“Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι;”—5. Ἀπεκρίθη ὁ Ἰησοῦς,—“Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνευμά ἐστι. 7. Μὴ θαυμάσης ὅτι εἰπὸν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8. Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει: οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.”—9. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ,—“Πῶς δύναται ταῦτα γενέσθαι;”—10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,—“Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γνώσκεις; 11. Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; 13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου ὃς ὢν ἐν τῷ οὐρανῷ. 14. Καὶ, καθὼς Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, 15. ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. 16. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον: 17. οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ. 18. Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται: ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. 19. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς: ἦν γὰρ ποιηρὰ αὐτῶν τὰ ἔργα. 20. Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ: 21. ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.”

SECTION III.

SECOND EVANGELICAL VISIT OF CHRIST TO GALILEE, AND HIS CONVERSION ON THE WAY OF MANY SAMARITANS AT SYCHAR.

John iii. 22—36, end; iv. 1—54, end.

PARAGRAPH 1.

Removal of Christ to another part of Judæa.

JOHN iii. 22.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβαπτίζεν.

PARAGRAPH 2.

Fifth testimony of John the Baptist respecting him.

JOHN iii. 23—36, end.

23. Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο: 24. οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. 25. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. 26. Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ,—"Ραββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν."—27. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν,—"Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, "Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. 29. Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν: ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου: αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. 30. Ἐκείνον δεῖ αὖξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν: ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ: ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί. 32. Καὶ ὃ ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. 34. ὃν γὰρ ἀπέστειλεν ὁ Θεὸς τὰ ῥήματα τοῦ Θεοῦ λαλεῖ: οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. 35. Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36, end. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον: ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν."

PARAGRAPH 3.

Departure of Christ for Galilee.

JOHN iv. 1—3.

1. Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, (2. καὶ τοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ,) 3. ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

VARIOUS READING. John iii. v. . . 25. . . μετὰ Ἰουδαίου.—This reading, adopted by Griesbach, Knapp, Scholz, Lachmann, and Tischendorf, is by Griesbach deemed preferable to the reading, —μετὰ Ἰουδαίων,—adopted by the Received Text, and Hahn; and which Griesbach also thinks has some claim to consideration. The Jew here mentioned was probably Nicodemus.

SCRIPTURE REFERENCES. (JOHN iii. 23.) Genesis xxxiii. 17—20; 1 Sam. ix. 4. (JOHN iii. 24.) Matt. xiv. 1—5; Mark vi. 16—20; Luke iii. 19, 20. (JOHN iii. 28.) Malachi iii. 1; Luke i. 76, 77; vii. 26—28; John i. 19—34.

PARAGRAPH 4.

His conversion of a Samaritan woman near Sychar.

JOHN iv. 4—30.

4. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. 5. Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ: 6. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ: ὥρα ἦν ὥσεί ἕκτη. 7. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ: Λέγει αὐτῇ ὁ Ἰησοῦς,—“Δός μοι πιεῖν.”—(8. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσι.) 9. Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις,—“Πῶς σὺ, Ἰουδαῖος ὢν, παρ’ ἐμοῦ πιεῖν αἰτεῖς, οὕσης γυναικὸς Σαμαρεῖτιδος.”—(Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.) 10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,—“Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔησας αὐτὸν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.”— 11. Λέγει αὐτῷ ἡ γυνή,—“Κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ: Πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12. Μὴ σὺ μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ; ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ.”—13. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,—“Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν: 14. ὃς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζῶν ἁἰώνιον.”—15. Λέγει πρὸς αὐτὸν ἡ γυνή,—“Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.”—16. Λέγει αὐτῇ ὁ Ἰησοῦς,—“Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.”— 17. Ἀπεκρίθη ἡ γυνή καὶ εἶπεν,—“Οὐκ ἔχω ἄνδρα.”—Λέγει αὐτῇ ὁ Ἰησοῦς,—“Καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω. 18. Πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ: τοῦτο ἀληθὲς εἶρηκας.”—19. Λέγει αὐτῷ ἡ γυνή,—“Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνσαν, καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.”— 21. Λέγει αὐτῇ ὁ Ἰησοῦς,—“Γύναι, πίστευσόν μοι ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν: 23. ἀλλ’ ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῶνται προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν. 24. Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.”—25. Λέγει αὐτῷ ἡ γυνή,—“Οἶδα ὅτι Μεσσίας ἔρχεται: (ὁ λεγόμενος Χριστός,) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.”—26. Λέγει αὐτῇ ὁ Ἰησοῦς,—“Ἐγὼ εἰμι ὁ λαλῶν σοι.”— 27. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει: οὐδεὶς μέντοι εἶπε,—“Τί ζητεῖς;”—ἢ,—“Τί λαλεῖς μετ’ αὐτῆς;”—28. Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις,—29. “Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα: Μήτι οὗτός ἐστιν ὁ Χριστός;”—30. Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

PARAGRAPH 5.

Discourse with his disciples on the subject.

JOHN iv. 31—38.

31. Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες,—“Ραββὶ, φάγε.”—32. Ὁ δὲ εἶπεν αὐτοῖς,—“Ἐγὼ βρώσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε.”—33. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους,—“Μή τις ἤνεγκεν αὐτῷ φαγεῖν;”—34. Λέγει αὐτοῖς ὁ Ἰησοῦς,—“Ἐμὸν βρώμᾳ ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35. Οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ

VARIOUS READING. John iv. v. . . 34. . . The reading—ἵνα ποιήσω—regarded by Griesbach as perhaps the preferable one, is adopted by Lachmann, and Tischendorf;—ἵνα ποιῶ,—by the Received Text, Griesbach, Knapp, Scholz, and Hahn.

SCRIPTURE REFERENCES. (JOHN iv. 5, 6.)—Genesis xxxiii. 17—20; xlviii. 21, 22; Joshua xxiv. 32; 1 Kings xii. 25; Acts vii. 15, 16. (JOHN iv. 20.) Deut. xxvii. 1—8; Joshua viii. 30—35. (JOHN iv. 35.) Amos iv. 7; ix. 13.

“θερισμὸς ἔρχεται; Ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι
 “λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. 36. Ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον:
 “ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων. 37. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος
 “ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38. Ἐγὼ ἀπέστείλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε:
 “ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.”

PARAGRAPH 6.

‘Conversion of many more Samaritans in Sychar.

JOHN iv. 39—42.

39. Ἐκ δὲ τῆς πόλεως ἐκεῖνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης,—“Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.”—40. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μέναι παρ’ αὐτοῖς: καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41. Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42. τῇ τε γυναικὶ ἔλεγον,—“Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν: αὐτοὶ γὰρ
 “ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου.”

PARAGRAPH 7.

Second evangelical visit to Galilee.

JOHN iv. 43—45.

43. Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν: 44. αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ: καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

PARAGRAPH 8.

And cure at Cana of a nobleman’s son lying ill at Capernaum.

JOHN iv. 46—53.

46. Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθάνει ἐν Καπερναούμ. 47. Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ, καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἡμέλλε γὰρ ἀποθνήσκειν. 48. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν,—“Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ
 “πιστεύσητε.”—49. Λέγει πρὸς αὐτὸν ὁ βασιλικός,—“Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.”—
 50. Λέγει αὐτῷ ὁ Ἰησοῦς,—“Πορεύου, ὁ υἱός σου ζῇ.”—Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51. Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες,—“Ὅτι ὁ παῖς σου ζῇ.”—52. Ἐπύθετο οὖν παρ’ αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε. Καὶ εἶπον αὐτῷ,—“Ὅτι χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.”—53. Ἐγὼ οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς,—“Ὅτι ὁ υἱός σου ζῇ.”—Καὶ ἐπίστευσεν αὐτὸς, καὶ ἡ οἰκία αὐτοῦ ὅλη.

PARAGRAPH 9, end.

Note by John, that this was the second miracle performed by Christ in Galilee.

JOHN iv. 54, end.

Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

VARIOUS READINGS. John iv. v. . . 42. Griesbach thinks the final words,—ὁ Χριστός,—should be excluded. They are, however, retained by him, as also by the Received Text, Knapp, and Scholz; but rejected by Lachmann, Tischendorf, and Hahn.

John iv. v. . . 45. . . ὅσα ἐποίησεν.—This reading, adopted by Lachmann, and Tischendorf, is by Griesbach considered equal, and perhaps preferable to—ἃ ἐποίησεν,—which is however retained by him, the Received Text, Knapp, Scholz, and Hahn.

SCRIPTURE REFERENCES. (JOHN iv. 36—38.) John xv. 1—8, 16; Acts viii. 5—25; Romans i. 13. (JOHN iv. 44.) Matt. xiii. 57; Mark vi. 4; Luke iv. 23, 24.

SECTION IV. END.

SECOND EVANGELICAL VISIT OF CHRIST TO JERUSALEM, AND HIS FIRST RETREAT FROM PERSECUTION IN THAT CITY.

John v. 1—47, end.

PARAGRAPH 1.

Second evangelical visit of Christ to Jerusalem.

JOHN v. 1.

Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

PARAGRAPH 2.

Account of the extraordinary cures obtained at the pool of Bethesda.

JOHN v. 2—4.

2. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προβατικῇ, κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. 3. Ἐν ταύταις κατέκειτο πλήθος πολλὸν τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4. Ἀγγέλους γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ: Ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγίης ἐγένετο ᾧ δὴποτε κατέχετο νοσήματι.

PARAGRAPH 3.

Cure by Christ, on a sabbath day, of an infirm man lying at the pool.

JOHN v. 5—9. . . .

5. Ἦν δέ τις ἄνθρωπος ἐκεῖ, τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. 6. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολλὸν ἤδη χρόνον ἔχει, λέγει αὐτῷ,—“Θέλεις ὑγίης γενέσθαι;”—7. Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν,—“Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν: “ἐν ᾧ, δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.”—8. Λέγει αὐτῷ ὁ Ἰησοῦς,—“Ἐγείρε, ἄρον τὸν “κράββατόν σου, καὶ περιπάτει.”—9. . . Καὶ εὐθέως ἐγένετο ὑγίης ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει.

VARIOUS READING. John v. v. . . 3, 4. Griesbach thinks the clause,—ἐκδεχομένων νοσήματι,—should probably be excluded. It is accordingly rejected or disapproved by him, Knapp, and Tischendorf; but retained by the Received Text, Scholz, Lachmann, and Hahn, as likewise in this work; for, as the circumstances which it describes are substantially implied in v. 7., the difference of opinion is of the less importance.

The miraculous virtue of the Pool of Bethesda was evidently of very limited extent, and most probably of short duration. It may perhaps be regarded as one of the signs of the times of Christ, and a fulfilment of the prediction in Zechar. xiii. 1, 2.

PARAGRAPH 4.

Report of his cure by the man to the Jewish authorities.

JOHN v. . . 9—15.

v. . . 9. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ,—“Σάββατόν ἐστιν, οὐκ ἔξεστί σοι ἄραι τὸν κράββατον.”—11. Ἀπεκρίθη αὐτοῖς,—“Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει.”—12. Ἠρώτησαν οὖν αὐτόν,—“Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει;”—13. Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν: ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ. 14. Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ,—“Ἴδε, ὑγιὲς γέγονας: Μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.” 15. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

PARAGRAPH 5.

Their consequent prosecution of Christ for sabbath-breaking: His defence of his conduct.

JOHN v. 16—30.

16. Καὶ διὰ τοῦτο ἐδίδωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς,—“Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.”—18. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι, οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. 19. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,—“Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ’ ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα: ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20. Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ: καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21. Ὡσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. 22. Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, 23. ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. 25. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. 26. Ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἐν ἑαυτῷ: 27. καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. 28. Μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, 29. καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. 30. Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ’ ἑμαυτοῦ οὐδέν. Καθὼς ἀκούω κρίνω: καὶ ἡ κρίσις ἣ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.”

PARAGRAPH 6, end.

And expostulation with them on their unbelief.

JOHN v. 31—47, end.

“31. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής: 32. ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33. Ὑμεῖς ἀπεστάλ-

VARIOUS READING. JOHN v. 16. Griesbach thinks the clause,—καὶ ἐζήτουν αὐτὸν ἀποκτείνειν,—should certainly be excluded; and it is accordingly rejected or disapproved by him, Knapp, Lachmann, and Tischendorf; but retained by the Received Text, Scholz, and Hahn. On account of the parallel statement, and seeming allusion in v. 18,—Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν,—it is also retained in this work.

SCRIPTURE REFERENCES. (JOHN v. 10.) Exodus xx. 8—11; Levit. xxiii. 3; Jerem. xvii. 19—27. (JOHN v. 20—25.) Matt. ix. 23—26; xxvii. 50—53; Mark v. 35—43; Luke vii. 11—17; viii. 49—56; John xi. 40—48.

“κατεπρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. 34. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35. Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων: ὑμεῖς δὲ ἠθέλησατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου: τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε. 37. Καὶ ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐώρακατε: 38. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. 39. Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ: 40. καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζῶν ἔχητε. 41. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, 42. ἀλλ’ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με: ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. 44. Πῶς δύνασθε ὑμεῖς πιστεῦσαι; δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. 45. Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα: Ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς εἰς ὃν ὑμεῖς ἠλπίκατε. 46. Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί: περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47, end. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;”

REMARK. This Section concludes the preliminary portion of the evangelical narrative, and introduces a new and important epoch. The birth and early life of John the Baptist, and of Jesus Christ, are described in Part I.; the precursory ministry of John, which seems to have lasted about six months, in Part II.; the contemporary ministry of John and Christ, which apparently occupied a year, in Part III.; and the separate and more splendid ministry of Christ, which probably continued about two years and a half, in Parts IV to IX.

Agreeably to the wisdom which characterizes all the divine proceedings, the ministerial course of Christ was methodical, and progressive. John, the morning star of the gospel dispensation, was at first more conspicuous than his superior; but, when the Sun of righteousness appeared in full lustre, and approached the meridian, his precursor sank into obscurity. Thus, in John iii. 30, the Baptist said of Christ,—“He must increase, but I must decrease;”—and, in John v. 35, Christ said of John,—“He was a burning and a shining light;”—intimating that now he was no longer, and that his valuable but temporary light was nearly extinguished.

It was, accordingly, on hearing of John’s imprisonment, as stated in the beginning of the next Section; Matt. iv. 12; Mark i. 14; that Christ commenced his special ministry in Galilee. His previous ministry had been chiefly exercised, as was proper, in Judæa and Jerusalem; but, having been rejected and persecuted by the Jewish authorities, he devoted the greater part of his subsequent labours to Galilee, and Peræa.

SCRIPTURE REFERENCES. (JOHN v. 31—38.) Matt. iii. 11—17; Mark i. 6—11; Luke iii. 15—22; John i. 19—34. (JOHN v. 35.) Matt. iv. 12; Mark i. 14; Luke iii. 19, 20; John iii. 23—30. (JOHN v. 36.) John iii. 1, 2; ix. 30—33; x. 19—25, 37, 38; xiv. 9—11; Acts ii. 22. (JOHN v. 39—47.) Deut. xviii. 15—19; Luke xxiv. 25—27, 44—47; John i. 45; Acts iii. 19—26; x. 43; xiii. 26, 27; xxvi. 22, 23.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. IV.	MARK I.
(1) λέγων,—	Mark i. 15. . .	καὶ λέγειν,—	15. καὶ λέγων,—
“Ὅτι πεπλήρωται ὁ καιρὸς,	MARK i. v. . . 15. . .	. . . . .	“Ὅτι πεπλήρωται ὁ και- ρὸς,
καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ :	Mark i. v. . . 15. . .	“Μετανοεῖτε, ἤγγικε γὰρ	“καὶ ἤγγικεν ἡ βασι-
“Μετανοεῖτε,		“ἡ βασιλεία τῶν οὐρα- “νῶν.”	“λεία τοῦ Θεοῦ : Μετα- “νοεῖτε,
“καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.”	MARK i. v. . . 15.	. . . . .	“καὶ πιστεύετε ἐν τῷ “εὐαγγελίῳ.”

PARAGRAPH 4, end.

First evangelical visit to Nazareth, and first rejection by his townsmen.

LUKE iv. 16—30.

16. Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. 17. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου : καὶ, ἀναπτύξας τὸ βιβλίον, εὑρε τὸν τόπον οὗ ἦν γεγραμμένον,—18. “Πνεῦμα Κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με 19. κηρύξαι αἰχμα-
“λώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρύξαι ἐνι-
“αὐτὸν Κυρίου δεκτόν.”—20. Καὶ, πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε : καὶ πάν-
των ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21. Ἦρξατο δὲ λέγειν πρὸς αὐτούς,—
“Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.”—22. Καὶ πάντες ἐμαρτύρουν αὐτῷ,
καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ : καὶ ἔλεγον,—
“Οὐχ’ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ ;”—23. Καὶ εἶπε πρὸς αὐτούς,—“Πάντως ἐρεῖτέ μοι τὴν παραβολὴν
“ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν : Ὅσα ἠκούσαμεν γενόμενα εἰς Καπερναοὺμ, ποίησον καὶ ὧδε,
“ἐν τῇ πατρίδι σου.”—24. Εἶπε δέ,—“Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
“πατρίδι αὐτοῦ. 25. Ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ
“Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία, καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν
“γῆν : 26. καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος, πρὸς γυναικα
“χήραν. 27. Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ, καὶ οὐδεὶς αὐτῶν
“ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.”—28. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες
ταῦτα : 29. καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους
ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, ὥστε κατακρημνίσαι αὐτόν : 30. αὐτὸς δὲ, διελθὼν διὰ μέσου αὐτῶν,
ἐπορεύετο.

SCRIPTURE REFERENCES. (LUKE iv. 17—19.) Nehem. viii. 1—5 ; Isaiah lxi. 1, 2. (LUKE iv. 25—27.) 1 Kings xvii. 8—24 ;
xviii. 1 ; 2 Kings v. 1—14 ; James v. 17, 18.

EXCLUDED WORD. (1) καὶ.

SECTION II.

EARLY MINISTRY OF CHRIST IN CAPERNAUM, AND THE SURROUNDING COUNTRY.

Matt. iv. 13—16, 18—23; viii. 2—4, 14—17; Mark i. 16—45, end; Luke iv. 31—44, end; v. 1—16.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE IV.

MATT. IV.

PARAGRAPH 1.

Settlement of Christ at Capernaum.

Matt. iv. 13; Luke iv. 31. . .

Καὶ, καταλιπὼν [ὁ Ἰησοῦς] τὴν Ναζαρέτ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, πόλιν τῆς Γαλιλαίας, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ.	MATT. iv. 13. . . Matt. iv. v. . . 13. . . MATT. iv. v. . . 13. . . LUKE iv. v. . . 31. . . MATT. iv. v. . . 13. 31. . . Καὶ κατῆλθεν εἰς Καπερναοὺμ, τὴν παραθαλασσίαν, πόλιν τῆς Γαλιλαίας, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ.
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PARAGRAPH 2.

Note by Matthew, that this fulfilled a passage of Scripture.

MATT. iv. 14—16.

14. "Ἴνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος:—15. "Γῆ Ζαβουλὼν, καὶ γῆ
"Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν: 16. Ὁ λαὸς ὁ
"καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χῶρᾳ καὶ σκιᾷ θανάτου, φῶς
"ἀνέτειλεν αὐτοῖς."

PARAGRAPH 3.

First vocation of Peter, Andrew, James, and John.

Matt. iv. 18—22; Mark i. 16—20.

	MATT. IV.	MARK I
Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον,	Matt. iv. 18. . . MATT. iv. v. . . 18. . . Matt. iv. v. . . 18. . . MATT. iv. v. . . 18. . .	18. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλι- λαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, 16. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλι- λαίας, εἶδε Σίμωνα,

SCRIPTURE REFERENCES. (MATT. iv. 14—16.) Psalm lxxviii. 27; Isaiah viii. 22; ix. 1, 2; lx. 1—3; Malachi iv. 1, 2; Luke i. 76—79.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. IV.	MARK I.
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ:	Matt. iv. v. . . 18. . . Mark i. v. . . 16. . .	καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβλη- στρον εἰς τὴν θάλασσαν:	καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβάλλοντας ἀμφίβλη- στρον ἐν τῇ θαλάσῃ:
ἦσαν γὰρ ἁλιεῖς.	Matt. iv. v. . . 18.	ἦσαν γὰρ ἁλιεῖς.	ἦσαν γὰρ ἁλιεῖς.
Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,—	Mark i. 17. . .	19. Καὶ λέγει αὐτοῖς,—	17. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,—
“ Δεῦτε ὀπίσω μου, “ καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.”—	Matt. iv. v. . . 19. . . Mark i. v. . . 17-19. . .	“ Δεῦτε ὀπίσω μου, “ καὶ ποιήσω ὑμᾶς ἁλιεῖς “ ἀνθρώπων.”—	“ Δεῦτε ὀπίσω μου, “ καὶ ποιήσω ὑμᾶς γε- “ νέσθαι ἁλιεῖς ἀνθρώ- “ πων.”—
18. Καὶ, εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.		20. Οἱ δὲ, εὐθέως ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ.	18. Καὶ, εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολού- θησαν αὐτῷ.
19. . . Καὶ, προβάς ἐκεῖθεν ὀλίγον, εἶδεν		21. Καὶ, προβάς ἐκεῖθεν, εἶδεν	19. Καὶ, προβάς ἐκεῖθεν ὀλίγον, εἶδεν
ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,	MATT. iv. v. . . 21. . . Matt. iv. v. . . 21. . .	ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβε- δαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,	. . . . . Ἰάκωβον τὸν τοῦ Ζεβε- δαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
καὶ αὐτοὺς ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν,	Mark i. v. . . 19. . . MATT. iv. v. . . 21. . .	ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πα- τρὸς αὐτῶν,	καὶ αὐτοὺς ἐν τῷ πλοίῳ,
καταρτίζοντας τὰ δίκτυα αὐτῶν:	Matt. iv. v. . . 21.	καταρτίζοντας τὰ δίκτυα αὐτῶν:	καταρτίζοντας τὰ δίκτυα:
καὶ ἐκάλεσεν αὐτούς.		καὶ ἐκάλεσεν αὐτούς.	20. καὶ εὐθέως ἐκάλεσεν αὐτούς.
Καὶ, ἀφέντες τὸν πατέρα αὐτῶν Ζεβε- δαῖον ἐν τῷ πλοίῳ,	Mark i. v. . . 20. . .	22. Οἱ δὲ, εὐθέως ἀφέν- τες τὸ πλοῖον, καὶ τὸν πατέρα αὐτῶν,	Καὶ, ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ,
μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.	MARK i. v. . . 20. . . Mark i. v. . . 20.	. . . . . ἠκολούθησαν αὐτῷ.	μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

PARAGRAPH 4.

His entrance with them into Capernaum.

MARK i. 21. . .

Καὶ εἰσπορεύονται εἰς Καπερναοῦμ.

PARAGRAPH 5.

Instruction in the synagogue there on a sabbath day.

Mark i. v. . . 21, 22; Luke iv. v. . . 31, 32.

Καὶ εὐθέως τοῖς σάββασιν, εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.	Mark i. v. . . 21.	v. . . 31. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.	v. . . 21. Καὶ εὐθέως τοῖς σάββασιν, εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.
Καὶ ἐξεπλήρουντο ἐπὶ τῇ διδαχῇ αὐτοῦ,	Luke iv. 32. . .	32. Καὶ ἐξεπλήρουντο ἐπὶ τῇ διδαχῇ αὐτοῦ,	22. Καὶ ἐξεπλήρουντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,	Mark i. v. . . 22. . .	ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.	ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,
καὶ οὐχ ὡς οἱ γραμματεῖς.	MARK i. v. . . 22.	. . . . .	καὶ οὐχ ὡς οἱ γραμματεῖς.

PARAGRAPH 6.

Cure of a demoniac in the synagogue,—his first miracle of that kind,—and extensive consequent fame.

Mark i. 23—28; Luke iv. 33—37.

Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου,	Luke iv. 33.	33. Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ,	23. Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε,
καὶ ἀνέκραξε φωνῇ μεγάλῃ, λέγων,—“Εα, Τί ἡμῖν καὶ σοι, Ἰησοῦ “Ναζαρηνέ;	Luke iv. 34, 35.	34. λέγων,—“Εα, Τί “ἡμῖν καὶ σοι, Ἰησοῦ Να- “ζαρηνέ; Ἦλθες ἀπολέ- “σαι ἡμᾶς; Οἰδᾶ σε τίς “εἶ, ὁ ἅγιος τοῦ Θεοῦ.”—	24. λέγων,—“Εα, Τί “ἡμῖν καὶ σοι, Ἰησοῦ Να- “ζαρηνέ; Ἦλθες ἀπολέ- “σαι ἡμᾶς; Οἰδᾶ σε τίς “εἶ, ὁ ἅγιος τοῦ Θεοῦ.”—
“Οἰδᾶ σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.”—			
35. . . Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων,—“Φιμώθητι, καὶ ἔξελθε ἐξ αὐ- “τοῦ.”—		35. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων,— “Φιμώθητι, καὶ ἔξελθε “ἐξ αὐτοῦ.”—	25. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων,— “Φιμώθητι, καὶ ἔξελθε “ἐξ αὐτοῦ.”—
Καὶ, ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον,	Luke iv. v. . . 35. . .	Καὶ, ῥίψαν αὐτὸν τὸ δαι- μόνιον εἰς μέσον,	26. Καὶ, σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον,
καὶ κράξαν φωνῇ μεγάλῃ,	MARK i. v. . . 26. . .	. . . . .	καὶ κράξαν φωνῇ μεγάλῃ,
ἐξῆλθεν ἀπ’ αὐτοῦ,	Luke iv. v. . . 35. . .	ἐξῆλθεν ἀπ’ αὐτοῦ,	ἐξῆλθεν ἐξ αὐτοῦ.
μηδὲν βλάψαν αὐτόν.	LUKE iv. v. . . 35.	μηδὲν βλάψαν αὐτόν.	. . . . .
Καὶ ἐθαμβήθησαν πάντες,	Mark i. 27. . .	36. Καὶ ἐγένετο θάμβος ἐπὶ πάντας,	27. Καὶ ἐθαμβήθησαν πάντες,
ὥστε συζητεῖν πρὸς αὐτοὺς λέγοντας,—		καὶ συνελάλουν πρὸς ἀλ- λήλους λέγοντες,—	ὥστε συζητεῖν πρὸς αὐ- τοὺς λέγοντας,—
“Τί ἐστι τοῦτο;	MARK i. v. . . 27. . .	. . . . .	“Τί ἐστι τοῦτο;
“Τίς ἡ διδαχὴ ἡ καινὴ αὕτη;	Mark i. v. . . 27. . .	“Τίς ὁ λόγος οὗτος;	“Τίς ἡ διδαχὴ ἡ καινὴ αὕτη;

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IV.	MARK I.
“Ὅτι ἐν ἔξουσίᾳ καὶ δυνάμει ἐπιτάσσει “ τοῖς ἀκαθάρτοις πνεύμασι, “ καὶ ἐξέρχονται.”—	<i>Luke</i> iv. v. . . 36.	“Ὅτι ἐν ἔξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, “ καὶ ἐξέρχονται.”—	“Ὅτι κατ’ ἔξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, “ καὶ ὑπακούουσιν αὐτῷ.”—
Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.	<i>Mark</i> i. 28.	37. Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.	28. Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

PARAGRAPH 7.

Cure of Peter’s wife’s mother of a fever, at the apostle’s house.

Matt. viii. 14, 15 ; Mark i. 29—31 ; Luke iv. 38, 39.

		LUKE IV.	MATT. VIII.	MARK I.
Καὶ εὐθέως, ἐκ τῆς συναγωγῆς ἐξεληθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος, καὶ Ἀνδρέου, μετὰ Ἰακώβου, καὶ Ἰωάννου.	<i>Mark</i> i. 29. . .	38. Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος.	14. Καὶ, ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου,	29. Καὶ εὐθέως, ἐκ τῆς συναγωγῆς ἐξεληθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος, καὶ Ἀνδρέου, Ἰωάννου.
Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο, (1) συνεχομένη πυρετῷ μεγάλῳ : καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.	<i>Mark</i> i. 30. . . <i>Luke</i> iv. v. . . 38, 39. . .	Πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη καὶ πυρέσσουσαν. πυρετῷ μεγάλῳ : καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.	εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην, Σίμωνος κατέκειτο ἦν πυρέσσουσαν. πυρετῷ μεγάλῳ : καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.	30. Ἡ δὲ πενθερὰ αὐτοῦ κατέκειτο ἦν πυρέσσουσα : καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.
39. . . Καὶ, ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ,	<i>Luke</i> iv. v. . . 39. . .	39. Καὶ, ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ,	. . . . .	31. Καὶ προσελθὼν
[καὶ] ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς.	<i>Mark</i> i. v. . . 31. . .	. . . . .	15. Καὶ ἥψατο τῆς χειρὸς αὐτῆς,	ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς.
Καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς :	<i>Matt.</i> viii. v. . . 15. . .	καὶ ἀφῆκεν αὐτήν : ὁ πυρετὸς :	. . . . .	Καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως,
παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.	<i>Luke</i> iv. v. . . 39.	παραχρῆμα δὲ καὶ ἠγέρθη, καὶ ἀναστὰσα διηκόνει αὐτοῖς.	. . . . .	καὶ διηκόνει αὐτοῖς.

EXCLUDED WORD. (1) ἦν.

PARAGRAPH 8.

And of many other sick persons, and demoniacs.

Matt. viii. 16; Mark i. 32—34. . . Luke iv. 40.

Ὁψίας δὲ γενομένης,	Matt. viii. 16. . .	. . . . . 16. Ὁψίας δὲ γε- νομένης,	32. Ὁψίας δὲ γε- νομένης,
ὅτε ἔδυν ὁ ἥλιος,	Mark i. v. . . 32.	40. Δύνοντος δὲ τοῦ ἡλίου,	ὅτε ἔδυν ὁ ἥλιος,
ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους,		πάντες, ὅσοι εἶχον προσήνεγκαν αὐ- τῷ δαιμονιζομέ- νοις ποικίλαις, νους πολλοὺς. ἤγαγον αὐτοὺς πρὸς αὐτόν.	ἔφερον πρὸς αὐ- τὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομέ- νους,
καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.	MARK i. 33.	. . . . .	33. καὶ ἡ πόλις θύραν.
Ὁ δὲ, ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς,	LUKE iv. v. . . 40. . .	Ὁ δὲ ἐπιθείς,	. . . . .
(1) ἐξέβαλε τὰ πνεύματα λόγῳ,	Matt. viii. v. . . 16.	ἐθεράπευσεν αὐ- τοὺς.	Καὶ ἐξέβαλε τὰ 34. . . Καὶ ἐθερά- πνεύματα λόγῳ, πευσεν πολλοὺς κα- καὶ πάντας τοὺς κῶς ἔχοντας ποι- κακῶς ἔχοντας ἐθε- ραπέυσεν. κίλαις νόσοις, καὶ δαίμονια πολλὰ ἐξέβαλε.

PARAGRAPH 9.

Note by Matthew, that this fulfilled a passage of Scripture.

MATT. viii. 17.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,—“Αὐτὸς τὰς ἀσθενείας ἡμῶν
“ἐλαβε, καὶ τὰς νόσους ἐβάστασεν.”

PARAGRAPH 10.

First special charge of Christ to demons, not to make him known.

Mark i. v. . . 34; Luke iv. 41.

LUKE iv. 41. . .

Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα,—“Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.”

LUKE IV.

MARK I.

Καὶ ἐπιτιμῶν, οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.	Luke iv. v. . . 41.	v. . . 41. Καὶ ἐπιτιμῶν, οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐ- τὸν εἶναι.	v. . . 34. Καὶ οὐκ ᾔφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.
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SCRIPTURE REFERENCES. (MATT. viii. 17.) Isaiah liii. 4—6; 1 Peter ii. 24, 25.

EXCLUDED WORD. (1) Καὶ.

PARAGRAPH 11.

Retirement the next morning to a desert, for the purpose of devotion.

Mark i. 35; Luke iv. 42. . .

Καὶ πρωῒ, ἐννυχον λίαν ἀναστὰς,
ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον,

καὶ κεῖ προσήχето.

Mark i. 35. . .

MARK i. v. . . 35.

42. . . Γενομένης δὲ ἡμέ-
ρας, ἐξελθὼν ἐπορεύθη
εἰς ἔρημον τόπον.

.

35. Καὶ πρωῒ, ἐννυχον
λίαν ἀναστὰς, ἐξῆλθε, καὶ
ἀπῆλθεν εἰς ἔρημον τόπον,

καὶ κεῖ προσήχето.

PARAGRAPH 12.

Reply to Peter and others, who wished him to return.

MARK i. 36—38.

36. Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων, καὶ οἱ μετ' αὐτοῦ: 37. καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ,—
 “Ὅτι πάντες ζητοῦσί σε.”—38. Καὶ λέγει αὐτοῖς,—“Ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ
 “ ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξελέλυθα.”

PARAGRAPH 13.

And to the multitude, who wished him to remain with them.

LUKE iv. v. . . 42, 43.

v. . . 42. Καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι
 ἀπ' αὐτῶν. 43. Ὁ δὲ εἶπε πρὸς αὐτούς:—“Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελισασθαι με δεῖ τὴν
 “ βασιλείαν τοῦ Θεοῦ, ὅτι εἰς τοῦτο ἀπέσταλμαι.”

PARAGRAPH 14.

His first evangelical circuit through the towns of Galilee.

Matt. iv. 23; Mark i. 39; Luke iv. 44, end.

LUKE IV.

MATT. IV.

MARK I.

Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ
Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς
αὐτῶν,καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-
λείας,

(1) τὰ δαιμόνια ἐκβάλλων,

Matt. iv. 23. . .

MARK i. v. . . 39.

44. end, Καὶ ἦν 23. Καὶ περιῆγεν ὅλην τὴν Γαλι-
κηρύσσων ἐν ταῖς συναγωγαῖς τῆς λαίαν ὁ Ἰησοῦς, δι-
Γαλιλαίας. δάσκων ἐν ταῖς συναγωγαῖς αὐ-
των, καὶ κηρύσσων
τὸ εὐαγγέλιον τῆς
βασιλείας,

. καὶ τὰ δαιμόνια ἐκ-
βάλλων.

MATT. iv. v. . . 23.

καὶ θεραπεύων πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

SCRIPTURE REFERENCE. (MATT. iv. 23.) Malachi iv. 2.

EXCLUDED WORD. (1) καὶ.

PARAGRAPH 15.

Second vocation of Peter, Andrew, James, and John ; and first miraculous draught of fishes.

LUKE v. 1—11.

1. Ἐγένετο δὲ, ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ: 2. καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἄλιεῖς, ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. 3. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὄχλον: καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. 4. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα,—“Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν “ εἰς ἄγραν.”—5. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ,—“Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιᾶσαντες “ οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.”—6. Καὶ, τοῦτο ποιήσαντες, συνέκλεισαν πλήθος ἰχθύων πολὺ, διεῖρήγνυντο δὲ τὸ δίκτυον αὐτῶν. 7. Καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς: καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. 8. Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων,—“Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνηρ ἁμαρτωλὸς εἰμι, Κύριε.”—9. Θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἢ συνέλαβον: 10. ὁμοίως δὲ καὶ Ἰάκωβον, καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς:—“Μὴ φοβοῦ, ἀπὸ τοῦ νῦν “ ἀνθρώπους ἔσῃ ζωγρῶν.”—11. Καὶ, καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

PARAGRAPH 16.

Cure of a leper in a certain city ;—his first miracle of that kind.

Matt. viii. 2—4; Mark i. 40—44; Luke v. 12—14.

	LUKE v.	MATT. viii.	MARK i.
Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,	LUKE v. 12. . .	12. Καὶ ἐγένετο . . . πόλεων,	
καὶ ἰδοὺ ἄνθρωπος πλήρης λέπρας:	Luke v. v. . . 12. . .	καὶ ἰδοὺ ἄνθρωπος πλήρης λέπρας: καὶ, ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ,	2. Καὶ ἰδοὺ, λεπρὸς ἐλθὼν πρὸς αὐτὸν λέπρως, παρακαλῶν αὐτὸν, καὶ γονυπετῶν αὐτόν,
καὶ, ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ,		προσεκύνει αὐτῷ,	καὶ λέγων αὐτῷ,—
λέγων,—	Luke v. v. . . 12.	λέγων,—	καὶ λέγων αὐτῷ,—
“Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.”		“Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.”	“Ὅτι, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.”
Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς,	MARK i. 41. . .		41. Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς,
ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ,	Luke v. v. . . 13. . .	13. Καὶ, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς,	3. Καὶ, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ,—
καὶ λέγει αὐτῷ,—	Mark i. v. . . 41. . .	εἰπὼν,—	καὶ λέγει αὐτῷ,—

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE V.	MATT. VIII.	MARK I.
“Θέλω, καθαρίσθητι.”—	Luke v. v. . . 13. . .	“Θέλω, καθαρίς- “θητι.”—	“Θέλω, καθαρίς- “θητι.”—	“Θέλω, καθαρίς- “θητι.”—
Καὶ, εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα,	Mark i. v. 42. . .	Καὶ εὐθέως ἡ λέ- πρα ἀπῆλθεν ἀπ’ αὐτοῦ.	Καὶ εὐθέως ἐκα- θαρίσθη αὐτοῦ ἡ λέπρα.	42. Καὶ, εἰπόντος αὐτοῦ, εὐθέως ἀπ- ῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα,
καὶ ἐκαθαρίσθη.	MARK i. v. . . 42, 43.	. . . . .	. . . . .	καὶ ἐκαθαρίσθη.
43. Καὶ, ἐμβριμησάμενος αὐτῷ, εὐ- θέως ἐξέβαλεν αὐτόν [ὁ Ἰησοῦς,]				43. Καὶ, ἐμβριμη- σάμενος αὐτόν,
καὶ λέγει αὐτῷ, (1)— “Ὁρα μηδενὶ εἰπῆς :	Matt. viii. 4. . .	14. Καὶ αὐτὸς παρ- ῆγγειλεν αὐτῷ μη- δενὶ εἰπεῖν :—	4. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς,—“Ὁρα μηδενὶ εἰπῆς :	44. καὶ λέγει αὐ- τῷ,—“Ὁρα μη- δενὶ μηδὲν εἰ- “πῆς :
“ἀλλὰ ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ,		“Ἀλλὰ, ἀπελθὼν, “δείξον σεαυτὸν “τῷ ἱερεῖ,	“ἀλλὰ ὕπαγε, σε- “αὐτὸν δείξον τῷ “ἱερεῖ,	“ἀλλ’ ὕπαγε, σε- “αὐτὸν δείξον τῷ “ἱερεῖ,
“καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ “σου καθὼς προσέταξε Μωσῆς,	Luke v. v. . . 14.	“καὶ προσένεγκε “περὶ τοῦ καθα- “ρισμοῦ σου κα- “θὼς προσέταξε “Μωσῆς,	“τὸ δῶρον ὁ “προσέταξε Μω- “σῆς,	“καὶ προσένεγκε “καὶ περὶ τοῦ καθα- “ρισμοῦ σου ἃ “προσέταξε Μω- “σῆς,
“εἰς μαρτύριον αὐτοῖς.”		“εἰς μαρτύριον “αὐτοῖς.”	“εἰς μαρτύριον “αὐτοῖς.”	“εἰς μαρτύριον “αὐτοῖς.”

PARAGRAPH 17, end.

Extensive fame of Christ in consequence, and resort of great multitudes to him in the desert.

Mark i. 45, end ; Luke v. 15, 16.

		LUKE V.	MARK I.
Ὁ δὲ ἐξελθὼν, ἤρξατο κηρύσσειν πολλὰ,	MARK i. 45. . .	. . . . .	45, end, Ὁ δὲ πολλὰ,
καὶ διαφημίζειν τὸν λόγον :	Mark i. v. . . 45. . .	15. . . Διήρχετο δὲ μάλ- λον ὁ λόγος περὶ αὐτοῦ :	καὶ διαφημίζειν τὸν λό- γον
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν,	MARK i. v. . . 45. . .	. . . . .	ὥστε μηκέτι εἰσελθεῖν,
(2) [ἀλλ’] ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις,	Luke v. v. . . 16. . .	16. αὐτὸς δὲ ἦν ὑποχω- ρῶν ἐν ταῖς ἐρήμοις,	ἀλλ’ ἔξω ἐν ἐρήμοις τό- ποις ἦν :
καὶ προσευχόμενος.	LUKE v. v. . . 16.	καὶ προσευχόμενος.	. . . . .
Καὶ συνήρχοντο ὄχλοι πολλοὶ	Luke v. v. . . 15. . .	v. . . 15. Καὶ συνήρχοντο ὄχλοι πολλοὶ	καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

LUKE v. v. . . 15.

ἀκούειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

VARIOUS READING. Mark i. v. . . 45. The word—πάντοθεν—is adopted by Knapp, Scholz, Lachmann, and Tischendorf;—πανταχόθεν—by the Received Text, Griesbach, and Hahn. Griesbach however considers the former reading to be equal, or perhaps superior to the latter.

SCRIPTURE REFERENCES. (MATT. viii. 4 ; MARK i. 44 ; LUKE v. 14.) Levit. xiii. xiv. xv. ; 2 Kings v. 1—14.

EXCLUDED WORDS. (1) ὁ Ἰησοῦς. (2) αὐτὸς δέ.

SECTION III., END.

FIRST CONFLICT OF CHRIST WITH THE SCRIBES, PHARISEES, &c., IN GALILEE.

Matt. iv. 24, 25, end; ix. 2—17; xii. 1—21; Mark ii. 1—28, end; iii. 1—12; Luke v. 17—39, end;
vi. 1—11.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

PARAGRAPH 1.

Instruction by Christ at the house in Capernaum of a great multitude, including many Pharisees, and doctors of the law.

Mark ii. 1, 2; Luke v. 17.

MARK II. 1, 2. . .

1. Καὶ πάλιν εἰσῆλθεν [ὁ Ἰησοῦς] εἰς Καπερναοὺμ δι' ἡμερῶν, καὶ ἠκούσθη ὅτι εἰς οἶκον ἐστι:
2. καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν, μηδὲ τὰ πρὸς τὴν θύραν,

καὶ ἐλάλει αὐτοῖς τὸν λόγον.

LUKE V.

MARK II.

Mark ii. v. . . 2.

<p>17. . . Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων:</p>	<p>v. . . 2. καὶ ἐλάλει αὐτοῖς τὸν λόγον.</p>
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LUKE V. v. . . 17.

Καὶ ἦσαν καθήμενοι Φαρισαῖοι, καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας, καὶ Ἰουδαίας, καὶ Ἱερουσαλὴμ, καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

PARAGRAPH 2.

Cure of a palsied man let down through the roof,—his first miracle of that kind,—and astonishment of the multitude.

Matt. ix. 2—8; Mark ii. 3—12; Luke v. 18—26.

Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον,

αἰρόμενον ὑπὸ τεσσάρων,

καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐνώπιον αὐτοῦ.

LUKE V.

MATT. IX.

MARK II.

Matt. ix. 2. . .

<p>18. Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος,</p>	<p>2. Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.</p>	<p>3. Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες,</p>
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MARK II. v. . . 3.

<p>.</p> <p>καὶ ἐξήτουν . . .</p> <p>. αὐτοῦ.</p>	<p>.</p> <p>.</p> <p>.</p>	<p>αἰρόμενον ὑπὸ τεσσάρων.</p> <p>.</p>
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CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE V.	MATT. IX.	MARK II.
Καὶ, μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον,	Luke v. 19. . .	19. Καὶ, μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον,		4. Καὶ, μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον,
ἀναβάντες ἐπὶ τὸ δῶμα,	LUKE v. v. . . 19. . .	ἀναβάντες ἐπὶ τὸ δῶμα,		
ἀπεστέγασαν τὴν στέγην ὅπου ἦν : καὶ, ἐξορύξαντες,	MARK ii. v. . . 4. . .			ἀπεστέγασαν . . . ἐξορύξαντες,
διὰ τῶν κεράμων καθήκαν αὐτὸν, σὺν τῷ κλινιδίῳ,	Luke v. v. . . 19. . .	διὰ τῶν κεράμων καθήκαν αὐτὸν, σὺν τῷ κλινιδίῳ,		χαλῶσι τὸν κράβατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.
εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.	LUKE v. v. . . 19.	εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.		
Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν,	Mark ii. 5. . .	20. Καὶ, ἰδὼν τὴν πίστιν αὐτῶν,	Καὶ, ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν,	5. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν,
λέγει τῷ παραλυτικῷ,—		εἶπεν,—	εἶπε τῷ παραλυτικῷ,—	λέγει τῷ παραλυτικῷ,—
“Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.”—	Matt. ix. v. . . 2. . . LUKE v. v. . . 20.	“Ὁ ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.”—	“Θάρσει, τέκνον, ἀφέωνται σοι αἱ ἁμαρτίαι σου.”—	“Τέκνον, ἀφέωνταί σου αἱ ἁμαρτίαι.”—
Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς, καὶ οἱ Φαρισαῖοι, λέγοντες	Luke v. 21. . .	21. Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς, καὶ οἱ Φαρισαῖοι, λέγοντες,—	3. Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον	6. Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι
ἐν ταῖς καρδίαις αὐτῶν,—	Mark ii. v. . . 6.		ἐν ἑαυτοῖς,—	ἐν ταῖς καρδίαις αὐτῶν,—
“Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας ;	Luke v. v. . . 21, 22. . .	“Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας ;	“Οὗτος βλασφημεῖ :”—	7. “Τί οὗτος οὕτως λαλεῖ βλασφημίας ;
“Τίς δύναται ἀφιέναι ἁμαρτίας,		“Τίς δύναται ἀφιέναι ἁμαρτίας,		“Τίς δύναται ἀφιέναι ἁμαρτίας,
“εἰ μὴ ὁ μόνος ὁ Θεός ;”—		“τίας, εἰ μὴ ὁ μόνος ὁ Θεός ;”—		“τίας, εἰ μὴ εἰς ὁ Θεός ;”—
22. Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διλογισμοὺς αὐτῶν,		22. Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διλογισμοὺς αὐτῶν,	4. Καὶ, ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν,	8. Καὶ, εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς,
ἀποκριθεὶς εἶπε πρὸς αὐτούς,—		ἀποκριθεὶς εἶπε πρὸς αὐτούς,—	εἶπεν,—	εἶπεν αὐτοῖς,—

VARIOUS READING. Mark ii. v. . . 8. . . The word—αὐτοῖς,—before—διαλογίζονται,—is retained by Griesbach, and Scholz ; but excluded by the Received Text, Knapp, Lachmann, Tischendorf, and Hahn.

SCRIPTURE REFERENCES. (MARK ii. 4 ; LUKE v. 19.) Matt. xi. 12 : Luke xi. 8—10 ; xviii. 1—8.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.		COLLATION OF THE GOSPELS.		
COMBINED TEXT.	REFERENCES.	LUKE V.	MATT. IX.	MARK II.
“ Τί διαλογίζεσθε ἐν ταῖς καρ- “ δαίαις ὑμῶν ;	Luke v. v. . . 22, 23. . .	“ Τί διαλογίζεσθε “ ἐν ταῖς καρδίαις “ ὑμῶν ;	“ Ἰνατί ὑμεῖς ἐν- “ θυμείσθε ποιη- “ ρὰ ἐν ταῖς καρ- “ δαίαις ὑμῶν ;	“ Τί ταῦτα δια- “ λογίζεσθε ἐν “ ταῖς καρδίαις “ ὑμῶν ;
23. . . “ Τί ἐστὶν εὐκοπώτερον ; “ εἰπεῖν τῷ παραλυτικῷ,	Mark ii. v. . . 9. . .	23. “ Τί ἐστὶν εὐ- “ κοπώτερον ; “ εἰπεῖν,	5. “ Τί γάρ ἐστιν “ εὐκοπώτερον ; “ εἰπεῖν,	9. “ Τί ἐστὶν εὐ- “ κοπώτερον, “ εἰπεῖν τῷ παρα- “ λυτικῷ,
“ Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, “ ἢ εἰπεῖν, Ἐγειρε,	Luke v. v. . . 23. . .	“ Ἀφέωνταί σοι “ αἱ ἁμαρτίαι σου, “ ἢ εἰπεῖν, Ἐγει- “ ρε,	“ Ἀφέωνταί σου “ αἱ ἁμαρτίαι, “ ἢ εἰπεῖν, Ἐγει- “ ραι,	“ Ἀφέωνται σου “ αἱ ἁμαρτίαι, “ ἢ εἰπεῖν, Ἐγει- “ ρε,
“ ἄρόν σου τὸν κράββατον, “ καὶ περιπάτει.	Mark ii. v. . . 9. . .	. . . . .	. . . . .	“ ἄρόν σου τὸν “ κράββατον, “ καὶ περιπάτει.
24. . . “ Ἰνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει “ ὁ υἱὸς τοῦ ἀνθρώπου “ ἐπὶ τῆς γῆς “ ἀφίεναι ἁμαρτίας,	Luke v. v. . . 23, 24. . .	“ καὶ περιπάτει. 24. “ Ἰνα δὲ εἰ- “ δῆτε ὅτι ἐξου- “ σίαν ἔχει ὁ υἱὸς “ τοῦ ἀνθρώπου “ ἐπὶ τῆς γῆς “ ἀφίεναι ἁμαρ- “ τίας,	6. “ Ἰνα δὲ εἰδῆ- “ τε ὅτι ἐξουσίαν “ ἔχει ὁ υἱὸς τοῦ “ ἀνθρώπου “ ἐπὶ τῆς γῆς “ ἀφίεναι ἁμαρ- “ τίας,	10. “ Ἰνα δὲ εἰ- “ δῆτε ὅτι ἐξου- “ σίαν ἔχει ὁ υἱὸς “ τοῦ ἀνθρώπου “ ἐπὶ τῆς γῆς “ ἀφίεναι ἁμαρ- “ τίας,
(τότε λέγει τῷ παραλυτικῷ), “ Σοὶ λέγω, ἔγειρε, “ ἄρον τὸν κράββατόν σου, “ καὶ ὑπαγε εἰς τὸν οἶκόν σου.”—	Matt. ix. v. . . 6. . . Luce v. v. . . 24. . . Mark ii. v. . . 11. . . Matt. ix. v. . . 6.	(εἶπε τῷ παραλε- λυμένῳ), “ Σοὶ λέγω, ἔγει- “ ρε, “ καὶ, ἄρας τὸ κλι- “ νίδιον σου, “ πορεύου εἰς τὸν “ οἶκόν σου.”—	(τότε λέγει τῷ παραλυτικῷ), “ Ἐγερθεῖς “ ἄρόν σου τὴν “ κλίνην, “ καὶ ὑπαγε εἰς τὸν “ οἶκόν σου.”—	(λέγει τῷ παρα- λυτικῷ), 11. “ Σοὶ λέγω, “ ἔγειρε, “ ἄρον τὸν κράβ- “ βατόν σου, “ καὶ ὑπαγε εἰς “ τὸν οἶκόν σου.”—
Καὶ ἠγέρθη εὐθέως, καὶ, ἄρας τὸν κραββατον, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν.	Mark ii. 12. . . Luce v. v. . . 25. . . LUKE v. v. . . 25.	25. Καὶ, παραρη- μα ἀναστὰς ἐνώ- πιον αὐτῶν, ἄρας ἐφ’ ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν.	7. Καὶ ἐγερθεῖς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	12. Καὶ ἠγέρθη εὐθέως, καὶ, ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων :
Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις :	Matt. ix. v. . . 8. . .	26. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν,	8. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἀνθρώποις.	ᾧστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν,
καὶ ἐπλήσθησαν φόβου, λέγοντες,—“ Ὅτι εἶδομεν παράδοξα “ σήμερον.”	LUKE v. v. . . 26. . . Luce v. v. . . 26. . .	καὶ ἐπλήσθησαν φόβου, λέγοντες,—“ Ὅτι “ εἶδομεν παρά- “ δοξα σήμερον.”	. . . . . λέγοντας,—“ Ὅτι “ οὐδέποτε οὕτως “ εἶδομεν.”	

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE V.

MARK II.

PARAGRAPH 3.

Retirement from Capernaum, and renewed instruction of the people near the lake of Gennesareth.

Mark ii. 13. ; Luke v. 27. . .

Καὶ μετὰ ταῦτα ἐξῆλθε [ὁ Ἰησοῦς] | *Luke* v. 27. . . | 27. . . Καὶ μετὰ ταῦτα 13. Καὶ ἐξῆλθε
ἐξῆλθε,

MARK ii. v. . . 13.

πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

PARAGRAPH 4.

Vocation of Matthew.

Matt. ix. 9. ; Mark ii. 14. ; Luke v. v. . . 27, 28.

LUKE V.

MATT. IX.

MARK II.

Καὶ παράγων	Matt. ix. 9. . .	. . . . .	9. Καὶ, παράγων ὁ Ἰησοῦς ἐκείθεν,	14. Καὶ παράγων
ἐθεάσατο τελώνην ὀνόματι Λευὶν,	<i>Luke</i> v. v. . . 27. . .	v. . . 27. καὶ ἐθεά- σατο τελώνην ὀνό- ματι Λευὶν,	εἶδεν ἄνθρωπον . .	εἶδε Λευὶν,
τὸν τοῦ Ἀλφαίου,	MARK ii. v. . . 14. . .	. . . . .	. . . . .	τὸν τοῦ Ἀλφαίου,
Ματθαῖον λεγόμενον,	MATT. ix. v. . . 9. . .	. . . . .	. . Ματθαῖον λεγό- μενον, . .	. . . . .
καθήμενον ἐπὶ τὸ τελώνιον,	<i>Luke</i> v. v. . . 27.	καθήμενον ἐπὶ τὸ τελώνιον,	. . καθήμενον ἐπὶ τὸ τελώνιον, . .	καθήμενον ἐπὶ τὸ τελώνιον,
καὶ εἶπεν αὐτῷ,— “Ἀκολούθει μοι:”—		καὶ εἶπεν αὐτῷ, — “Ἀκολούθει “μοι:”—	καὶ λέγει αὐτῷ, — “Ἀκολούθει “μοι:”—	καὶ λέγει αὐτῷ, “ — Ἀκολούθει “μοι:”—
Καὶ, καταλιπὼν ἅπαντα,	LUKE v. 28. . .	28. Καὶ, καταλι- πὼν ἅπαντα,	. . . . .	. . . . .
ἀναστὰς ἠκολούθησεν αὐτῷ.	<i>Luke</i> v. v. . . 28.	ἀναστὰς ἠκολού- θησεν αὐτῷ.	Καὶ ἀναστὰς ἠκο- λούθησεν αὐτῷ.	Καὶ ἀναστὰς ἠκο- λούθησεν αὐτῷ.

PARAGRAPH 5.

Entertainment by Matthew.

Matt. ix. 10 ; Mark ii. 15 ; Luke v. 29.

LUKE v. 29. . .

Καὶ ἐποίησε δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ.

Καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ,	Matt. ix. 10.	. . . . .	10. Καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ,	15. Καὶ ἐγένετο, ἐν τῷ κατακείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρ- τωλοὶ		v. . . 29. καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων,	καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρ- τωλοὶ	καὶ πολλοὶ τελῶ- ναι καὶ ἁμαρτωλοὶ

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE V.	MATT. IX.	MARK II.
ἐλθόντες, συνανέκειντο τῷ Ἰησοῦ, καὶ τοῖς μαθηταῖς αὐτοῦ :	Matt. ix. 10.	οἱ ἦσαν μετ' αὐτῶν κατακέκλιμένοι.	ἐλθόντες, συνανέκειντο τῷ Ἰησοῦ, καὶ τοῖς μαθηταῖς αὐτοῦ.	συνανέκειντο τῷ Ἰησοῦ, καὶ τοῖς μαθηταῖς αὐτοῦ :

MARK II. v. . . 15.

ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.

PARAGRAPH 6.

Defence of himself and his disciples, for eating and drinking with publicans and sinners.

Matt. ix. 11—13; Mark ii. 16, 17; Luke v. 30—32.

Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι	Luke v. 30. . .	30. Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι	11. Καὶ ἰδόντες οἱ Φαρισαῖοι,	16. Καὶ οἱ γραμματεῖς, καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν,
πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες,—		πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες,—	εἶπον τοῖς μαθηταῖς αὐτοῦ,—	ἔλεγον τοῖς μαθηταῖς αὐτοῦ,—
“ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν	Matt. ix. v. . . 11, 12. . .	“ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν	“ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν	“ Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν
“ ἐσθίει ὁ διδάσκαλος ὑμῶν ;”—		“ ἐσθίετε καὶ πίνετε ;”—	“ ἐσθίει ὁ διδάσκαλος ὑμῶν ;”—	“ ἐσθίει καὶ πίνει ;”—
12. Ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς,—		31. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς,—	12. Ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς,—	17. Καὶ ἀκούσας ὁ Ἰησοῦς, λέγει αὐτοῖς,—
“ Οὐ χρειαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ,	Luke v. v. . . 31.	“ Οὐ χρειαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ	“ Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ	“ Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ
“ ἀλλ' οἱ κακῶς ἔχοντες.		“ κακῶς ἔχοντες.	“ κακῶς ἔχοντες.	“ κακῶς ἔχοντες.

MATT. IX. 13. . .

“ Πορευθέντες δὲ μάθετε τί ἐστιν,—” Ἐλεον θέλω καὶ οὐ θυσιαν :—

32. “ Οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.”	Matt. ix. v. . . 13. . . Luke v. v. . . 32.	32. “ Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.”	v. . . 13. “ Οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἀμαρτωλοὺς.”	“ Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς.”
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PARAGRAPH 7.

And of his disciples for not fasting.

Matt. ix. 14, 15; Mark ii. 18—20; Luke v. 33—35.

MARK II. 18. . .

Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες :

SCRIPTURE REFERENCES. (MATT. ix. 11—13.) 1 Sam. xv. 21—23; Psalm L. 13, 14; Prov. xxi. 3; Ezek. xxxiv. 11—16; Hosea vi. 6; Micah vi. 6—8; Matt. xii. 7.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VI.	MATT. IX.	MARK II.
καὶ ἔρχονται	Mark ii. v. . . 18.	14. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου,	v. . . 18. καὶ ἔρχονται,	
καὶ λέγουσιν αὐτῷ,—		33. Οἱ δὲ εἶπον πρὸς αὐτόν,—	λέγοντες—	καὶ λέγουσιν αὐτῷ,—
“ Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ,	Luke v. v. . . 33.	“ Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ, καὶ δεήσεις ποιοῦνται,	“ Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν	“ Διὰ τί οἱ μαθηταὶ Ἰωάννου, καὶ οἱ τῶν Φαρισαίων νηστεύουσιν,
“ καὶ δεήσεις ποιοῦνται,		“ οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουνσιν ;”—	“ οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουνσιν ;”—	“ οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουνσιν ;”—
“ ὁμοίως καὶ οἱ τῶν Φαρισαίων,		34. Ὁ δὲ εἶπε πρὸς αὐτούς,—	15. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,—	19. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,—
Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,—	Matt. ix. 15. . .	“ Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος,	“ Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ’ ὃς νηστεύουσιν ;	“ Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ’ ὃς νηστεύουσιν ;
“ Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος,	Luke v. v. . . 34.	“ ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστί, ποιῆσαι νηστεύειν ;	“ ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστί, νηστεύειν ;	“ ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστί, νηστεύειν ;
“ ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστί,		MARK ii. v. . . 19.		
“ ποιῆσαι νηστεύειν ;		“ Ὅσον χρόνον μεθ’ ἑαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν :		
“ Ὅσον χρόνον μεθ’ ἑαυτῶν ἔχουσιν τὸν νυμφίον,		“ Ἐλεύσονται δὲ ἡμέραι	“ Ἐλεύσονται δὲ ἡμέραι	20. “ Ἐλεύσονται δὲ ἡμέραι
“ Ἐλεύσονται δὲ ἡμέραι	Matt. ix. v. . . 15.	“ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν	“ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.	“ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν
“ καὶ τότε νηστεύουσιν		“ ἐν ἐκείναις ταῖς ἡμέραις.”	“ ἐν ἐκείναις ταῖς ἡμέραις.”	“ ἐν ἐκείνῃ τῇ ἡμέρᾳ.”
“ ἐν ἐκείναις ταῖς ἡμέραις.”	Luke v. v. . . 35.			

PARAGRAPH 8.

Parable of the new patch on an old garment, and of the new wine in old leather bottles.

Matt. ix. 16, 17; Mark ii. 21, 22; Luke v. 36—38.

<p>Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐ- τούς:—</p> <p>“ Οὐδεὶς ἐπίβλημα ῥάκους</p> <p>“ ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ πα- “ λαιῷ:</p> <p>“ εἰ δὲ μὴ,</p> <p>“ καὶ τὸ καινὸν σχίζει,</p>	<p>LUKE v. 36. . .</p> <p>Mark ii. 21. . .</p> <p>LUKE v. v. . . 36. . .</p>	<p>36. Ἔλεγε δὲ αὐτούς:—</p> <p>“Οτι οὐδεὶς ἐπί- “ βλημα ἱματίου “ καινοῦ ἐπιβάλ- “ λει ἐπὶ ἱμάτιον “ παλαιόν: “ εἰ δὲ μήγε, “ καὶ τὸ καινὸν “ σχίζει,</p>	<p>16. “ Οὐδεὶς δὲ “ ἐπιβάλλει ἐπί- “ βλημα ῥάκους “ ἀγνάφου ἐπιρ- “ ράπτει ἐπὶ ἱμα- “ τίῳ παλαιῷ: “ τίφ παλαιῷ: “ εἰ δὲ μὴ, “ αἴρει γὰρ τὸ “ πλῆρωμα αὐτοῦ “ ἀπὸ τοῦ ἱματίου, “ νὸν τοῦ παλαιοῦ,</p>	<p>21. “ Οὐδεὶς ἐπί- “ βλημα ῥάκους “ ἀγνάφου ἐπιρ- “ ράπτει ἐπὶ ἱμα- “ τίῳ παλαιῷ: “ εἰ δὲ μὴ, “ αἴρει τὸ πλῆρω- “ μα αὐτοῦ τὸ και- “ νὸν τοῦ παλαιοῦ,</p>
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SCRIPTURE REFERENCES. (MATT. ix. 14, 15.) Luke xviii. 10—12; John iii. 27—29; Acts xix. 1—7.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE V.	MATT. IX.	MARK II.
"καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπὶ- "βλημα τὸ ἀπὸ τοῦ καινοῦ, "καὶ χεῖρον σχίσμα γίνεται.	LUKE v. v. . . 36. Matt. ix. v. . . 16.	"καὶ τῷ παλαιῷ "καινοῦ.	"καὶ χεῖρον σχίς- "μα γίνεται.	"καὶ χεῖρον σχίς "μα γίνεται.
"Καὶ οὐδεὶς βάλλει οἶνον νέον "εἰς ἀσκοὺς παλαιούς:	Luke v. 37. . .	37. "Καὶ οὐδεὶς "βάλλει οἶνον νέ- "ον εἰς ἀσκοὺς "παλαιούς:	17. "Οὐδὲ βάλ- "λουσιν οἶνον "νέον εἰς ἀσκοὺς "παλαιούς:	22. "Καὶ οὐδεὶς "βάλλει οἶνον νέ- "ον εἰς ἀσκοὺς "παλαιούς:
"εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς "ἀσκοὺς, "καὶ ὁ οἶνος ἐκχέεται, "καὶ οἱ ἀσκοὶ ἀπολοῦνται:	Mark ii. v. . . 22. . . Matt. ix. v. . . 17. . .	"εἰ δὲ μὴγε, ῥή- "ξει ὁ νέος οἶνος "τοὺς ἀσκοὺς, "καὶ αὐτοὺς ἐκχυ- "θήσεται, "καὶ οἱ ἀσκοὶ "ἀπολοῦνται:	"εἰ δὲ μὴγε, ῥήγ- "νυνται οἱ ἀσκοὶ, "καὶ ὁ οἶνος ἐκ- "χεῖται, "καὶ οἱ ἀσκοὶ "ἀπολοῦνται:	"εἰ δὲ μὴ, ῥήσ- "σει ὁ οἶνος ὁ νέος "τοὺς ἀσκοὺς, "καὶ ὁ οἶνος ἐκ- "χεῖται, "καὶ οἱ ἀσκοὶ "ἀπολοῦνται:
"ἀλλὰ οἶνον νέον εἰς ἀσκοὺς "καινοὺς βλητέον, "καὶ ἀμφοτέροι συντηροῦνται."	Luke v. 38.	38. "ἀλλὰ οἶνον "νέον εἰς ἀσκοὺς "καινοὺς βλη- "τέον, "καὶ ἀμφοτέροι "συντηροῦνται."	"ἀλλὰ βάλλου- "σιν οἶνον νέον "εἰς ἀσκοὺς και- "νοὺς βλητέον." "καὶ ἀμφοτέροι "συντηροῦνται."	"ἀλλὰ οἶνον νέον "εἰς ἀσκοὺς και- "νοὺς βλητέον."

PARAGRAPH 9.

And remark that old wine is usually preferred to new wine.

LUKE v. 39, end.

"Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον: λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν."

PARAGRAPH 10.

Defence of his disciples for plucking and eating ears of corn on a sabbath day.

Matt. xii. 1—8; Mark ii. 23—28, end; Luke vi. 1—5.

	LUKE VI.	MATT. XII.	MARK II.
Ἐγένετο δὲ ἐν σαββάτῳ δευτε- ροπρώτῳ, διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων. Οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχυν, καὶ ἐσθίειν,	Luke vi. 1. . . Matt. xii. v. . . 1. . . Matt. xii. v. . . 1.	1. Ἐγένετο δὲ ἐν καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάβ- βασιν διὰ τῶν σπορίμων. Οἱ δὲ μαθηταὶ αὐ- τοῦ ἐπέινασαν, καὶ ἤρξαντο τίλ- λειν στάχυν, καὶ ἔσθιον,	23. Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ- βασιν διὰ τῶν σπορίμων. Οἱ δὲ μαθηταὶ αὐ- τοῦ ὁδὸν ποιεῖν τίλ- λοντες τοὺς στά- χυν.

SCRIPTURE REFERENCES. (MATT. ix. 16, 17.) Joshua ix. 3—14; Job xxxii. 17—19; Psalm cxix. 83; Prov. iii. 10; Hosea iv. 11; Zechar. ix. 16, 17; John xv. 1—3; Acts ii. 12—15; x. 9—20. (LUKE vi. 1.) Levit. xxiii. 9—14; Deut. xvi. 8, 9; xxiii. 24, 25.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VI.	MATT. XII.	MARK II.
ψώχοντες ταῖς χερσὶ.	LUKE vi. v. . . 1.	ψώχοντες ταῖς χερσὶ.		
Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ,—	Matt. xii. 2.	2. Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς,—“Τί ποι- “ εἶτε ὁ οὐκ ἔξεσ- “ τι ποιεῖν ἐν τοῖς “ σάββασιν;”—	2. Οἱ δὲ Φαρισαῖ- οι ἰδόντες, εἶπον αὐτῷ,—“Ἴδου, οἱ “ μαθηταὶ σου “ ποιοῦσιν ὁ οὐκ “ ἔξεστι ποιεῖν ἐν “ σαββάτῳ.”—	24. Καὶ οἱ Φαρι- σαῖοι ἔλεγον αὐτῷ,—“Ἴδε, τί “ ποιοῦσιν ἐν τοῖς “ σάββασιν ὁ οὐκ “ ἔξεστι;”—
“ Ἴδου, οἱ μαθηταὶ σου				
“ ποιοῦσιν ὁ οὐκ ἔξεστι ποιεῖν				
“ ἐν σαββάτῳ.”—				
Καὶ ἀποκριθεὶς πρὸς αὐτοὺς	Luke vi. 3. . .	3. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς,—	3. Ὁ δὲ εἶπεν αὐ- τοῖς,—	25. Καὶ αὐτὸς ἔλε- γεν αὐτοῖς,—
εἶπεν ὁ Ἰησοῦς,—				
“ Οὐδέποτε ἀνέγνωτε τί ἐποίησε	Mark ii. v. . . 25. . .	“ Οὐδὲ τοῦτο ἀνέ- “ γνωτε, ὁ ἐποίησε “ Δαβὶδ;	“ Οὐκ ἀνέγνωτε τί “ ἐποίησε Δαβὶδ;	“ Οὐδέποτε ἀνέ- “ γνωτε τί ἐποί- “ ησε Δαβὶδ;
“ Δαβὶδ;				
“ ὅτε χρεῖαν ἔσχε,	MARK ii. v. . . 25. . .			“ ὅτε χρεῖαν ἔσχε,
“ καὶ ἐπείνασεν αὐτὸς, καὶ οἱ μετ’	Mark ii. v. . . 25.	“ ὁπότε ἐπείνασεν “ αὐτὸς, καὶ οἱ μετ’ “ αὐτοῦ ὄντες:	“ ὅτε ἐπείνασε, “ καὶ οἱ μετ’ αὐ- “ τοῦ:	“ καὶ ἐπείνασεν “ αὐτὸς, καὶ οἱ μετ’ “ αὐτοῦ:
“ αὐτοῦ:				
“ ὥς εἰσῆλθεν εἰς τὸν	Luke vi. 4. . .	4. “ ὥς εἰσῆλθεν “ εἰς τὸν οἶκον τοῦ “ Θεοῦ,	4. “ πῶς εἰσῆλ- “ θεν εἰς τὸν οἶ- “ κον τοῦ Θεοῦ,	26. “ πῶς εἰσῆλ- “ θεν εἰς τὸν οἶ- “ κον τοῦ Θεοῦ,
“ οἶκον τοῦ Θεοῦ,				
“ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως,	MARK ii. v. . . 26. . .			“ ἐπὶ Ἀβιάθαρ “ τοῦ ἀρχιερέως,
“ καὶ τοὺς ἄρτους τῆς προθέσεως	Luke vi. v. . . 4.	“ καὶ τοὺς ἄρτους “ τῆς προθέσεως “ ἔλαβε, καὶ ἔφα- “ γε, καὶ ἔδωκε “ καὶ τοῖς μετ’ αὐ- “ τοῦ, οὗς οὐκ “ ἔξεστι φαγεῖν “ εἰ μὴ μόνους τοὺς ἱερεῖς.”	“ καὶ τοὺς ἄρτους “ τῆς προθέσεως “ ἔφαγεν, οὗς οὐκ “ ἔξεν ἦν αὐτῷ “ φαγεῖν, οὐδὲ “ τοῦ, οὗς οὐκ “ τοῖς μετ’ αὐτοῦ, “ εἰ μὴ τοῖς ἱε- “ ρεῦσι μόνους. “ αὐτῷ οὔσι.”	“ καὶ τοὺς ἄρτους “ τῆς προθέσεως “ ἔφαγεν, οὗς οὐκ “ ἔξεστι φαγεῖν “ εἰ μὴ τοῖς ἱε- “ ρεῦσι, καὶ ἔδω- “ κε καὶ τοῖς σὺν “ αὐτῷ οὔσι.”

MATT. xii. 5—7.

5. “ Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοι εἰσι; 6. Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. 7. Εἰ δὲ ἐγνώκετε τί ἐστίν,— “ Ἐλεον θέλω καὶ οὐ θυσίαν,—οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.”

Καὶ ἔλεγεν αὐτοῖς,—

LUKE vi. 5. . .

5. Καὶ ἔλεγεν αὐ-
τοῖς,—27. Καὶ ἔλεγεν
αὐτοῖς,—

MARK ii. v. . . 27.

“ Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον:

SCRIPTURE REFERENCES. (MATT. xii. 2.) Exodus xvi. 22—30; xx. 8—11; xxiii. 12; xxxi. 12—17; xxxv. 1—3; Numbers xv. 32—36. (MARK ii. 25, 26.) Levit. xxii. 10; xxiv. 5—9; 1 Sam. xxi. 1—6; xxii. 20; 2 Sam. viii. 17. (MATT. xii. 5—7.) Numbers xxviii. 9, 10; Ezek. xlv. 4, 5; Matt. ix. 13; xii. 41, 42; John ii. 18—21; vii. 21—23.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VI.	MATT. XII.	MARK II.
“ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.”	Mark ii. 28, end.	“Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.”	8. “Κύριος γάρ ἐστι τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.”	28, end, “ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου πού καὶ τοῦ σαββάτου.”

PARAGRAPH 11.

Cure, in a synagogue, of a man's withered hand.

Matt. xii. 9—13; Mark iii. 1—5; Luke vi. 6—10.

	LUKE VI.	MATT. XII.	MARK III.
Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ	LUKE vi. 6. . .	6. Ἐγένετο δὲ	
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν,	Luke vi. v. . . 6. . .	εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν,	1. Καὶ εἰσηλθε πάλιν εἰς τὴν συναγωγὴν.
καὶ διδάσκειν.	LUKE vi. v. . . 6. . .	καὶ διδάσκειν.	
Καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.	Luke vi. v. . . 6, 7. . .	Καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.	10. . . Καὶ ἰδοὺ, Καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμένην χεῖρα. ξῶν τὴν χεῖρα.
7. Παρετήρουν δὲ		7. Παρετήρουν δὲ	2. Καὶ παρετήρουν αὐτὸν,
οἱ γραμματεῖς, καὶ οἱ Φαρισαῖοι,	LUKE vi. v. . . 7. . .	οἱ γραμματεῖς, καὶ οἱ Φαρισαῖοι,	
εἰ ἐν τῷ σαββάτῳ θεραπεύσει,	Luke vi. v. . . 7.	εἰ ἐν τῷ σαββάτῳ θεραπεύσει,	εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν,
ἵνα εὕρωσι κατηγορίαν αὐτοῦ.		ἵνα εὕρωσι κατηγορίαν αὐτοῦ.	10. ἵνα κατηγορήσωσιν αὐτὸν.

MATT. xii. v. . . 10. . .

Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες,—“ Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν ;”—

LUKE vi. 8. . .

Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν,

	LUKE VI.	MARK III.
καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα,—	Luke vi. v. . . 8. . .	3. Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμένῳ τὴν χεῖρα,—
“Ἐγειραι, καὶ στήθι εἰς τὸ μέσον :”—		“Ἐγειρε εἰς τὸ μέσον :”—
Ὁ δὲ ἀναστὰς ἔστη.	LUKE vi. v. . . 8.	Ὁ δὲ ἀναστὰς ἔστη.

SCRIPTURE REFERENCE. (LUKE vi. 6—10.) 1 Kings xiii. 1—6.

EXCLUDED WORDS. (1) Matt. xii. 9. . . Καὶ, μεταβάς ἐκεῖθεν.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE VI.

MARK III.

Εἶπεν οὖν Ἰησοῦς πρὸς αὐτούς,—

LUKE vi. v. 9. . .

9. Εἶπεν οὖν Ἰησοῦς πρὸς αὐτούς,—

“ Ἐπερωτήσω ὑμᾶς

“ τι ἔξεστι τοῖς σάββασιν,

“ ἀγαθοποιῆσαι, ἢ κακοποιῆσαι ;

LUKE vi. v. . . 9.

“ Ἐπερωτήσω ὑμᾶς τι “ ἔξεστι τοῖς σάββασιν, “ σιν

“ ἀγαθοποιῆσαι, ἢ κακο- “ ἀγαθοποιῆσαι, ἢ κακο-
“ ποιῆσαι ; “ ποιῆσαι ;

“ ψυχὴν σῶσαι, ἢ ἀπολέσαι ;”—

“ ψυχὴν σῶσαι, ἢ ἀπο- “ ψυχὴν σῶσαι, ἢ ἀπο-
“ λέσαι ;”— “ κτείνει ;”—

Οἱ δὲ ἐσιώπων.

MARK iii. v. . . 4.

. Οἱ δὲ ἐσιώπων.

MATT. xii. 11, 12.

11. Ὁ δὲ εἶπεν αὐτοῖς,—“ Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος δς ἐξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς
“ σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτό, καὶ ἐγερεῖ ; 12. Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου ;
“ Ὡστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.”

Καὶ περιβλεψάμενος πάντας αὐτούς

LUKE vi. 10.

10. Καὶ περιβλεψάμενος
πάντας αὐτούς,5. Καὶ περιβλεψάμενος
αὐτούς

MARK iii. v. . . 5. . .

μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν,

λέγει τῷ ἀνθρώπῳ,—

LUKE VI.

MATT. XII.

MARK III.

Mark iii. v. . . 5. . .

εἶπεν αὐτῷ,—

13. Τότε λέγει τῷ

λέγει τῷ ἀνθρώ-
πῳ,—

“ Ἐκτεῖνον τὴν χεῖρά σου :”—

LUKE vi. v. . . 10. . .

“ Ἐκτεῖνον τὴν
“ χεῖρά σου :”—“ Ἐκτεῖνον τὴν
“ χεῖρά σου :”—“ Ἐκτεῖνον τὴν
“ χεῖρά σου :”—Καὶ ἐξέτεινε,
καὶ ἀποκατεστάθῃ ὑγιῆς

Matt. xii. v. . . 13. . .

Ὁ δὲ ἐποίησεν,
καὶ ἀποκατεστάθῃ
ἡ χεὶρ αὐτοῦΚαὶ ἐξέτεινε,
καὶ ἀποκατεστάθῃ
καὶ ὑγιῆςΚαὶ ἐξέτεινε,
καὶ ἀποκατεστάθῃ
ἡ χεὶρ αὐτοῦ.

ὥς ἡ ἄλλη.

LUKE vi. v. . . 10.

ὥς ἡ ἄλλη.

ὥς ἡ ἄλλη.

.

PARAGRAPH 12.

Consultation of the Pharisees with the Herodians to destroy him.

Matt. xii. 14. ; Mark iii. 6. ; Luke vi. 11.

Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας :

LUKE vi. 11. . .

11. Αὐτοὶ δὲ
. ἀνοίας :

καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως,

Mark iii. 6. . .

. 14. Οἱ δὲ Φαρι-
σαῖοι6. Καὶ ἐξελθόντες
οἱ Φαρισαῖοι εὐ-
θέως,

μετὰ τῶν Ἡρωδιανῶν,

MARK iii. v. . . 6. . .

. μετὰ τῶν Ἡρω-
διανῶν,

συμβούλιον ἐποιοῦν κατ' αὐτοῦ,

Mark iii. v. . . 6. . .

καὶ διεάλουν πρὸς
ἀλλήλους,
ἐξελθόντες,συμβούλιον ἐποί-
ουν κατ' αὐτοῦ,

ὅπως αὐτὸν ἀπολέσωσιν.

Matt. xii. v. . . 14.

τί ἂν ποιήσειαν τῷ
Ἰησοῦ.ὅπως αὐτὸν ἀπο-
λέσωσιν.ὅπως αὐτὸν ἀπο-
λέσωσι.

VARIOUS READING. Luke vi. v. . . 9. The word—ἀπολέσαι,—adopted by the Received Text, Knapp, Lachmann, Tischendorf, and Hahn, is regarded by Griesbach as probably preferable to—ἀποκτείνειν ;—which is however retained by him and Scholz. SCRIPTURE REFERENCES. (MARK iii. 6.) Matt. xxii. 15, 16 ; Mark xii. 13 ; Luke xxiii. 6—11.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

MATT. XII.

MARK III.

PARAGRAPH 13.

His retirement to the lake of Gennesareth.

Matt. xii. 15. . . ; Mark iii. 7. . .

Ὁ δὲ Ἰησοῦς γνοὺς,
μετὰ τῶν μαθητῶν αὐτοῦ,
ἀνεχώρησεν
εἰς τὴν θάλασσαν.

Matt. xii. 15. . .

MARK iii. v. . . 7. . .

Mark iii. v. . . 7. . .

MARK iii. v. . . 7. . .

15. . . Ὁ δὲ Ἰησοῦς γνοὺς,

.

ἀνεχώρησεν ἐκεῖθεν. (1)

.

7. Καὶ ὁ Ἰησοῦς,

μετὰ τῶν μαθητῶν αὐτοῦ,

ἀνεχώρησεν

εἰς τὴν θάλασσαν.

PARAGRAPH 14.

Extensive fame throughout Syria, and numerous cures.

MATT. iv. 24.

Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν: καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

PARAGRAPH 15.

Resort to him of great multitudes from all quarters.

Matt. iv. 25, end; Mark iii. v. . . 7, 8.

MATT. IV.

MARK III.

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ

ἀπὸ τῆς Γαλιλαίας,

καὶ Δεκαπόλεως,

καὶ Ἱεροσολύμων, καὶ Ἰουδαίας,

καὶ ἀπὸ τῆς Ἰδουμαίας,

καὶ πέραν τοῦ Ἰορδάνου:

Matt. iv. 25. . .

MATT. iv. v. . . 25. . .

Matt. iv. v. . . 25. . .

MARK iii. v. . . 8. . .

Matt. iv. v. . . 25.

25, end. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ

ἀπὸ τῆς Γαλιλαίας,

καὶ Δεκαπόλεως,

καὶ Ἱεροσολύμων, καὶ Ἰουδαίας,

.

καὶ πέραν τοῦ Ἰορδάνου.

Καὶ πολὺ πλῆθος

ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ,

.

καὶ ἀπὸ τῆς Ἰουδαίας,

8. καὶ ἀπὸ Ἱεροσολύμων,

καὶ ἀπὸ τῆς Ἰδουμαίας,

καὶ πέραν τοῦ Ἰορδάνου:

MARK iii. v. . . 8.

Καὶ οἱ περὶ Τύρον καὶ Σιδῶνα πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.

PARAGRAPH 16.

His charge to them, on healing their sick, not to celebrate him.

MATT. xii. 16.

Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

EXCLUDED PASSAGE. (1.) Matt. xii. v. . . 15. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας,—being superfluous in a Harmony, on account of the sequel.

PARAGRAPH 17.

Retirement to a boat, to avoid the press.

MARK iii. 9, 10.

9. *Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν:* 10. *Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας.*

PARAGRAPH 18.

Second special charge to demons, on expelling them, not to make him known.

MARK iii. 11, 12.

11. *Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ, καὶ ἔκραζον λέγοντα,—*“*Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.*”—12. *Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσι.*

PARAGRAPH 19, end.

Note by Matthew, that this fulfilled a passage of Scripture.

MATT. xii. 17—21.

17. *Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἑσαΐου τοῦ προφήτου λέγοντος,—*18. *“Ἴδοὺ, ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου εἰς ὃν ἐνδόκησεν ἡ ψυχὴ μου, θήσω τὸ πνεῦμα μου ἐπ’ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.* 19. *Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.* 20. *Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν:* 21. *καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.”*

VARIOUS READINGS. Mark iii. 11. The plural form of the verbs,—*ἐθεώρουν, προσέπιπτον*, and *ἔκραζον*,—is adopted by Knapp, Lachmann, and Tischendorf; the singular,—*ἐθεώρει, προσέπιπτεν*, and *ἔκραζε*,—by the Received Text, Griesbach, Scholz, and Hahn. With the exception of the first of these words, the former reading is considered by Griesbach equal, and perhaps preferable to the latter.

SCRIPTURE REFERENCES. (MARK iii. 9, 10.) Matt. xiii. 1—3; Mark iv. 1, 2; Luke v. 1—3. (MARK iii. 11, 12.) Mark i. 23—26; Luke iv. 33—35, 41. (MATT. xii. 17—21.) Isaiah xi. 1, 2, 10; xlii. 1—4; lxi. 1—3; Romans xv. 12.

PART V.

FIRST ORDINATION OF THE APOSTLES BY CHRIST, AND PREPARATION OF THEM FOR THEIR OFFICE.

Matt. v. vi. vii. viii. 1, 5—13, 18—34, end; ix. 1, 18—34; xi. 2—30, end; xii. 22—50, end; xiii. 1—52;
Mark iii. 13—35, end; iv. v.; Luke vi. 12—49, end; vii. viii. xi. 14—54, end.

SECTION I.

FIRST ORDINATION OF THE APOSTLES BY CHRIST, AND HIS FIRST PUBLIC CHARGE TO THEM, OR SERMON ON THE MOUNTAIN.

Matt. v. 1—48, end; vi. 1—34, end; vii. 1—29, end; Mark iii. 13—19. . . ; Luke vi. 12—49, end.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE VI.

MATT. V.

MARK III.

PARAGRAPH 1.

Retirement of Christ to a mountain near Capernaum.

Matt. v. 1. . . ; Mark iii. 13. . . ; Luke vi. 12.

LUKE VI. 12. . .

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις,

MATT. V. 1. . .

ἰδὼν (1) τοὺς ὄχλους,

ἐξῆλθεν [ὁ Ἰησοῦς] εἰς τὸ ὄρος	Luke vi. v. . . 12. . .	v. . . 12. . . ἐξῆλ- θεν εἰς τὸ ὄρος	v. . . 1. . . ἀνέβη εἰς τὸ ὄρος:	13. . . Καὶ ἀνα- βαίνει εἰς τὸ ὄρος,
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LUKE VI. V. . . 12.

προσεύξασθαι : καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

PARAGRAPH 2.

And election of the twelve apostles.

Mark iii. v. . . 13—15; Luke vi. 13.

LUKE VI.

MARK III.

Καὶ, ὅτε ἐγένετο ἡμέρα,	LUKE VI. 13. . .	13. Καὶ, ὅτε ἐγένετο ἡμέρα,	
προσεφώνησε τοὺς μαθητὰς αὐτοῦ,	Luke vi. v. . . 13. . .	προσεφώνησε τοὺς μα- θητὰς αὐτοῦ,	v. . . 13. καὶ προσκαλεῖ- ται οὓς ᾗθελεν αὐτός,
καὶ ἀπῆλθον πρὸς αὐτόν.	MARK III. V. . . 13.	. . . . .	καὶ ἀπῆλθον πρὸς αὐτόν.
Καὶ ἐξελέξατο (2) ἀπ' αὐτῶν δώδεκα,	Luke vi. v. . . 13. . .	καὶ ἐκλεξάμενος ἀπ' αὐ- τῶν δώδεκα,	14. . . Καὶ ἐποίησε δώ- δεκα,
οὓς καὶ ἀποστόλους ὠνόμασε,	LUKE VI. V. . . 13.	οὓς καὶ ἀποστόλους ὠνό- μασε,	

SCRIPTURE REFERENCE. (LUKE VI. 12.) Acts xvi. 13, 16.

EXCLUDED WORD. (1) δὲ.

ALTERED WORD. (2) ἐκλεξάμενος.

MARK iii. v. . . 14, 15.

v. . . 14. ἵνα ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, 15. καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια.

PARAGRAPH 3.

First enumeration of the apostles.

Mark iii. 16—19. . . ; Luke vi. 14—16.

LUKE VI.

MARK III.

Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον,

Luke vi. 14. . .

14. Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν

16. Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον, 18. . . Καὶ Ἀνδρέαν, . . .

καὶ Ἀνδρέαν

τὸν ἀδελφὸν αὐτοῦ:

LUKE vi. v. . . 14. . .

τὸν ἀδελφὸν αὐτοῦ:

Ἰάκωβον

Luke vi. v. . . 14. . .

Ἰάκωβον,

17. καὶ Ἰάκωβον

τὸν τοῦ Ζεβεδαίου,

MARK iii. v. . . 17. . .

.

τὸν τοῦ Ζεβεδαίου,

καὶ Ἰωάννην

Luke vi. v. . . 14. . .

καὶ Ἰωάννην,

καὶ Ἰωάννην

MARK iii. v. . . 17.

τὸν ἀδελφὸν τοῦ Ἰακώβου: καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, υἱοὶ βροντῆς:

v. . . 14. Φίλιππον, καὶ Βαρθολομαῖον,

Luke vi. v. . . 14—16.

Φίλιππον, καὶ Βαρθολομαῖον,

v. . . 18. καὶ Φίλιππον, καὶ Βαρθολομαῖον,

15. Ματθαῖον, καὶ Θωμᾶν,

15. Ματθαῖον, καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου,

καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου,

Ἰάκωβον τὸν τοῦ Ἀλφαίου,

καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,

καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, 16. Ἰούδαν Ἰακώβου,

καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην,

16. Ἰούδαν Ἰακώβου,

καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

19. . . καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

PARAGRAPH 4.

Descent of Christ with them, and cures among the multitude on the lower part of the mountain.

LUKE vi. 17—19.

17. Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ: καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας, καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18. καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. 19. Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας.

SCRIPTURE REFERENCES. (MARK iii. 16—19; LUKE vi. 14—16.) Matt. x. 1—5; Acts i. 12—14. (LUKE vi. 17—19.) Matt. iv. 23—25; xii. 15, 16; Mark iii. 7, 8.

COMMENCEMENT OF HIS FIRST PUBLIC CHARGE TO THE APOSTLES, OR SERMON ON THE MOUNTAIN.

SUBSECTION I.

Introduction;—Promises, and Threatenings.

PARAGRAPH 5.

Promises.

Matt. v. v. . . 1—12; Luke vi. 20—23.

MATT. V. V. . . 1.

Καὶ, καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.

Καὶ, (1) ἐπαρὰς τοὺς ὀφθαλμοὺς αὐτοῦ εἰς αὐτοὺς, (2) ἔλεγε:—	Luke vi. 20. . .	20. Καὶ αὐτὸς, ἐπαρὰς τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε:—	2. Καὶ, ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων:—
“ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.	Matt. v. 3.	“ Μακάριοι οἱ πτωχοί, “ ὅτι ὑμετέρα ἐστὶν ἡ βα- “ σιλεία τοῦ Θεοῦ.	3. “ Μακάριοι οἱ πτωχοὶ “ τῷ πνεύματι, ὅτι αὐτῶν “ ἐστὶν ἡ βασιλεία τῶν “ οὐρανῶν.
“ Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρο- “ νομήσουσι τὴν γῆν.	MATT. v. 5.	. . . . .	5. “ Μακάριοι “ γῆν.
“ Μακάριοι οἱ πεινῶντες	Matt. v. 6. . .	21. “ Μακάριοι οἱ πει- “ νῶντες νῦν,	6. “ Μακάριοι οἱ πεινῶν- “ τες
“ καὶ διψῶντες τὴν δικαιοσύνην,	MATT. v. v. . . 6. . .	. . . . .	“ καὶ διψῶντες τὴν δι- “ καιοσύνην,
“ ὅτι αὐτοὶ χορτασθήσονται.	Matt. v. v. . . 6.	“ ὅτι χορτασθήσεσθε.	“ ὅτι αὐτοὶ χορτασθή- “ σονται.
“ Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ “ παρακληθήσονται.	Matt. v. 4.	“ Μακάριοι οἱ κλαίοντες “ νῦν, ὅτι γελάσετε.	4. “ Μακάριοι οἱ πεν- “ θοῦντες, ὅτι αὐτοὶ πα- “ ρακληθήσονται.

MATT. V. 7—10.

7. “ Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. 8. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν
 “ Θεὸν ὄψονται. 9. Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. 10. Μακάριοι οἱ
 “ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.”

LUKE VI.

MATT. V.

“ Μακάριοι ἐστε ὅταν	Luke vi. 22. . .	22. “ Μακάριοι ἐστε ὅταν	11. “ Μακάριοι ἐστε ὅταν
“ μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν	LUKE vi. v. . . 22. . .	“ μισήσωσιν . . . . .	. . . . .
“ ἀφορίσωσιν ὑμᾶς,	. . . . .	“ . . . ἀφορίσωσιν ὑμᾶς,	. . . . .
“ καὶ διώξωσι,	MATT. v. v. . . 11. . .	. . . . .	“ . . . καὶ διώξωσι, . . .
“ καὶ ὀνειδίσωσι,	Luke vi. v. . . 22. . .	“ καὶ ὀνειδίσωσι,	“ . . . ὀνειδίσωσιν ὑμᾶς, . . .
“ καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ’ ὑμῶν	Matt. v. v. . . 11.	“ καὶ ἐκβάλωσι τὸ ὄνομα	“ καὶ εἴπωσι πᾶν πονηρὸν
“ ψευδόμενοι, ἕνεκεν ἐμοῦ.	. . . . .	“ ὑμῶν ὡς πονηρὸν, ἕνεκα	“ ῥῆμα καθ’ ὑμῶν ψευδό-
. . . . .	. . . . .	“ τοῦ υἱοῦ τοῦ ἀνθρώπου.	“ μενοι, ἕνεκεν ἐμοῦ.

EXCLUDED WORD. (1) αὐτὸς.

ALTERED WORDS. (2) εἰς τοὺς μαθητὰς αὐτοῦ.

PART V. SECT. I. FIRST ORDINATION OF THE APOSTLES BY CHRIST, &c.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VI.	MATT. V.
<p>“ Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ σκιρ- “ τήσατε : “ Ἴδου γὰρ ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ “ οὐρανῷ, κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς “ προφήταις οἱ πατέρες αὐτῶν.”</p>	<p>Luke vi. 23.</p>	<p>23. “ Χάρητε ἐν ἐκείνῃ τῇ “ ἡμέρᾳ, καὶ σκιρτήσατε : “ Ἴδου γὰρ ὁ μισθὸς “ ὑμῶν πολλὸς ἐν τῷ οὐ- “ ρανῷ, κατὰ ταῦτα γὰρ “ ἐποιοῦν τοῖς προφήταις “ οἱ πατέρες αὐτῶν.”</p>	<p>12. “ Χαίρετε καὶ ἀγαλ- “ λιᾶσθε, “ ὅτι ὁ μισθὸς ὑμῶν πο- “ λὺς ἐν τοῖς οὐρανοῖς, “ οὕτω γὰρ ἐδίωξαν τοὺς “ προφῆτας τοὺς πρὸ “ ὑμῶν.”</p>

PARAGRAPH 6.

Threatenings.

LUKE vi. 24—26.

24. “ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 25. Οὐαὶ ὑμῖν οἱ ἐμπεπλη-
“ σμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε : 26. Οὐαὶ ὅταν καλῶς
“ ὑμᾶς εἰπωσι οἱ ἄνθρωποι, κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.”

SUBSECTION II.

Declaration of right principles of morals and religion, in opposition to the erroneous system of the scribes
and Pharisees.

PARAGRAPH 7.

Admonition to the apostles respecting the dignity of their office.

MATT. v. 13—16.

13. “ Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται ; Εἰς οὐδὲν ἰσχυεῖ
“ ἔτι εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.
“ Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη. 15. Οὐδὲ καίουσιν λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ
“ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 16. Οὕτω λαμψάτω τὸ φῶς
“ ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν
“ τὸν ἐν τοῖς οὐρανοῖς.”

PARAGRAPH 8.

Declaration that he came, not to destroy the Law, but to fulfil it.

MATT. v. 17—20.

17. “ Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας : Οὐκ ἦλθον καταλῦσαι, ἀλλὰ
“ πληρῶσαι. 18. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν, ἢ μια κεραία οὐ μὴ
“ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19. Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν
“ ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν :
“ ὃς δ’ ἂν ποιήσῃ, καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20. Λέγω γὰρ ὑμῖν,
“ ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε
“ εἰς τὴν βασιλείαν τῶν οὐρανῶν.”

PARAGRAPH 9.

Exposition of the spirituality and extent of the moral law:

First Example.—Law of Murder.

MATT. v. 21—26.

21. “Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,—Ὁὐ φονεύσεις, ὃς δ’ ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει:—
 22. “Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ, ἔνοχος ἔσται τῇ κρίσει: ὃς
 “δ’ ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ: ὃς δ’ ἂν εἴπῃ Μωρὲ, ἔνοχος ἔσται
 “εἰς τὴν γέενναν τοῦ πυρός. 23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ
 “μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὸ κατὰ σοῦ, 24. ἅψες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
 “καὶ ὑπάγε: πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. 25. Ἴσθι
 “εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ’ αὐτοῦ, μήποτε σε παραδῶ ὁ ἀντίδικός σου
 “κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ: 26. Ἀμὴν λέγω σοι, οὐ
 “μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.”

PARAGRAPH 10.

Second Example.—Law of Adultery.

MATT. v. 27—32.

27. “Ἡκούσατε ὅτι ἐρρέθη,—Ὁὐ μοιχεύσεις:—28. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα
 “πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 29. Εἰ δὲ ὁ ὀφθαλμός σου ὁ
 “δεξιὸς σκανδαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ: συμφέρεי γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν
 “σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 30. Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε,
 “ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σοῦ: συμφέρεי γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον
 “τὸ σῶμά σου βληθῇ εἰς γέενναν. 31. Ἐρρέθη δὲ,—“Ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότῳ
 “αὐτῇ ἀποστάσιον:—32. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου
 “πορνείας, ποιεῖ αὐτὴν μοιχεῖσθαι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.”

PARAGRAPH 11.

Third Example.—Law of Oaths.

MATT. v. 33—37.

33. “Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,—Ὁὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς
 “ὅρκους σου:—34. Ἐγὼ δὲ λέγω ὑμῖν, Μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ,
 35. “μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ
 “μεγάλου βασιλέως, 36. μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν
 “ποιῆσαι. 37. Ἔστω δὲ ὁ λόγος ὑμῶν Ναὶ Ναὶ, Οὐὐ Οὐὐ: τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
 “ἐστίν.”

VARIOUS READING. Matt. v. v. . . 22. . . There is some doubt respecting the genuineness of the word—*εἰκῆ*;—which, although retained by the Received Text, Griesbach, Scholz, and Hahn, is excluded or disapproved by Knapp, Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MATT. v. 21—26.) Exodus xx. 13; Levit. xxiv. 17; Numbers xx. 9—12; Deut. v. 17; 2 Sam. vi. 20. (MATT. v. 27—32.) Exodus xx. 14; Levit. xx. 10; Deut. v. 18; xxiv. 1; 2 Sam. xi. 1—4; Isaiah l. 1; Malachi ii. 13—16. (MATT. v. 33—37.) Exodus xx. 7; Levit. xix. 12; Numbers xxx. 1, 2; Deut. v. 11; xxiii. 21—23; James v. 12.

PARAGRAPH 12.

Fourth Example.—Law of Retaliation.

Matt. v. 38—41; Luke vi. 29.

MATT. v. 38, 39. . .

38. “Ἡκούσατε ὅτι ἐρρέθη,—‘Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.’—39. . . Ἐγὼ
“δὲ λέγω ὑμῖν, Μὴ ἀντιστῆναι τῷ πονηρῷ:

“ἀλλ’ ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν
“σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν
“ἄλλην:

Matt. v. v. . . 39.

29. “Τῷ τύπτοντί σε ἐπὶ
“τὴν σιαγόνα πάρεχε καὶ
“τὴν ἄλλην:

v. . . 39. “ἀλλ’ ὅστις σε
“ῥαπίσει ἐπὶ τὴν δεξιάν
“σου σιαγόνα, στρέψον
“αὐτῷ καὶ τὴν ἄλλην:

“καὶ τῷ θέλοντί σοι κριθῆναι,

MATT. v. 40. . .

.

40. “καὶ τῷ θέλοντί σοι
“κριθῆναι,

“καὶ τὸν χιτῶνά σου λαβεῖν, ἅφες αὐτῷ
“καὶ τὸ ἱμάτιον.

Matt. v. v. . . 40.

“καὶ ἀπὸ τοῦ αἵροντος
“σου τὸ ἱμάτιον, καὶ τὸν
“χιτῶνα μὴ κωλύσῃς.”

“καὶ τὸν χιτῶνά σου λα-
“βεῖν, ἅφες αὐτῷ καὶ
“τὸ ἱμάτιον.

MATT. v. 41.

41. “καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὕπαγε μετ’ αὐτοῦ δύο.”

PARAGRAPH 13.

Fifth Example.—Law of Benevolence.

Matt. v. 42—48, end; Luke vi. 27, 28, 30—36.

MATT. v. 43.

“Ἡκούσατε ὅτι ἐρρέθη,—‘Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου:’—

“Ἐγὼ δὲ λέγω ὑμῖν,

Matt. v. 44. . .

27. “Ἀλλ’ ὑμῖν λέγω τοῖς
“ἀκούουσιν,

44. “Ἐγὼ δὲ λέγω ὑμῖν,

“Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
“ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

Luke vi. v. . . 27, 28.

“Ἀγαπᾶτε τοὺς ἐχθροὺς
“ὑμῶν, καλῶς ποιεῖτε
“τοῖς μισοῦσιν ὑμᾶς,

“Ἀγαπᾶτε τοὺς ἐχθροὺς
“ὑμῶν, εὐλογεῖτε τοὺς
“καταρωμένους ὑμᾶς, κα-

28. “εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,

28. “εὐλογεῖτε τοὺς κα-
“ταρωμένους ὑμᾶς,

“λῶς ποιεῖτε τοῖς μι-
“σοῦσιν ὑμᾶς,

“προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων
“ὑμᾶς,

“προσεύχεσθε ὑπὲρ τῶν
“ἐπηρεαζόντων ὑμᾶς.

“καὶ προσεύχεσθε ὑπὲρ
“τῶν ἐπηρεαζόντων
“ὑμᾶς,

“καὶ διωκόντων ὑμᾶς.

MATT. v. v. . . 44.

.

“καὶ διωκόντων ὑμᾶς.

“Τῷ αἰτοῦντί σε δίδου,

Matt. v. 42. . .

30. “Παντὶ δὲ τῷ αἰ-
“τοῦντί σε δίδου,

42. “Τῷ αἰτοῦντί σε δί-
“δου,

MATT. v. v. . . 42.

“ (1) τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς,

VARIOUS READING. Matt. v. v. . . 44. . . Griesbach regards the words,—εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,—as of doubtful authority. They are, however, retained by him, and by the Received Text, Knapp, Scholz, and Hahn; but excluded by Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MATT. v. 38—41; LUKE vi. 29.) Exodus xxi. 24, 25; Levit. xxiv. 19, 20; Deut. xix. 21; John xviii. 22, 23; Acts xxiii. 1—5. (MATT. v. 42—48; LUKE vi. 27, 28, 30—36.) Levit. xix. 17, 18; Deut. vii. 1, 2; xxiii. 3—8.

EXCLUDED WORD. (1) καὶ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE VI.

MATT. V.

LUKE VI. v. . . 30, 31.

“ καὶ ἀπὸ τοῦ αἵρουτός τὰ σὰ μὴ ἀπαίτει: 31. καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς
 “ ποιεῖτε αὐτοῖς ὁμοίως.

“ Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας
 “ ὑμᾶς, τίνα μισθὸν ἔχετε ;

“ Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι ;

32. “ Καὶ εἰ ἀγαπᾶτε τοὺς
 “ ἀγαπῶντας ὑμᾶς, ποία
 “ ὑμῖν χάρις ἐστί ;
 “ καὶ γὰρ οἱ ἁμαρτωλοὶ
 “ τοὺς ἀγαπῶντας αὐτοὺς
 “ ἀγαπῶσι.

46. “ Ἐὰν γὰρ ἀγαπή-
 “ σῃτε τοὺς ἀγαπῶντας
 “ ὑμᾶς, τίνα μισθὸν ἔχετε ;
 “ Οὐχὶ καὶ οἱ τελῶναι τὸ
 “ αὐτὸ ποιοῦσι ;

MATT. v. 47.

“ Καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν μόνον, τι περισσὸν ποιεῖτε ; Οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσι ;

LUKE VI. 33—35. . .

33. “ Καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί ; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ
 “ αὐτὸ ποιοῦσι. 34. Καὶ ἐὰν δανείζῃτε παρ’ ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί ; καὶ γὰρ
 “ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35. . . Πλὴν ἀγαπᾶτε τοὺς ἐχθρούς
 “ ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανεῖζετε, μηδὲν ἀπελπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς,

“ καὶ ἔσεσθε υἱοὶ ὑψίστου :

LUKE VI. v. . . 35. . .

v. . . 35. “ καὶ ἔσεσθε
 “ υἱοὶ ὑψίστου :

45. “ Ὅπως γένησθε υἱοὶ
 “ τοῦ πατρὸς ὑμῶν τοῦ
 “ ἐν οὐρανοῖς :

LUKE VI. v. . . 35.

“ ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηρούς,

MATT. v. v. . . 45.

“ (1) τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

“ Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ
 “ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός
 “ ἐστί.”

MATT. v. 48, end.

36. “ Γίνεσθε οὖν οἰκτίρ-
 “ μονες, καθὼς καὶ ὁ πα-
 “ τὴρ ὑμῶν οἰκτίρμων
 “ ἐστί.”

48, end. “ Ἔσεσθε οὖν
 “ ὑμεῖς τέλειοι, ὥσπερ ὁ
 “ πατὴρ ὑμῶν ὁ ἐν τοῖς
 “ οὐρανοῖς τέλειός ἐστί.”

PARAGRAPH 14.

Direction respecting acts of charity and devotion ; and first communication of the Lord's Prayer.

MATT. VI. 1—18.

1. “ Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς :
 “ εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2. Ὅταν οὖν ποιῇς ἐλεημο-
 “ σύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς
 “ ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων : Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
 3. “ Σοὺ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἄριστερά σου τί ποιεῖ ἡ δεξιὰ σου : 4. ὅπως ἡ σου
 “ ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ
 “ φανερῷ.”

VARIOUS READING. Matt. vi. v. . . 4. There is some doubt respecting the genuineness of the clause,—ἐν τῷ φανερῷ,—both here, and in v. 6. It is retained by the Received Text, Griesbach, Scholz, and Hahn ; but excluded by Knapp, Lachmann, and Tischendorf.

EXCLUDED WORD. (1) ὅτι.

5. “Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυνάϊς τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις: Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 6. Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖον σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. 7. Προσευχόμενοι δὲ, μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοί: δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. 8. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς: οἶδε γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

9. “Οὕτως οὖν προσεύχεσθε ὑμεῖς:—Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου: 10. “ἐλθέτω ἡ βασιλεία σου: γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. 11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. 12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.—14. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος: 15. εἰ δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.”

16. “Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυθρωποί: ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες: Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 17. “Σὺ δὲ νηστεύων ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύψαι: 18. ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ: καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.”

SUBSECTION III.

Directions to the apostles respecting their official conduct.

PARAGRAPH 15.

Exhortation to the apostles to avoid worldly cares, and to trust in divine providence.

MATT. vi. 19—34, end.

19. “Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διорύσσουσι καὶ κλέπτουσι: 20. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διорύσσουσιν, οὐδὲ κλέπτουσιν. 21. “Ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. 22. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός: Ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται: 23. εἰ δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον; 24. Οὐδεὶς δύναται δυσεὶ κυρίοις δουλεύειν: Ἡ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ Μαρωνᾷ.

25. “Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, καὶ τί πίνητε, μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσῃθε. Οὐχὶ ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26. “Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγούσιν εἰς ἀποθήκας: καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. Οὐχ’ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27. Τίς δὲ

VARIOUS READINGS. Matt. vi. v. . . 13. Griesbach thinks that the concluding doxology,—“Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας, Ἀμήν.—which is admitted by the Received Text, should certainly be excluded; and it is accordingly excluded by him, Scholz, Lachmann, and Tischendorf; and by Knapp and Hahn inclosed in a parenthesis.

Matt. vi. v. . . 18. Griesbach thinks that the words,—ἐν τῷ φανερῷ,—which are admitted at the end of this verse by the Received Text, should certainly be excluded; and they are accordingly excluded by him, Knapp, Scholz, Lachmann, and Tischendorf; and by Hahn inclosed in a parenthesis.

SCRIPTURE REFERENCES. (MATT. vi. 9—15.) Matt. xviii. 35; Mark xi. 25, 26; Luke xi. 1—4. (MATT. vi. 24.) Luke xvi. 9—13.

“ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα ; 28. Καὶ περὶ ἐνδύματος
 “ τί μεριμνᾶτε ; Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει : οὐ κοπιᾷ, οὐδὲ νήθει : 29. Λέγω δὲ
 “ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 30. Εἰ δὲ τὸν χόρτον
 “ τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῇ
 “ μᾶλλον ὑμᾶς ὀλιγόπιστοι ; 31. Μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν, ἢ τί πίνωμεν, ἢ τι
 “ περιβαλώμεθα ; 32. Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ : οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
 “ χρήζετε τούτων ἀπάντων. 33. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην
 “ αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 34, end. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ
 “ αὔριον μεριμνήσει τὰ ἑαυτῆς. Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.”

PARAGRAPH 16.

To avoid censoriousness.

Matt. vii. 1, 2 ; Luke vi. 37, 38.

LUKE VI.

MATT VII.

“ Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε : | Luke vi. 37. . . | 37. . . “ Καὶ μὴ κρίνετε, 1. “ Μὴ κρίνετε, ἵνα μὴ
 “ καὶ οὐ μὴ κριθήτε : “ κριθήτε :

LUKE vi. v. . . 37, 38. . .

v. . . 37. “ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε : ἀπολύετε, καὶ ἀπολυθήσεσθε : 38. . . δίδετε, καὶ
 “ δοθήσεται ὑμῖν, μέτρον καλὸν, πεπιεσμένον, καὶ σεσαλευμένον, καὶ ὑπερεκχυνόμενον, δώσουσιν εἰς
 “ τὸν κόλπον ὑμῶν.

MATT. vii. 2. . .

“ Ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,

“ καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται | Matt. vii. v. . . 2. | v. . . 38. “ Τῷ γὰρ αὐτῷ v. . . 2. “ καὶ ἐν ᾧ μέτρῳ
 “ ὑμῖν.” “ μέτρῳ ᾧ μετρεῖτε ἀντι- “ μετρεῖτε μετρηθήσεται
 “ μετρηθήσεται ὑμῖν.” “ ὑμῖν.”

PARAGRAPH 17.

And to cultivate modesty.

LUKE vi. 39, 40.

39. Εἶπε δὲ παραβολὴν αὐτοῖς.—“ Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν ; Οὐχὶ ἀμφοτέρω εἰς
 “ βόθυνον πεσοῦνται ; 40. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ, κατηρτισμένος δὲ πᾶς ἔσται
 “ ὡς ὁ διδάσκαλος αὐτοῦ.”

PARAGRAPH 18.

And humility.

Matt. vii. 3—5 ; Luke vi. 41, 42.

“ Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ | Luke vi. 41. | 41. “ Τί δὲ βλέπεις τὸ 3. “ Τί δὲ βλέπεις τὸ
 “ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, “ κάρφος τὸ ἐν τῷ ὀφ- “ κάρφος τὸ ἐν τῷ ὀφ-
 “ τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ “ θαλμῷ τοῦ ἀδελφοῦ “ θαλμῷ τοῦ ἀδελφοῦ
 “ οὐ κατανοεῖς ; “ σου, τὴν δὲ δοκὸν τὴν “ σου, τὴν δὲ ἐν τῷ σῷ
 “ ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ “ ὀφθαλμῷ δοκὸν οὐ κα-
 “ κατανοεῖς ; “ τανοεῖς ;

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VI.	MATT. VII.
“*Η πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου,	Luke vi. 42. . .	42. “*Η πῶς δύνασαι “λέγειν τῷ ἀδελφῷ σου,	4. “*Η πῶς ἐρεῖς τῷ “ἀδελφῷ σου,
“Ἀδελφε, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν “τῷ ὀφθαλμῷ σου,		“Ἀδελφε, ἄφες ἐκβάλω “τὸ κάρφος τὸ ἐν τῷ “ὀφθαλμῷ σου,	“Ἀφες ἐκβάλω τὸ κάρ- “φος ἀπὸ τοῦ ὀφθαλμοῦ “σου,
“αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν “οὐ βλέπων ;		“αὐτὸς τὴν ἐν τῷ ὀφθαλ- “μῷ σου δοκὸν οὐ βλέπων ;	“καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ “ὀφθαλμῷ σου ;
“Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν “ἐκ τοῦ ὀφθαλμοῦ σου,	Luke vi. v. . . 42.	“Ὑποκριτὰ, ἐκβαλε πρῶ- “τον τὴν δοκὸν ἐκ τοῦ “ὀφθαλμοῦ σου,	5. “Ὑποκριτὰ, ἐκβαλε “πρῶτον τὴν δοκὸν ἐκ “τοῦ ὀφθαλμοῦ σου,
“καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος “τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.”		“καὶ τότε διαβλέψεις ἐκ- “βαλεῖν τὸ κάρφος τὸ ἐν “τῷ ὀφθαλμῷ τοῦ ἀδελ- “φοῦ σου.”	“καὶ τότε διαβλέψεις ἐκ- “βαλεῖν τὸ κάρφος ἐκ “τοῦ ὀφθαλμοῦ τοῦ ἀδελ- “φοῦ σου.”

PARAGRAPH 19.

Admonition not to throw away holy things on dogs and swine.

MATT. vii. 6.

“Μὴ δώτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων: μήποτε
“καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.”

PARAGRAPH 20.

Encouragement to prayer and beneficence.

MATT. vii. 7—12.

7. “Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν: 8. Πᾶς γὰρ ὁ
“αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 9. *Ἡ τίς ἐστὶν ἐξ ὑμῶν
“ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10. καὶ ἐὰν ἰχθὺν αἰτήσῃ,
“μὴ ὄφιν ἐπιδώσει αὐτῷ; 11. Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
“ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; 12. Πάντα
“οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς: οὗτος γάρ ἐστιν ὁ
“νόμος καὶ οἱ προφῆται.”

SUBSECTION IV.

Exhortation to the multitude to embrace the gospel, and to prove their faith by their works.

PARAGRAPH 21.

Exhortation to enter in at the narrow gate.

MATT. vii. 13, 14.

13. “Εἰσέλθετε διὰ τῆς στενῆς πύλης: ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς
“τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι’ αὐτῆς. 14. Τί στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ
“ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.”

VARIOUS READING. Matt. vii. 14. . . The reading,—Τί στενὴ ἡ πύλη,—is preferred by Knapp, Scholz, Lachmann, and Hahn, as likewise by Griesbach; who, however, thinks that the other reading,—Ὅτι στενὴ ἡ πύλη,—adopted by the Received Text, and by Tischendorf, is not undeserving of regard.

SCRIPTURE REFERENCES. (MATT. vii. 6.) Matt. xv. 25—27; Mark vii. 26—28; Philipp. iii. 2; 2 Peter ii. 22; Revel. xxii. 14, 15.

PARAGRAPH 22.

Caution against false prophets.

MATT. vii. 15, 16. . .

15. “ Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, “ ἔσωθεν δὲ εἰσὶ λύκοι ἄρπαγες. 16. . . Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.”

PARAGRAPH 23.

Declaration that, like trees, such persons would be known by their fruit.

Matt. vii. v. . . 16—20; Luke vi. 43—45.

MATT. vii. 17.

“ Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ :

LUKE VI.

MATT. VII.

“ Οὐ γὰρ ἐστὶ δένδρον καλὸν ποιοῦν “ καρπὸν σαπρὸν,	LUKE vi. 43.	43. “ Οὐ γὰρ ἐστὶ δέν- “ δρον καλὸν ποιοῦν καρ- “ πὸν σαπρὸν, “ οὐδὲ δένδρον σαπρὸν “ ποιοῦν καρπὸν καλόν :	18. “ Οὐ δύναται δένδρον “ ἀγαθὸν καρποὺς πονη- “ ροὺς ποιεῖν, “ οὐδὲ δένδρον σαπρὸν “ καρποὺς καλοὺς ποιεῖν.
“ οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν “ καλόν			
“ ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρ- “ ποῦ γινώσκεται.	LUKE vi. 44. . .	44. “ ἕκαστον γὰρ “ γινώσκεται.	
“ Οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σύκα, “ οὐδὲ ἐκ βάτου τρυγῶσι σταφυλὴν.	LUKE vi. v. . . 44.	“ Οὐ γὰρ ἐξ ἀκανθῶν “ συλλέγουσι σύκα, οὐδὲ “ ἐκ βάτου τρυγῶσι στα- “ φυλὴν.	v. . . 16. “ Μήτι συλλέ- “ γουσιν ἀπὸ ἀκανθῶν “ σταφυλὴν, ἢ ἀπὸ τρι- “ βόλων σύκα;

MATT. vii. 19, 20.

19. “ Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. 20. “ Ἄραγε ἀπὸ τῶν
“ καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.”

LUKE vi. 45.

“ Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
“ ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν : ἐκ γὰρ τοῦ περισ-
“ σεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.”

PARAGRAPH 24.

And that he would ultimately renounce disobedient disciples.

Matt. vii. 21—23. ; Luke vi. 46.

LUKE vi. 46.

“ Τί δέ με καλεῖτε Κύριε, Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω ;”

MATT. vii. 21—23.

21. “ Οὐ πᾶς ὁ λέγων μοι Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ ποιῶν τὸ
“ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 22. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε,
“ Οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τᾷ σῷ ὀνόματι

“ δυνάμεις πολλὰς ἐποίησάμεν; 23. Καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνω ὑμᾶς: Ἀποχωρεῖτε
“ ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.”

PARAGRAPH 25.

Comparison of hearers of the gospel to builders, and conclusion of the Discourse.

Matt. vii. 24—27 ; Luke vi. 47—49, end.

		LUKE VI. VII.	MATT. VII.
47. " Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ " ἀκούων μου τῶν λόγων, " καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι " ἐστὶν ὅμοιος :	Luke vi. 47, 48. . .	47. " Πᾶς ὁ ἐρχόμενος " πρὸς με, καὶ ἀκούων μου " τῶν λόγων, καὶ ποιῶν " αὐτοὺς, ὑποδείξω ὑμῖν " τίνι ἐστὶν ὅμοιος : 48. " Ὅμοιός ἐστιν ἀν- " θρώπων	24. " Πᾶς οὖν ὅστις " ἀκούει μου τοὺς λόγους " τούτους, καὶ ποιεῖ αὐ- " τοὺς, ὁμοιώσω αὐτὸν " ἀνδρὶ φρονίμῳ,
48. . . " Ὅμοιός ἐστιν ἀνθρώπων			
" οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε, καὶ " ἐβάθυνε, " καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν.	LUKE VI. V. . . 48. . . Luke vi. v . . 48. . .	" οἰκοδομοῦντι " ἐβάθυνε, " καὶ ἔθηκε θεμέλιον ἐπὶ " τὴν πέτραν.	. . . . . " ὅστις ὀικοδόμησεν τὴν " οἰκίαν αὐτοῦ ἐπὶ τὴν " πέτραν.
" Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ " ποταμοί,	Matt. vii. 25. . .	" Πλημύρας δὲ γενομέ- " νης, προσέρρηξεν ὁ πο- " ταμός	25. " Καὶ κατέβη ἡ βρο- " χή, καὶ ἦλθον οἱ ποτα- " μοί,
" καὶ ἔπνευσαν οἱ ἄνεμοι, " καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, " καὶ οὐκ ἔπεσε,	MATT. vii. v. . . 25. . . Matt. vii. v. . . 25. . .	. . . . . " τῇ οἰκίᾳ ἐκείνῃ, " καὶ οὐκ ἔσχυσε σαλευ- " σαι αὐτήν,	" καὶ ἔπνευσαν οἱ ἄνεμοι, " καὶ προσέπεσον τῇ οἰ- " κίᾳ ἐκείνῃ, " καὶ οὐκ ἔπεσε,
" τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.	Luke vi. v. . . 48.	" τεθεμελίωτο γὰρ ἐπὶ " τὴν πέτραν.	" τεθεμελίωτο γὰρ ἐπὶ " τὴν πέτραν.
" Ὁ δὲ ἀκούσας	Luke vi. 49. . .	49, end. " Ὁ δὲ ἀκούσας	26. Καὶ πᾶς ὁ ἀκούων μου " τοὺς λόγους τούτους,
" καὶ μὴ ποιήσας, " ὅμοιός ἐστιν ἀνθρώπων " οἰκοδομήσαντι οἰκίαν " ἐπὶ τὴν γῆν, " χωρὶς θεμελίου.		" καὶ μὴ ποιήσας, " ὅμοιος ἐστὶν ἀνθρώπων " οἰκοδομήσαντι οἰκίαν " ἐπὶ τὴν γῆν, " χωρὶς θεμελίου :	" καὶ μὴ ποιῶν αὐτοὺς, " ὁμοιωθήσεται ἀνδρὶ " μωρῷ, ὅστις ὀικοδόμησεν " τὴν οἰκίαν αὐτοῦ " ἐπὶ τὴν ἄμμον.
	LUKE VI. V. . . 49. . .		. . . . .

MATT. vii. 27. . .

“ Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι,

<p>“καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,</p> <p>“καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς “μεγάλῃ.”</p>	<p>Matt. vii. v. . . 27.</p>	<p>“ἡ προσέβρηξεν ὁ ποτα- “μός, “καὶ εὐθέως ἔπεσε, καὶ “ἐγένετο τὸ ῥῆγμα τῆς “οἰκίας ἐκείνης μέγα.”</p>
		<p>v. . . 27. “καὶ προσέκο- “ψαν τῇ οἰκίᾳ ἐκείνῃ, “καὶ ἔπεσε, καὶ ἦν ἡ “πτώσις αὐτῆς μεγάλη.”</p>

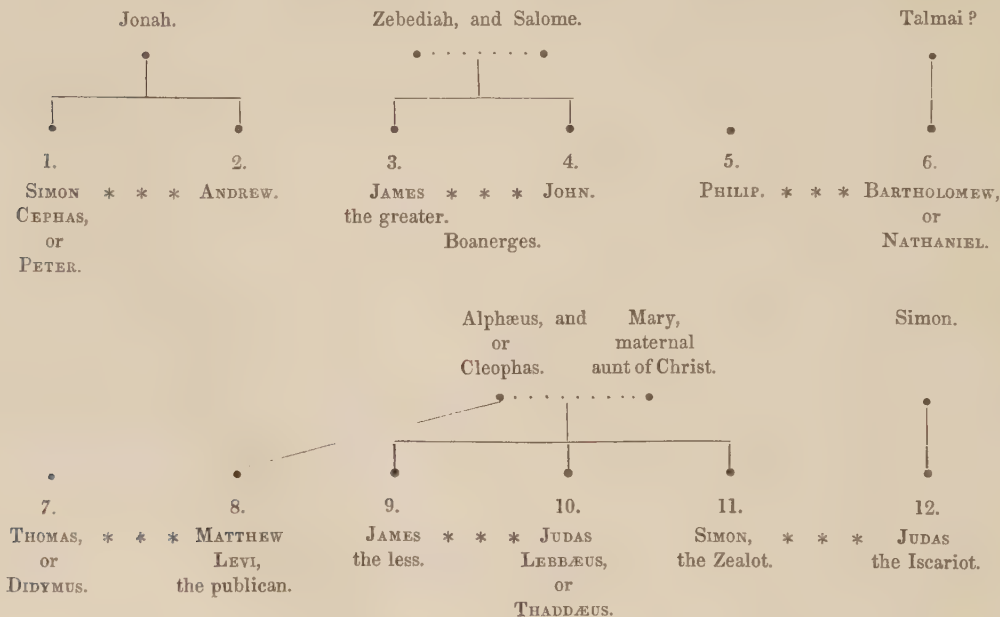
PARAGRAPH 26, end.

Astonishment of the multitude at Christ's authoritative manner of teaching.

MATT. vii. 28, 29, end.

28. Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ: 29, end. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ' ὡς οἱ γραμματεῖς.

SYNOPSIS OF THE TWELVE APOSTLES, AND OF THEIR FAMILY CONNEXIONS.



EXPLANATION.

The foregoing Synopsis is borrowed from Matthew x. 1—4; and apparently exhibits the order assigned to the apostles, which is probably that of their conversion, or very nearly so, and their distribution in pairs by Christ himself, at the time of their first mission.

The names of the apostles are printed in Roman capitals, and those of their relatives in small Roman.

Lineal relation is denoted by vertical, and collateral relation by transverse rules; conjugal union by dots, and official association by asterisks.

SECTION II.

SECOND CONFLICT OF CHRIST WITH THE SCRIBES, PHARISEES, &c., IN GALILEE.

Matt. viii. 1, 5—13; xi. 2—30, end; xii. 22—50, end; Mark iii. 20—35, end; Luke vii. 1—50, end;
xi. 14—54, end.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

PARAGRAPH 1.

Return of Christ to Capernaum.

LUKE vii. 1.

Ἐπεὶ δὲ ἐπλήρωσε [ὁ Ἰησοῦς] πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοῦμ.

PARAGRAPH 2.

Pursuit of the multitude after him, on his descent from the mountain.

MATT. viii. 1.

Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

PARAGRAPH 3.

Application of a centurion to him, to cure his paralytic slave.

Matt. viii. 5—10; Luke vii. 2—9.

LUKE vii. 2, 3. . .

2. Ἐκατονταρχοῦ δε τινος δοῦλος κακῶς ἔχων ἡμέλλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3. . . Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ,

LUKE vii.

MATT. viii.

ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,		Luke vii. v. . . 3. . . ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,		v. . . 5. . . προσῆλθεν αὐτῷ ἑκατόνταρχος,
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MATT. viii. 6.

(1) λέγων,—“ Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος,”—

[καὶ] ἐρωτῶν αὐτὸν, | Luke vii. v. . . 3. . . | v. . . 3. . . ἐρωτῶν αὐτὸν, v. . . 5. παρακαλῶν αὐτὸν,

LUKE vii. v. . . 3, 4. . .

v. . . 3. ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 4. . . Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν,

MATT. viii. 5. . .

εἰσελθόντα εἰς Καπερναοῦμ, (2)

LUKE vii. v. . . 4, 5.

v. . . 4. παρεκάλουν αὐτὸν σπουδαίως λέγοντες,—“ Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο: 5. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.”

EXCLUDED WORD. (1) καὶ.

ALTERED WORDS. (2) Εἰσελθόντι δὲ αὐτῷ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE VII.

MATT. VIII.

MATT. viii. 7.

Καὶ λέγει αὐτοῖς (1) ὁ Ἰησοῦς, — “Εγὼ ἐλθὼν θεραπεύσω αὐτόν.”

LUKE vii. 6. . .

Καὶ (2) ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας,

ἐπεμψε πρὸς αὐτόν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ, —

“Κύριε, μὴ σκύλλου,
 “οὐ γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην
 “μου εἰσέλθῃς,

“διὸ οὐδὲ ἐμαντὸν ἤξιωσα πρὸς σε ἐλ-
 “θεῖν:

“ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς
 “μου.

8. “Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
 “ἐξουσίαν τασσόμενος,

“ἔχων ὑπ’ ἐμαντὸν στρατιώτας:

“καὶ λέγω τούτῳ, Πορεύθητι, καὶ πο-
 “ρεύεται:

“καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται:

“καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ
 “ποιεῖ.” —

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν
 αὐτόν:

καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ
 ὄχλῳ εἶπε, —

“Ἀμὴν λέγω ὑμῖν,

“οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
 “εὑρον.”

Luke vii. v. . . 6.

LUKE vii. 7. . .

Luke vii. v. . . 7, 8.

Luke vii. 9. . .

Matt. viii. v. . . 10. . .

Luke vii. v. . . 9.

v. . . 6. ἔπεμψε πρὸς αὐ-
 τὸν ὁ ἐκατόνταρχος φί-
 λους, λέγων αὐτῷ, —

“Κύριε, μὴ σκύλλου,
 “οὐ γὰρ εἰμι ἱκανὸς ἵνα
 “ὑπὸ τὴν στέγην μου εἰ-
 “σέλθῃς,

7. “διὸ
 “ἐλθεῖν:

“ἀλλὰ εἰπὲ λόγῳ, καὶ
 “ἰαθήσεται ὁ παῖς μου.

8. “Καὶ γὰρ ἐγὼ ἄνθρωπός
 “εἰμι ὑπὸ ἐξουσίαν τασ-
 “σόμενος,

“ἔχων ὑπ’ ἐμαντὸν στρα-
 “τιώτας:

“καὶ λέγω τούτῳ, Πορεύ-
 “θητι, καὶ πορεύεται:

“καὶ ἄλλῳ, Ἐρχου, καὶ
 “ἔρχεται:

“καὶ τῷ δούλῳ μου, Ποίη-
 “σον τοῦτο, καὶ ποιεῖ.” —

9. Ἀκούσας δὲ ταῦτα ὁ
 Ἰησοῦς ἐθαύμασεν αὐτόν:

καὶ στραφεὶς τῷ ἀκολου-
 θοῦντι αὐτῷ ὄχλῳ εἶπε, —

“Λέγω ὑμῖν,

“οὐδὲ ἐν τῷ Ἰσραὴλ το-
 “σαύτην πίστιν εὑρον.”

8. Καὶ ἀποκριθεὶς ὁ ἐκα-
 τόνταρχος ἔφη, —

“Κύριε,
 “οὐκ εἰμι ἱκανὸς ἵνα μου
 “ὑπὸ τὴν στέγην εἰσέλ-
 “θῃς,

“ἀλλὰ μόνον εἰπὲ λόγῳ,
 “καὶ ἰαθήσεται ὁ παῖς
 “μου.

9. “Καὶ γὰρ ἐγὼ ἄνθρω-
 “πος εἰμι ὑπὸ ἐξουσίαν,

“ἔχων ὑπ’ ἐμαντὸν στρα-
 “τιώτας:

“καὶ λέγω τούτῳ, Πο-
 “ρεύθητι, καὶ πορεύεται:

“καὶ ἄλλῳ, Ἐρχου, καὶ
 “ἔρχεται:

“καὶ τῷ δούλῳ μου, Ποίη-
 “σον τοῦτο, καὶ ποιεῖ.” —

10. Ἀκούσας δὲ ὁ Ἰησοῦς
 ἐθαύμασε,

καὶ εἶπε τοῖς ἀκολουθοῦ-
 σιν, —

“Ἀμὴν λέγω ὑμῖν,

“οὐδὲ ἐν τῷ Ἰσραὴλ το-
 “σαύτην πίστιν εὑρον.”

PARAGRAPH 4.

First prediction by Christ of the rejection of the Jews, and the adoption of the Gentiles.

MATT. viii. 11, 12.

11. “Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ, καὶ
 “Ἰσαὰκ, καὶ Ἰακώβ, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν: 12. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς
 “τὸ σκότος τὸ ἐξώτερον, ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων.”

SCRIPTURE REFERENCES. (MATT. viii. 8, 9; LUKE vii. 6—8.) John iv. 46—54. (MATT. viii. 11, 12.) LUKE xiii. 23—30.

ALTERED WORDS. (1) αὐτῷ. (2) Ὁ δὲ Ἰησοῦς.

PARAGRAPH 5.

And cure of the centurion's slave.

Matt. viii. 13; Luke vii. 10.

MATT. viii. 13.

Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη, (1)—“Ὡς ἐπίστευσας γενηθήτω σοι.”—Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκεῖνῃ.

LUKE vii. 10.

Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

PARAGRAPH 6.

Retirement of Christ to the apostles' house.

MARK iii. v. . . 19—21.

v. . . 19. Καὶ ἐρχέται ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ (2) εἰς οἶκον: 20. καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. 21. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν: ἔλεγον γάρ,—“Ὅτι ἐξέστη.”

PARAGRAPH 7.

His cure of a blind and dumb demoniac, and astonishment of the multitude at the miracle.

Matt. xii. 22, 23; Luke xi. 14.

COMBINED TEXT.

REFERENCES.

LUKE XI.

MATT. XII.

Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός,
καὶ ἐθεράπευσεν αὐτόν, ὥστε
τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ
βλέπειν.

23. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,

Matt. xii. 22, 23. . .

14. Καὶ ἦν ἐκβάλλον δαιμόνιον, καὶ αὐτὸ ἦν κωφόν:
ἐγένετο δέ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός.

Καὶ ἐθαύμασαν οἱ ὄχλοι.

22. Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.

23. . . Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,

MATT. xii. v. . . 23.

καὶ ἔλεγον,—“Μήτι οὗτος ἐστὶν ὁ υἱὸς Δαβὶδ;”

PARAGRAPH 8.

First charge against Christ by the scribes and Pharisees, of casting out devils by Baalzebub.

Matt. xii. 24; Mark iii. 22; Luke xi. 15.

LUKE XI.

MATT. XII.

MARK III.

Οἱ δὲ Φαρισαῖοι ἀκούσαντες, καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες,

ἔλεγον,—

MATT. xii. 24. . .
MARK iii. 22. . .

15. Τινὲς δὲ ἐξ αὐτῶν

24. Οἱ δὲ Φαρισαῖοι οἱ ἀκούσαντες

22. Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες

Mark iii. v. . . 22. . . εἶπον,—

εἶπον,—

ἔλεγον,—

VARIOUS READING. Mark iii. v. . . 20. . . The article—ὁ—is prefixed to—ὄχλος—by Knapp, Lachmann, and Tischendorf; but excluded by the Received Text, Griesbach, Scholz, and Hahn.

SCRIPTURE REFERENCES. (MATT. viii. 13.) Exodus xviii. 5—7; Matt. xi. 2, 3. (MARK iii. v. . . 19—21.) Mark vi. 30—32. (MATT. xii. 24; MARK iii. 22; LUKE xi. 15.) 2 Kings i. 2, 16; Matt. ix. 34; x. 24, 25; xv. 1, 2; Mark vii. 1, 2.

EXCLUDED WORDS. (1) Ὑπαγε καὶ. ALTERED WORDS. (2) Καὶ ἔρχονται.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XI.	MATT. XII.	MARK III.
"Οτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν (1) τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."	MARK iii. v. . . 22. . . LUKE xi. v. . . 15.	. . . . . "Ἐν Βεελζεβούλ, "τῷ ἄρχοντι τῶν "δαιμονίων, ἐκ- "βάλλει τὰ δαι- "μόνια."	"Οὗτος οὐκ ἐκ- "βάλλει τὰ δαι- "μόνια εἰ μὴ ἐν τῷ "Βεελζεβούλ, ἄρ- "χοντι τῶν δαι- "μονίων."	"Οτι Βεελζεβούλ "ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι- μόνια."

PARAGRAPH 9.

And demand by others of a sign from heaven.

LUKE xi. 16.

"Ἐτεροι δὲ πειράζοντες σημείον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.

PARAGRAPH 10.

His refutation of the charge.

Matt. xii. 25—30 ; Mark iii. 23—27 ; Luke xi. 17—23.

Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν,	Matt. xii. 25. . . MARK iii. 23.	17. Αὐτὸς δὲ, εἰ- δὼς αὐτῶν τὰ δια- νόηματα, 25. Εἰδὼς δὲ ὁ Ἰη- σοῦς τὰς ἐνθυμή- σεις αὐτῶν,
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MARK iii. 23.

(2) προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς,—" Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν ;

"Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαν- " τῆς ἐρημοῦται :	Matt. xii. v. . . 25, 26.	εἶπεν αὐτοῖς,— "Πᾶσα βασιλεία "ἐφ' ἑαυτὴν δια- "μερισθεῖσα ἐρη- "μοῦται, "καὶ οἶκος ἐπὶ οἶ- "κον πίπτει.	εἶπεν αὐτοῖς,— "Πᾶσα βασιλεία "μερισθεῖσα καθ' "ἑαυτῆς ἐρημοῦ- "ται : "καὶ πᾶσα πόλις "ἢ οἰκία μερισ- "θεῖσα καθ' ἑαν- "τῆς οὐ σταθή- "σεται.	24. "Καὶ ἐὰν "βασιλεία ἐφ' "ἑαυτὴν μερισθῇ, "οὐ δύναται στα- "θῆναι ἢ βασι- "λεῖα ἐκεῖνη : 25. "καὶ ἐὰν οἰκία "ἐφ' ἑαυτὴν με- "ρισθῇ, οὐ δύνα- "ται σταθῆναι ἢ "οἰκία ἐκεῖνη.
26. "Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν "ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη :		18. . . "Εἰ δὲ καὶ ὁ "Σατανᾶς ἐφ' ἑαν- "τὸν διεμερίσθη, "πῶς σταθήσε- "ται ἢ βασιλεία "αὐτοῦ ;	26. "Καὶ εἰ ὁ Σα- "τανᾶς τὸν Σατα- "νᾶν ἐκβάλλει, "ἐφ' ἑαυτὸν ἐμε- "ρίσθη : "Πῶς οὖν σταθή- "σεται ἢ βασι- "λεῖα αὐτοῦ ;	26. "Καὶ εἰ ὁ Σα- "τανᾶς ἀνέστη "ἐφ' ἑαυτὸν, καὶ "μεμέρισται, "οὐ δύναται στα- "θῆναι, ἀλλὰ τέ- "λος ἔχει.

LUKE xi. v. . . 18.

"Οτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

VARIOUS READING. Luke xi. v. . . 15. . . The article—τῷ—is prefixed to—ἄρχοντι—by Griesbach, Lachmann, and Tischendorf ; but excluded by the Received Text, Knapp, Scholz, and Hahn.

SCRIPTURE REFERENCES. (MATT. xii. 25—30 ; MARK iii. 23—27 ; LUKE xi. 17—23.) Exodus viii. 18, 19 ; 1 Sam. xvi. 14—23 ; xviii. 10 ; xix. 9 ; Mark ix. 38—40 ; Luke ix. 49, 50 ; Acts xix. 13—17.

EXCLUDED WORDS. (1) Βεελζεβούλ. (2) Καὶ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XI.	MATT. XII.
“Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, “οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;	Luke xi. 19. . .	19. “Εἰ δὲ ἐγὼ ἐν Βεελ- “ζεβούλ ἐκβάλλω τὰ “δαιμόνια, οἱ υἱοὶ ὑμῶν “ἐν τίνι ἐκβάλλουσιν;	27. “Καὶ εἰ ἐγὼ ἐν Βεελ- “ζεβούλ ἐκβάλλω τὰ “δαιμόνια, οἱ υἱοὶ ὑμῶν “ἐν τίνι ἐκβάλλουσιν;
“Διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.	Matt. xii. v. . . 27, 28. . .	“Διὰ τοῦτο κριταὶ ὑμῶν “αὐτοὶ ἔσονται.	“Διὰ τοῦτο αὐτοὶ ὑμῶν “ἔσονται κριταί.
28. “Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκ- “βάλλω τὰ δαιμόνια,		20. “Εἰ δὲ ἐν δακτύλῳ “Θεοῦ ἐκβάλλω τὰ δαι- “μόνια,	“28. Εἰ δὲ ἐν Πνεύματι “Θεοῦ ἐγὼ ἐκβάλλω τὰ “δαιμόνια,
“ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ “Θεοῦ.	Luke xi. v. . . 20.	“ἄρα ἔφθασεν ἐφ’ ὑμᾶς “ἡ βασιλεία τοῦ Θεοῦ.	“ἄρα ἔφθασεν ἐφ’ ὑμᾶς “ἡ βασιλεία τοῦ Θεοῦ.
“Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν “οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ “διαρπάσαι;	Matt. xii. 29. . .	29. “Ἡ πῶς δύναται τις “εἰσελθεῖν εἰς τὴν οἰκίαν “τοῦ ἰσχυροῦ, καὶ τὰ “σκεύη αὐτοῦ διαρπάσαι;	27. “Οὐδεὶς δύναται τὰ “σκεύη τοῦ ἰσχυροῦ εἰς- “ελθὼν εἰς τὴν οἰκίαν “αὐτοῦ διαρπάσαι,
“ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν, “καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.	Matt. xii. v. . . 29.	“ἐὰν μὴ πρῶτον δῇσῃ “τὸν ἰσχυρόν, καὶ τότε “τὴν οἰκίαν αὐτοῦ διαρ- “πάσει.	“ἐὰν μὴ πρῶτον τὸν ἰσ- “χυρόν δῇσῃ, καὶ τότε “τὴν οἰκίαν αὐτοῦ διαρ- “πάσει.

LUKE xi. 21, 22.

21. “Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστί τὰ ὑπάρχοντα αὐτοῦ:
22. “ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἣ ἐπεποιθεῖ,
“καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν.

	LUKE XI.	MATT. XII.
“Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστι, “καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.”	Luke xi. 23.	23. “Ὁ μὴ ὦν μετ’ ἐμοῦ “κατ’ ἐμοῦ ἔστι, καὶ ὁ “μὴ συνάγων μετ’ ἐμοῦ “σκορπίζει.”
		30. “Ὁ μὴ ὦν μετ’ ἐμοῦ “κατ’ ἐμοῦ ἔστι, καὶ ὁ “μὴ συνάγων μετ’ ἐμοῦ “σκορπίζει.”

PARAGRAPH 11.

And first reproof of the unpardonable sin against the Holy Spirit.

Matt. xii. 31, 32; Mark iii. 28—30.

	MATT. XII.	MARK III.
“Διὰ τοῦτο λέγω ὑμῖν, “Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθή- “σεται τοῖς ἀνθρώποις:	Matt. xii. 31. . .	31. . . “Διὰ τοῦτο λέγω “ὑμῖν, Πᾶσα ἁμαρτία “καὶ βλασφημία ἀφεθή- “σεται τοῖς ἀνθρώποις:
		28. “Ἀμὴν λέγω ὑμῖν, “ὅτι πάντα ἀφεθήσεται “τὰ ἁμαρτήματα τοῖς υἱ- “οῖς τῶν ἀνθρώπων, καὶ “αἱ βλασφημίαι ὧσας ἂν “βλασφημήσωσιν:

MATT. xii. v. . . 31, 32. . .

v. . . 31. “ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32. . . Καὶ ὃς ἂν εἴπῃ
“λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ:

SCRIPTURE REFERENCES. (MATT. xii. 31, 32; MARK iii. 28—30.) Heb. ii. 5; vi. 4—8; x. 26—31; 1 John v. 16, 17.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XII.	MARK III.
“ ὁς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, “ οὐκ ἀφεθήσεται αὐτῷ, “ οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλ- “ λοντι,	Matt. xii. v. . . 32.	v. . . 32. “ ὁς δ' ἂν εἴπῃ “ κατὰ τοῦ Πνεύματος “ τοῦ ἁγίου, οὐκ ἀφεθή- “ σεται αὐτῷ, “ οὔτε ἐν τούτῳ τῷ αἰῶνι, “ οὔτε ἐν τῷ μέλλοντι.”	29. . . “ ὁς δ' ἂν βλασ- “ φημήσῃ εἰς τὸ Πνεῦμα “ τὸ ἅγιον οὐκ ἔχει ἄφε- “ σιν “ εἰς τὸν αἰῶνα,

MARK iii. v. . . 29, 30.

“ ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως:”—30. “Οτι ἔλεγον,—“ Πνεῦμα ἀκάθαρτον ἔχει.”

PARAGRAPH 12.

Further reproof of the scribes and Pharisees.

MATT. xii. 33—37.

33. “ Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν: ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν ποιηροὶ ὄντες; Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 35. “ Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥήμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως: 37. Ἐκ γὰρ τῶν λόγων σου δικαιο-
“ θήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.”

PARAGRAPH 13.

And comparison of their state to that of relapsed demoniacs.

Matt. xii. 43—45; Luke xi. 24—26.

	LUKE XI.	MATT. XII.
“ Ὃταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, “ καὶ μὴ εὐρίσκον λέγει, “ Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον: 25. “ Καὶ ἐλθὼν εὐρίσκει “ σχολάζοντα, “ σεσαρωμένον, καὶ κεκοσμημένον. 26. “ Τότε πορεύεται, καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα “ πονηρότερα ἑαυτοῦ:	Luke xi. 24, 25. . . 24. “ Ὃταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει, “ Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον: 25. “ Καὶ ἐλθὼν εὐρίσκει MATT. xii. v. . . 44... Luke xi. v. . . 25, 26. “ σχολάζοντα, “ σεσαρωμένον, καὶ κεκοσμημένον. 26. “ Τότε πορεύεται, καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ:	43. “ Ὃταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. “ 44. Τότε λέγει, “ Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον: “ Καὶ ἐλθὼν εὐρίσκει “ σχολάζοντα, “ σεσαρωμένον, καὶ κεκοσμημένον. 45. . . “ Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ:

VARIOUS READING. Matt. xii. v. . . 35. . . The article—τὰ—is prefixed to—ἀγαθὰ—by the Received Text, Griesbach, Knapp, and Hahn; but excluded by Scholz, Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MATT. xii. 33—37.) Matt. iii. 7—10; vii. 15—20; Luke iii. 7—9; vi. 43—45. (MATT. xii. 43—45; Luke xi. 24—26.) 2 Peter ii. 20—22.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE XI.

MATT. XII.

“καὶ εἰσελθόντα κατοικεῖ ἐκεῖ,
“καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
“ἐκείνου χεῖρονα τῶν πρώτων.

“καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.”

“καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

MATT. xii. v. . . 45.

“Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.”

PARAGRAPH 14.

Reply to a woman, who extolled the happiness of his mother.

LUKE xi. 27, 28.

27. Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ,—
“Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.”—28. Αὐτὸς δὲ εἶπε,—“Μενοῦνγε, μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες.”

PARAGRAPH 15.

First acknowledgment of his disciples as his relatives.

Matt. xii. 46—50, end; Mark iii. 31—35, end.

MATT. xii. 46. . .

“Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις,

MATT. XII.

MARK III.

ἔρχονται (1) ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν.

Mark iii. 31.

v. . . 46. Ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.

31. Ἐρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες αὐτόν :

Καὶ ἐκάθητο ὄχλος περὶ αὐτόν.

MARK iii. 32. . .

.

32. Καὶ ἐκάθητο ὄχλος περὶ αὐτόν.

Εἶπε δέ τις αὐτῷ,—

Matt. xii. 47. . .

47. Εἶπε δέ τις αὐτῷ,—

Εἶπον δὲ αὐτῷ,—

“Ἰδοὺ, ἡ μήτηρ σου, καὶ οἱ ἀδελφοί σου,

Matt. xii. v. . . 47. . .

“Ἰδοὺ, ἡ μήτηρ σου, καὶ οἱ ἀδελφοί σου

“Ἰδοὺ, ἡ μήτηρ σου, καὶ οἱ ἀδελφοί σου,

“καὶ αἱ ἀδελφαί σου,

MARK iii. v. . . 32. . .

.

“καὶ αἱ ἀδελφαί σου,

“ἔξω ἐστήκασιν, ζητοῦντές σοι λαλῆσαι.”—

Matt. xii. v. . . 47, 48.

“ἔξω ἐστήκασιν, ζητοῦν—
“τέες σοι λαλῆσαι.”—

“ἔξω ζητοῦσί σε.”—

48. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ,—

48. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ,—
“Τίς ἐστὶν ἡ μήτηρ μου,
“καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;”—

33. Καὶ ἀπεκρίθη αὐτοῖς λέγων,—
“Τίς ἐστὶν ἡ μήτηρ μου,
“ἡ οἱ ἀδελφοί μου;”—

“Τίς ἐστὶν ἡ μήτηρ μου,

“καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;”—

SCRIPTURE REFERENCES. (MATT. xii. 46—50; MARK iii. 31—35.) Matt. xiii. 54—58; xxv. 40; xxvii. 55, 56; Luke viii. 19—21; John i. 11—13; xix. 25; Acts i. 12—14; 1 Corinth. ix. 3—5; Galat. i. 18, 19; Heb. ii. 10—18.

EXCLUDED WORD. (1) οὖν.

MARK iii. 34. . .

Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους,

MATT. xii. 49. . .

καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ,

εἶπεν,—“ Ἴδού, ἡ μήτηρ μου,
“ καὶ οἱ ἀδελφοί μου :Matt. xii. v. . . 49, 50,
[end.v. . . 49. εἶπεν,—“ Ἴδού,
“ ἡ μήτηρ μου, καὶ οἱ
“ ἀδελφοί μου :
50, end. “ Ὅστις γὰρ ἂν
“ ποιήσῃ τὸ θέλημα τοῦ
“ πατρὸς μου τοῦ ἐν οὐ-
“ ρανοῖς,
“ αὐτός μου ἀδελφός,
“ καὶ ἀδελφή, καὶ μήτηρ
“ ἐστίν.”v. . . 34. λέγει,—“ Ἴδε,
“ ἡ μήτηρ μου, καὶ οἱ
“ ἀδελφοί μου :
35. end. “ Ὅς γὰρ ἂν
“ ποιήσῃ τὸ θέλημα τοῦ
“ Θεοῦ,
“ οὗτος ἀδελφός μου, καὶ
“ ἀδελφή μου, καὶ μήτηρ
“ ἐστί.”50, end. “ Ὅστις γὰρ ἂν ποιήσῃ τὸ
“ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς,“ αὐτός μου ἀδελφός, καὶ ἀδελφή, καὶ
“ μήτηρ ἐστίν.”

PARAGRAPH 16.

First refusal to grant a sign to the scribes and Pharisees.

Matt. xii. 38—42 ; Luke xi. 29—32.

MATT. xii. 38.

Τότε ἀπεκρίθησάν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες,—“ Διδάσκαλε, θέλομεν ἀπὸ
“ σοῦ σημεῖον ἰδεῖν.”

LUKE xi. 29. . .

Τῶν δὲ ὄχλων ἐπαθροισμένων,

ἤρξατο λέγειν,—

“ Ἡ γενεὰ αὕτη πονηρὰ ἐστι :
“ σημεῖον ἐπιζητεῖ,
“ καὶ σημεῖον οὐ δοθήσεται αὐτῇ,
“ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
“ τοῦ προφήτου.

Luke xi. v. . . 29. . .

Luke xi. v. . . 29.

MATT. xii. v. . . 39.

LUKE XI.

MATT. XII.

v. . . 29. ἤρξατο λέγειν,—

39. Ὁ δὲ ἀποκριθεὶς εἶ-
πεν αὐτοῖς,—“ Ἡ γενεὰ αὕτη πονηρὰ
“ ἐστὶ : σημεῖον ἐπιζητεῖ,
“ καὶ σημεῖον οὐ δοθή-
“ σεται αὐτῇ,
“ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.“ Γενεὰ πονηρὰ καὶ μοι-
“ χαλὶς σημεῖον ἐπιζητεῖ,
“ καὶ σημεῖον οὐ δοθήσε-
“ ται αὐτῇ,
“ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
“ τοῦ προφήτου.

LUKE xi. 30.

“ Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευῖταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ
“ ταύτῃ.

MATT. xii. 40.

“ Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας, καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
“ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας, καὶ τρεῖς νύκτας.

VARIOUS READINGS. Mark iii. 34. . . The word—κύκλῳ—is subjoined to—αὐτὸν—by Knapp, Lachmann, and Tischendorf ; and to—περιβλεψάμενος—by the Received Text, Griesbach, Scholz, and Hahn. Griesbach however thinks it should probably be subjoined to—τοὺς.

Matt. xii. 38. . . The pronoun—αὐτῷ—is subjoined to—ἀπεκρίθησάν—by Knapp, Lachmann, and Tischendorf ; but excluded by the Received Text, Griesbach, Scholz, and Hahn.

SCRIPTURE REFERENCES. (MATT. xii. 38—42 ; LUKE xi. 29—32.) 1 Kings x. 1—13 ; 2 Kings xiv. 25 ; 2 Chron. ix. 1—12 ; Jonah i.—iii. ; Matt. xvi. 1—4 ; xxvii. 59, 60 ; Mark viii. 11, 12 ; xv. 42—46.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XI.	MATT. XII.
<p>“ Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει “ σὺν μετὰ τῆς γενεᾶς ταύτης, “ καὶ κατακρινούσιν αὐτήν : “ ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, “ καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.</p> <p>“ Βασιλίσσα νότου ἐγερθήσεται ἐν τῇ “ κρίσει μετὰ τῆς γενεᾶς ταύτης, “ καὶ κατακρινεῖ αὐτήν : “ ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς “ ἀκούσαι “ τὴν σοφίαν Σολομῶνος, “ καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.”</p>	<p>Luke xi. 32.</p> <p>Matt. xii. 42. . .</p> <p>Luke xi. v. . . 31.</p>	<p>32. “ Ἄνδρες Νινευὶ ἀνα- “ στήσονται ἐν τῇ κρίσει “ μετὰ τῆς γενεᾶς ταύ- “ τῆς, καὶ κατακρινούσιν “ αὐτήν : “ ὅτι μετενόησαν εἰς τὸ “ κήρυγμα Ἰωνᾶ, “ καὶ ἰδοὺ πλεῖον Ἰωνᾶ “ ὧδε.</p> <p>31. “ Βασιλίσσα νότου “ ἐγερθήσεται ἐν τῇ κρί- “ σει μετὰ τῶν ἀνδρῶν “ τῆς γενεᾶς ταύτης, “ καὶ κατακρινεῖ αὐτοὺς : “ ὅτι ἦλθεν ἐκ τῶν περά- “ των τῆς γῆς ἀκούσαι “ τὴν σοφίαν Σολομῶνος, “ καὶ ἰδοὺ πλεῖον Σολο- “ μῶνος ὧδε.”</p>	<p>41. “ Ἄνδρες Νινευίται “ ἀναστήσονται ἐν τῇ “ κρίσει μετὰ τῆς γενεᾶς “ ταύτης, καὶ κατακρι- “ νούσιν αὐτήν : “ ὅτι μετενόησαν εἰς τὸ “ κήρυγμα Ἰωνᾶ, “ καὶ ἰδοὺ πλεῖον Ἰωνᾶ “ ὧδε.</p> <p>42. “ Βασιλίσσα νότου “ ἐγερθήσεται ἐν τῇ κρί- “ σει μετὰ τῆς γενεᾶς “ ταύτης, “ καὶ κατακρινεῖ αὐτήν : “ ὅτι ἦλθεν ἐκ τῶν περά- “ των τῆς γῆς ἀκούσαι “ τὴν σοφίαν Σολομῶνος, “ καὶ ἰδοὺ πλεῖον Σολο- “ μῶνος ὧδε.”</p>

PARAGRAPH 17.

And admonition not to abuse the light afforded them.

LUKE XI. 33—36.

33. “ Οὐδεὶς δὲ λύχνον ἄψας εἰς κρυπτὴν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ
“ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. 34. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. Ὅταν οὖν
“ ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν : ἐπὶ δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά
“ σου σκοτεινόν. 35. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36. Εἰ οὖν τὸ σῶμά σου ὅλον
“ φωτεινὸν μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.”

PARAGRAPH 18.

First reproof of their vices, on dining at one of their houses.

LUKE XI. 37—54, end.

37. Ἐν δὲ τῷ λαλῆσαι, ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ’ αὐτῷ : εἰσελθὼν δὲ ἀνέπεσεν.
38. Ὁ δὲ Φαρισαῖος ἰδὼν, ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39. Εἶπε δὲ ὁ Κύριος
πρὸς αὐτόν, —“ Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ
“ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40. Ἀφρονες, οὐχ’ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν
“ ἐποίησε ; 41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. 42. Ἀλλ’ οὐαὶ
“ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ πῆγανον, καὶ πᾶν λάχανον, καὶ
“ παρέρχεσθε τὴν κρίσιν, καὶ τὴν ἀγάπην τοῦ Θεοῦ : Ταῦτα δὲ ἔδει ποιῆσαι, καὶ κἄκεῖνα μὴ ἀφίεναι.
43. “ Οὐαὶ ὑμῖν Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς
“ ἐν ταῖς ἀγοραῖς. 44. Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἀδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
“ ἐπάνω οὐκ οἶδασιν.”—

45. Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, —“ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.”—
46. Ὁ δὲ εἶπε, —“ Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,

VARIOUS READING. Luke xi. v. . . 34. . . The pronoun—σου—is, subjoined to—ὀφθαλμός—by Griesbach, Knapp, Scholz, Lachmann, and Tischendorf ; but excluded by the Received Text, and Hahn. Griesbach thinks that v. 35 and 36 should perhaps be expunged.

SCRIPTURE REFERENCES. (LUKE xi. 33—36.) Matt. v. 14—16 ; vi. 22, 23 ; Mark iv. 21—23 ; Luke viii. 16—18. (LUKE xi. 37—54.) Genesis iv. 1—16 ; 2 Chron. xxiv. 17—22 ; Matt. xv. 1—9 ; xxiii. ; Mark vii. 1—13 ; Luke xviii. 10—12 ; Heb. xi. 4 ; xii. 24 ; 1 John iii. 10—12.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

“καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. 47. Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε
 “τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς. 48. Ἄρα μαρτυρεῖτε καὶ συνευδο-
 “κεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν: ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν
 “τὰ μνημεῖα. 49. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας, καὶ ἀποστό-
 “λους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι, καὶ ἐκδιώξουσιν. 50. Ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν
 “τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης: 51. ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ
 “αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναὶ λέγω ὑμῖν, ἐκζητη-
 “θήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως:
 “αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.”—

53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ
 ἀποστοματίζειν αὐτὸν περὶ πλειόνων: 54, end. ἐνεδρεύοντες αὐτὸν, ζητοῦντες θηρεύσαι τι ἐκ τοῦ
 στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ.

PARAGRAPH 19.

Revival the next day of a widow's son at Nain.

LUKE vii. 11—17.

11. Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὺν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
 αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς. 12. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδὼν ἐξεκομίζετο τεθνηκώς,
 υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα: καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13. Καὶ ἰδὼν
 αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ,—"Μὴ κλαῖε."—14. Καὶ προσελθὼν ἤψατο
 τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν. Καὶ εἶπε,—"Νεανίσκε, σοὶ λέγω Ἐγέρθητι."—15. Καὶ ἀνεκά-
 θισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν: καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16. Ἐλαβε δὲ φόβος πάντας,
 καὶ ἐδόξαζον τὸν Θεὸν λέγοντες,—"Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ
 "Θεὸς τὸν λαὸν αὐτοῦ."—17. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ
 τῇ περιχώρῳ.

PARAGRAPH 20.

Reply to a message from John the Baptist, inquiring whether Jesus were really the Christ.

Matt. xi. 2—6; Luke vii. 18—23.

COMBINED TEXT.	REFERENCES.	LUKE VII.	MATT. XI.
Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐ- τοῦ περὶ πάντων τούτων.	Luke vii. 18, 19. . .	18. Καὶ ἀπήγγειλαν Ἰω- άννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.	2. Ὁ δὲ Ἰωάννης ἀκού- σας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμφας δύο τῶν μαθητῶν αὐτοῦ,
19. Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων,—		19. Καὶ προσκαλεσάμε- νος δύο τινὰς τῶν μαθη- τῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων,—	3. εἶπεν αὐτῷ,—
“Σὺ εἶ ὁ ἐρχόμενος, “ἢ ἄλλον προσδοκῶμεν;”—	Luke vii. v. . . 19.	“Σὺ εἶ ὁ ἐρχόμενος, “ἢ ἄλλον προσδοκῶ- “μεν;”—	“Σὺ εἶ ὁ ἐρχόμενος, “ἢ ἕτερον προσδοκῶ- “μεν;”—

VARIOUS READINGS. Luke xi. 53, 54. According to Griesbach, these verses are subject to more than the usual amount of
 various readings; but, with the exception of Tischendorf, all the editions cited in this work exhibit the reading here adopted;
 the Received Text merely adding the word—καὶ—before—ζητοῦντες.

SCRIPTURE REFERENCES. (MATT. xi. 2—6; LUKE vii. 18—23.) Isaiah xxxv. 3—6; lxi. 1—3; Matt. iv. 12; xiv. 1—4;
 Mark i. 14; vi. 17, 18; Luke iii. 19, 20.

LUKE vii. 20, 21.

20. Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον,—“Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς “ σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;”—21. Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων, καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.

COMBINED TEXT.

REFERENCES.

LUKE VII.

MATT. XI.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,—

Luke vii. 22, 23.

22. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,—

4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,—

“ Πορεύθεντες ἀπαγγείλατε Ἰωάννῃ

“ Πορευθέντες ἀπαγγείλατε Ἰωάννῃ

“ Πορευθέντες ἀπαγγείλατε Ἰωάννῃ

“ ἃ εἶδατε καὶ ἠκούσατε :

“ ἃ εἶδατε καὶ ἠκούσατε :

“ ἃ ἀκούετε καὶ βλέπετε :

“ ὅτι τυφλοὶ ἀναβλέπουσι,

“ ὅτι τυφλοὶ ἀναβλέπουσι,

“ πετε : 5. Τυφλοὶ ἀναβλέπουσι,

“ χωλοὶ περιπατοῦσι,

“ χωλοὶ περιπατοῦσι,

“ πετε : 5. Τυφλοὶ ἀναβλέπουσι,

“ λεπροὶ καθαρίζονται,

“ λεπροὶ καθαρίζονται,

“ λεπροὶ καθαρίζονται,

“ κωφοὶ ἀκούουσι,

“ κωφοὶ ἀκούουσι,

“ καὶ κωφοὶ ἀκούουσι,

“ νεκροὶ ἐγείρονται,

“ νεκροὶ ἐγείρονται,

“ νεκροὶ ἐγείρονται,

“ πτωχοὶ εὐαγγελίζονται :

“ πτωχοὶ εὐαγγελίζονται :

“ καὶ πτωχοὶ εὐαγγελίζονται :

23. “ Καὶ μακάριός ἐστιν

23. “ Καὶ μακάριός ἐστιν

6. “ Καὶ μακάριός ἐστιν

“ ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.”

“ ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.”

“ ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.”

PARAGRAPH 21.

Commendation of John to the multitude.

Matt. xi. 7—11 ; Luke vii. 24—28.

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,

Luke vii. 24 . . .

24. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,

7. Τούτων δὲ πορευομένων,

ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου,—

Matt. xi. v. . . 7. . .

ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου,—

ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου,—

“ Τί ἐξήλθετε

“ Τί ἐξελήλυθατε

“ Τί ἐξήλθετε

“ εἰς τὴν ἔρημον θεάσασθαι ;

Luke vii. v. . . 24.

“ εἰς τὴν ἔρημον θεάσασθαι ;

“ εἰς τὴν ἔρημον θεάσασθαι ;

“ Κάλαμον ὑπὸ ἀνέμου σαλευόμενον ;

“ Κάλαμον ὑπὸ ἀνέμου σαλευόμενον ;

“ Κάλαμον ὑπὸ ἀνέμου σαλευόμενον ;

“ Ἀλλὰ τί ἐξήλθετε ἰδεῖν ;

Matt. xi. 8. . .

25. “ Ἀλλὰ τί ἐξελήλυθατε ἰδεῖν ;

8. “ Ἀλλὰ τί ἐξήλθετε ἰδεῖν ;

“ Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον ;

Luke vii. v. . . 25. . .

“ Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον ;

“ Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον ;

“ εσμένον ;

“ Ἴδου, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ

Luke vii. v. . . 25.

“ Ἴδου, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες,

“ Ἴδου, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες,

“ ἐν τοῖς βασιλείοις εἰσίν.

“ ἐν τοῖς βασιλείοις εἰσίν.

“ ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

“ Ἀλλὰ τί ἐξήλθετε ἰδεῖν ;

Matt. xi. 9. . .

26. “ Ἀλλὰ τί ἐξελήλυθατε ἰδεῖν ;

9. “ Ἀλλὰ τί ἐξήλθετε ἰδεῖν ;

VARIOUS READING. Luke vii. 23. From this verse Lachmann and Tischendorf exclude the word—*προφήτης*,—and Tischendorf also excludes—*τοῦ Βαπτιστοῦ*.—These words are retained by all the other critical editions, but Griesbach thinks they should perhaps be expunged.

SCRIPTURE REFERENCES. (MATT. xi. 4—6 ; LUKE vii. 22, 23.) Psalm lxxii ; Isaiah xxxv. 3—6 ; lxi. 1—3 ; Ezek. xxxiv. ; Luke iv. 14—21 ; vii. 11—18 ; John v. 20—25.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VII.	MATT. XI.
<p>“ Προφήτην ; Ναί, λέγω ὑμῖν, “ καὶ περισσότερον προφήτου :</p>	<p>Luke vii. v. . . 26, 27.</p>	<p>“ Προφήτην ; Ναί, λέγω “ ὑμῖν, καὶ περισσότερον “ προφήτου :</p>	<p>“ Προφήτην ; Ναί, λέγω “ ὑμῖν, καὶ περισσότερον “ προφήτου :</p>
<p>27. “ Οὗτός ἐστι περὶ οὗ γέγραπται,— “ Ἴδου, ἐγὼ ἀποστέλλω τὸν “ ἀγγελόν μου πρὸ προσώπου σου, “ ὃς κατασκευάσει τὴν ὁδόν σου “ ἔμπροσθέν σου :—</p>	<p></p>	<p>27. “ Οὗτός ἐστι περὶ οὗ “ γέγραπται,— “ Ἴδου, ἐγὼ ἀποστέλ- “ λω τὸν ἀγγελόν μου “ πρὸ προσώπου σου, “ ὃς κατασκευάσει “ τὴν ὁδόν σου ἔμ- “ προσθέν σου :—</p>	<p>10. “ Οὗτος γάρ ἐστι “ περὶ οὗ γέγραπται,— “ Ἴδου, ἐγὼ ἀποστέλ- “ λω τὸν ἀγγελόν μου “ πρὸ προσώπου σου, “ ὃς κατασκευάσει “ τὴν ὁδόν σου ἔμ- “ προσθέν σου :—</p>
<p>“ Ἀμὴν λέγω ὑμῖν, “ οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν “ μείζων Ἰωάννου τοῦ Βαπτιστοῦ :</p>	<p>Matt. xi. 11.</p>	<p>28. “ Λέγω γὰρ ὑμῖν, “ μείζων ἐν γεννητοῖς γυ- “ ναικῶν προφήτης Ἰω- “ ἀννου τοῦ Βαπτιστοῦ “ οὐδεὶς ἐστιν :</p>	<p>11. “ Ἀμὴν λέγω ὑμῖν, “ οὐκ ἐγήγερται ἐν γεν- “ νητοῖς γυναικῶν μείζων “ Ἰωάννου τοῦ Βαπτισ- “ τοῦ :</p>
<p>“ ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν “ οὐρανῶν “ μείζων αὐτοῦ ἐστιν.”</p>	<p></p>	<p>“ ὁ δὲ μικρότερος ἐν τῇ “ βασιλείᾳ τοῦ Θεοῦ “ μείζων αὐτοῦ ἐστιν.”</p>	<p>“ ὁ δὲ μικρότερος ἐν τῇ “ βασιλείᾳ τῶν οὐρανῶν “ μείζων αὐτοῦ ἐστιν.”</p>

PARAGRAPH 22.

And first explanation that John was the predicted Elijah.

MATT. xi. 12—15.

12. “Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ
 “βιασται ἀρπάζουσιν αὐτήν. 13. Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν·
 14. “καὶ, εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. 15. Ὁ ἔγων ὦτα ἀκούειν ἀκούετω.”

PARAGRAPH 23.

Account of the different reception of John by the Pharisees, and by the people.

LUKE vii. 29, 30.

29. Καὶ πᾶς ὁ λαὸς ἀκούσας, καὶ οἱ τελῶναι, ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30. οἱ δὲ Φαρισαῖοι, καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισ-
θέντες ὑπ' αὐτοῦ.

PARAGRAPH 24.

Comparison by Christ of the Pharisees to capricious children.

Matt. xi. 16—19; Luke vii. 31—35.

<p>“Τίνι οὖν ὁμοιώσω “ τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, “ καὶ τίνι εἰσὶν ὅμοιοι ;</p>	<p>Luke vii. 31. . . LUKE vii. v. . . 31.</p>	<p>31. “Τίνι οὖν ὁμοιώσω “ τοὺς ἀνθρώπους τῆς γε- “ νεᾶς ταύτης, “ καὶ τίνι εἰσὶν ὅμοιοι ;</p>	<p>16. “Τίνι δὲ ὁμοιώσω τὴν “ γενεὰν ταύτην ;</p>
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SCRIPTURE REFERENCES. (MATT. xi. 10, 11; LUKE vii. 27, 28.) Malachi iii. 1; Mark i. 2; Luke i. 76; John x. 41; Acts i. 4, 5; xix. 1-7. (MATT. xi. 12-15.) Malachi iv. 4-6; Matt. xvii. 10-13; xxi. 31, 32; xxiii. 13; Mark ii. 1-5; ix. 11-13; Luke i. 13-17; xi. 52; xiii. 23, 24; xvi. 16.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VII.	MATT. XI.
“Ὅμοιοί εἰσι παιδίοις “ τοῖς ἐν ἀγορᾷ καθημένοις, “ καὶ προσφωνοῦσιν ἀλλήλοις,	Luke vii. 32. . .	32. “Ὅμοιοί εἰσι παι- “ δίοις τοῖς ἐν ἀγορᾷ κα- “ θημένοις, καὶ προσφω- “ νοῦσιν ἀλλήλοις,	“Ὅμοία ἐστὶ παιδίοις “ ἐν ἀγοραῖς καθημένοις, “ καὶ προσφωνοῦσι τοῖς “ ἐταίροις αὐτῶν,
“ καὶ λέγουσιν, “ Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὥρχήσασθε, “ ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.	Luke vii. v. . . 32.	“ καὶ λέγουσιν, “ Ἡὐλήσαμεν ὑμῖν, καὶ “ οὐκ ὥρχήσασθε, “ ἐθρηνήσαμεν ὑμῖν, καὶ “ οὐκ ἐκλαύσατε.	17. “ καὶ λέγουσιν, “ Ἡὐλήσαμεν ὑμῖν, καὶ “ οὐκ ὥρχήσασθε, “ ἐθρηνήσαμεν ὑμῖν, καὶ “ οὐκ ἐκλόψασθε.
“ Ἐλήλυθε γὰρ Ἰωάννης ὁ Βαπτιστῆς “ μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων, “ καὶ λέγετε, Δαιμόνιον ἔχει :	Luke vii. 33, 34. . .	33. “ Ἐλήλυθε γὰρ Ἰω- “ ἀννης ὁ Βαπτιστῆς “ μήτε ἄρτον ἐσθίων, “ μήτε οἶνον πίνων, “ καὶ λέγετε, Δαιμόνιον “ ἔχει :	18. “ Ἦλθε γὰρ Ἰωάννης “ μήτε ἐσθίων, μήτε πί- “ νων, “ καὶ λέγουσι, Δαιμό- “ νιον ἔχει :
34. “ Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου “ ἐσθίων καὶ πίνων, “ καὶ λέγετε,		34. “ Ἐλήλυθεν ὁ υἱὸς “ τοῦ ἀνθρώπου ἐσθίων “ καὶ πίνων, καὶ λέ- “ γετε,	19. “ Ἦλθεν ὁ υἱὸς τοῦ “ ἀνθρώπου ἐσθίων καὶ “ πίνων, καὶ λέγουσιν,
“ Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, “ φίλος τελωνῶν καὶ ἁμαρτωλῶν :	Luke vii. v. . . 34, 35.	“ Ἰδοὺ, ἄνθρωπος φάγος “ καὶ οἰνοπότης, “ φίλος τελωνῶν καὶ “ ἁμαρτωλῶν :	“ Ἰδοὺ, ἄνθρωπος φάγος “ καὶ οἰνοπότης, “ τελωνῶν φίλος καὶ “ ἁμαρτωλῶν :
35. “ Καὶ ἐδικαιώθη ἡ σοφία “ ἀπὸ τῶν τέκνων αὐτῆς πάντων.”		35. “ Καὶ ἐδικαιώθη ἡ σο- “ φία “ ἀπὸ τῶν τέκνων αὐτῆς “ πάντων.”	“ Καὶ ἐδικαιώθη ἡ σοφία “ ἀπὸ τῶν τέκνων αὐτῆς.”

PARAGRAPH 25.

First denunciation against the obdurate cities, Chorazin, Bethsaida, and Capernaum.

MATT. xi. 20—24.

20. Τότε ἤρξατο ονειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν :

21. “ Οὐαὶ σοὶ Χοραζὶν, οὐαὶ σοὶ Βηθσαϊδᾶ : ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22. Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23. Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ : ὅτι, εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. 24. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.”

VARIOUS READING. Matt. xi. v. . . 21. . . The reading—*Βηθσαϊδᾶ*—adopted by Knapp, Lachmann, and Tischendorf, as likewise in this work, is recommended by its agreement with Luke x. 13. Griesbach regards this reading as equal, if not superior, to the other reading,—*Βηθσαϊδάν*;—which, in common with the Received Text, Scholz, and Hahn, he nevertheless retains.

SCRIPTURE REFERENCES. (MATT. xi. 18, 19; LUKE vii. 33—35.) Matt. iii. 1—4; Mark i. 1—6; John ii. 1—11. (MATT. xi. 20—24.) Isaiah xiv. 12—15; Jerem. vi. 26; Luke x. 12—15.

PARAGRAPH 26.

First thanksgiving to the Father for revealing Christianity to the humble.

MATT. xi. 25—27.

25. Ἐν ἐκείνῳ τῷ καιρῷ, ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν,—“Ἐξομολογούμεθα σοι, πάτερ, Κύριε τοῦ οὐρανοῦ
 “καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις: 26. Ναὶ ὁ
 “πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 27. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
 “οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βού-
 “ληται ὁ υἱὸς ἀποκαλύψαι.”

PARAGRAPH 27.

Invitation to penitent sinners.

MATT. xi. 28—30, end.

28. “Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. 29. Ἄρατε τὸν
 “ζυγὸν μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πραῖός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνά-
 “παυσιν ταῖς ψυχαῖς ὑμῶν: 30, end. Ὁ γὰρ ζυγὸς μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.”

PARAGRAPH 28, end.

And pardon of a penitent woman at the house of Simon, a Pharisee.

LUKE vii. 36—50, end.

36. Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ’ αὐτοῦ: καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρι-
 σαίου ἀνέκλιθη. 37. Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει ἥτις ἦν ἁμαρτωλὸς, ἐπιγνούσα ὅτι ἀνάκειται ἐν τῇ
 οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, 38. καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ
 κλαίονσα, ἥρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε,
 καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

39. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ λέγων:—“Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν
 “ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστί.”—40. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε
 πρὸς αὐτόν,—“Σίμων, ἔχω σοί τι εἰπεῖν.”—Ὁ δὲ φησι,—“Διδάσκαλε εἰπέ.”—41. “Δύο χρεωφειλέται
 “ἦσαν δανειστῇ τινι: ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42. Μὴ ἐχόντων δὲ
 “αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει;”—43. Ἀπο-
 κριθεὶς δὲ ὁ Σίμων εἶπεν,—“Υπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο.”—Ὁ δὲ εἶπεν αὐτῷ,—“Ὅρθως
 “ἐκρίνας.”

44. Καὶ, στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη,—“Βλέπεις ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου
 “εἰς τὴν οἰκίαν: Ὅδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας, αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας,
 “καὶ ταῖς θριξὶ αὐτῆς ἐξέμαξε. 45. Φίλημά μοι οὐκ ἔδωκας, αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπε κατα-
 “φιλοῦσά μου τοὺς πόδας. 46. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας, αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς
 “πόδας. 47. Οὐ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ: ὃ δὲ
 “ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.”—48. Εἶπε δὲ αὐτῇ,—“Ἀφένονται σοι αἱ ἁμαρτίαι.”—49. Καὶ ἥρξαντο
 οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς,—“Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν;”—50, end. Εἶπε δὲ
 πρὸς τὴν γυναῖκα,—“Ἡ πίστις σου σέσωκέ σε, πορεύου εἰς εἰρήνην.”

SCRIPTURE REFERENCES. (MATT. xi. 25—27.) Luke x. 21, 22; John iii. 35, 36; xiv. 5—7; xvii. 1—3; 1 Corinth i. 17—25; ii. 1—11. (MATT. xi. 28—30.) Matt. xxiii. 1—4; Luke xi. 45, 46; Acts xv. 10; Galat. v. 1; 1 John v. 1—3. (LUKE vii. 36—38.) Matt. xxvi. 6—13; Mark xiv. 3—9; John xii. 1—8; xiii. 1—5.

SECTION III.

RENEWED INSTRUCTIONS OF CHRIST AT THE LAKE OF GENNESARETH, AND AT THE HOUSE IN CAPERNAUM.

Matt. xiii. 1—52; Mark iv. 1—34; Luke viii. 1—21.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Second evangelical circuit of Christ through the towns of Galilee.

LUKE viii. 1—3.

1. Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ (1) διώδευε [ὁ Ἰησοῦς] κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ: 2. καὶ γυναῖκές τινες, αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν, καὶ ἀσθενειῶν: Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει, 3. καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

PARAGRAPH 2.

His renewed instructions to the multitude at the lake of Gennesareth.

Matt. xiii. 1—3. . . ; Mark iv. 1, 2. . . ; Luke viii. 4.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. XIII.	MARK IV.
Καὶ πάλιν ἤρξατο διδάσκειν	Mark iv. 1. . .	. . . . .	1. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ, ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο	1. Καὶ πάλιν ἤρξατο διδάσκειν
παρὰ τὴν θάλασσαν.			παρὰ τὴν θάλασσαν.	παρὰ τὴν θάλασσαν.
Καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς,		4. Συνιόντος δὲ ὄχλου πολλοῦ,	2. Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ:	Καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς:
καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν:	LUKE viii. v. . . 4. . .	καὶ τῶν αὐτόν,		
ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον	Mark iv. v. . . 1. . .	. . . . .	ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα	ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον
καθῆσθαι ἐν τῇ θαλάσῃ,			καθῆσθαι,	καθῆσθαι ἐν τῇ θαλάσῃ,
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.	Matt. xiii. v. . . 2.	. . . . .	καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.	καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE VIII.

MATT. XIII.

MARK IV.

Καὶ ἐδίδασκεν αὐτοὺς
ἐν παραβολαῖς πολλὰ.

Mark iv. 2. . .

εἶπε διὰ παραβο-
λῆς.

3... Καὶ ἐλάλησεν 2... Καὶ ἐδίδασκεν
αὐτοῖς πολλὰ ἐν αὐτοὺς ἐν παρα-
παραβολαῖς, βολαῖς πολλὰ.

PARAGRAPH 3.

Parable of the Sower.

Matt. xiii. v. . . 3—9; Mark iv. v. . . 2—9; Luke viii. 5—8.

Καὶ ἔλεγεν αὐτοῖς

Mark iv. v. . . 2.

v. . . 3. λέγων,— v. . . 2. Καὶ ἔλεγεν
αὐτοῖς

ἐν τῇ διδαχῇ αὐτοῦ,—

MARK iv. v. . . 2, 3. . .

ἐν τῇ διδαχῇ αὐ-
του,—

3. “ Ἀκούετε :

3. “ Ἀκούετε :

“ Ἴδου, ἐξῆλθεν ὁ σπείρων τοῦ σπεί-
“ ρειν.

Matt. xiii. v. . . 3, 4. . .

5. “ Ἐξῆλθεν ὁ “ Ἴδου, ἐξῆλθεν “ Ἴδου, ἐξῆλθεν
“ σπείρων τοῦ “ ὁ σπείρων τοῦ “ ὁ σπείρων τοῦ
“ σπείρει τὸν “ σπείρειν. “ σπείρειν. “ σπείρειν.

4. “ Καὶ, ἐν τῷ σπείρειν αὐτὸν,

“ σπείρειν αὐτὸν.

4. “ Καὶ, ἐν τῷ 4. “ Καὶ ἐγένετο

“ ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν,

“ ἃ μὲν ἔπεσε

“ ἃ μὲν ἔπεσε πα-

“ καὶ κατεπατήθη :

LUKE viii. v. . . 5. . .

“ καὶ κατεπατήθη :

“ καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν
“ αὐτά.

Matt. xiii. v. . . 4—6.

“ καὶ τὰ πετεινὰ “ καὶ ἦλθε τὰ πε- “ καὶ ἦλθε τὰ πε-
“ τοῦ οὐρανοῦ “ τεινὰ, καὶ κατέ- “ τεινὰ, καὶ κατέ-
“ κατέφαγεν αὐτό. “ φαγεν αὐτά. “ φαγεν αὐτό.

5. “ Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη,

6. “ Καὶ ἔτερον

5. “ Ἄλλα δὲ ἔπε-

“ ὅπου οὐκ εἶχε γῆν πολλήν,

“ ἔπεσεν ἐπὶ τὴν

“ σεν ἐπὶ τὰ πε-

“ καὶ εὐθέως ἐξανέτειλε,

“ πέτρων,

“ τρώδης,

“ διὰ τὸ μὴ ἔχειν βάθος γῆς :

“ ὅπου οὐκ εἶχε

“ ὅπου οὐκ εἶχε

6. “ Ἡλίου δὲ ἀνατείλαντος ἐκαυμα-
“ τίσθη,

“ γῆν πολλήν :

“ γῆν πολλήν :

“ καὶ, διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη.

“ καὶ εὐθέως ἐξαν-

“ καὶ εὐθέως ἐξαν-

“ Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας,

Matt. xiii. 7.

7. “ Καὶ ἔτερον

7. “ Ἄλλα δὲ ἔπε-

“ καὶ ἀνέβησαν αἱ ἄκανθαι,

“ ἔπεσεν ἐν μέσφ

“ σεν ἐπὶ τὰς

“ καὶ ἀνέπνιξαν αὐτά,

“ τῶν ἀκανθῶν, καὶ

“ ἀκάνθας, καὶ ἀν-

“ καὶ καρπὸν οὐκ ἔδωκε.

“ συμφνεῖσαι αἱ

“ ἐβησαν αἱ ἄκαν-

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. XIII.	MARK IV.
“ Ἀλλὰ δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, “ καὶ ἐδίδου καρπὸν	Matt. xiii. 8. . .	8. “ Καὶ ἔτερον “ ἔπεσεν εἰς τὴν “ γῆν τὴν ἀγαθὴν, “ καὶ φυτὸν ἐποί- “ ησε καρπὸν	8. “ Ἀλλὰ δὲ ἔπε- “ σεν ἐπὶ τὴν γῆν “ τὴν καλὴν, “ καὶ ἐδίδου καρ- “ πὸν	8. “ Καὶ ἄλλο ἔπε- “ σεν εἰς τὴν γῆν “ τὴν καλὴν, “ καὶ ἐδίδου καρ- “ πὸν
“ ἀναβαίνοντα καὶ αὐξάνοντα,	MARK iv. v. . . 8. . .	. . . . .	. . . . .	“ ἀναβαίνοντα καὶ “ αὐξάνοντα,
“ καὶ ἔφερεν ἐν τριάκοντα, “ καὶ ἐν ἐξήκοντα, “ καὶ ἐν ἑκατόν.”— Ταῦτα λέγων ἐφώνει,—	Mark iv. v. . . 8.	“ ἑκατονταπλασί- “ ονα.”—	“ ὁ μὲν ἑκατόν, ὁ “ δὲ ἐξήκοντα, ὁ “ δὲ τριάκοντα.	“ καὶ ἔφερεν ἐν “ τριάκοντα, “ καὶ ἐν ἐξήκοντα, “ καὶ ἐν ἑκατόν.”—
“ Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.”	Luke viii. v. . . 8. . .	“ Ὁ ἔχων ὅτα “ ἀκούειν ἀκου- “ έτω.”	9. “ Ὁ ἔχων ὅτα “ ἀκούειν ἀκου- “ έτω.”	9. Καὶ ἔλεγεν,— “ Ὁ ἔχων ὅτα “ ἀκούειν ἀκου- “ έτω.”

PARAGRAPH 4.

Reply to a question from his disciples, why he taught the people by parables.

Matt. xiii. 10—15; Mark iv. 10—12; Luke viii. 9, 10.

MARK iv. 10. . .

ἽΟΤΕ ΔΕ ΕΓΓΕΝΕΤΟ ΚΑΤΑΜΟΝΑΣ,

ἤρώτησαν αὐτὸν οἱ περὶ αὐτὸν	Mark iv. v. . . 10. . .	9... Ἐπηρώτων δὲ αὐτοῦ οἱ μαθηταὶ αὐτοῦ,	10... Καὶ, προσελθόντες οἱ μαθηταὶ, εἶπον αὐτῷ,—	v... 10... ἤρωτησαν αὐτὸν οἱ περὶ αὐτόν
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MARK iv. v. . . , 10.

σὺν τοῖς δώδεκα τὴν παραβολήν.

LUKE viii. v. . . 9.

λέγοντες,—“ Τίς εἶη ἡ παραβολὴ αὕτη ;

MATT. xiii. v. . . 10.

“ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς ; ”

<p>“Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,—</p> <p>“ Ὑμῖν δέδοται</p> <p>“ γινῶναι τὰ μυστήρια</p> <p>“ τῆς βασιλείας τοῦ Θεοῦ,</p> <p>“ ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς</p> <p>“ τὰ πάντα γίνεταί :</p>	<p><i>Matt.</i> xiii. 11. . .</p> <p><i>Luke</i> viii. v. . . 10. . .</p> <p><i>Mark</i> iv. v. . . 11.</p>	<p>10. Ὁ δὲ εἶπεν,—</p> <p>“ Ὑμῖν δέδοται</p> <p>“ γινῶναι τὰ μυσ-</p> <p>“ τήρια</p> <p>“ τῆς βασιλείας</p> <p>“ τοῦ Θεοῦ,</p> <p>“ τοῖς δὲ λοιποῖς</p> <p>“ ἐν παραβολαῖς :</p>	<p>11. Ὁ δὲ ἀποκρι-</p> <p>“ θεις εἶπεν αὐ-</p> <p>“ τοῖς,—</p> <p>“ Ὅτι ὑμῖν δέδο-</p> <p>“ ται γινῶναι τὰ</p> <p>“ μυστήρια</p> <p>“ τῆς βασιλείας</p> <p>“ τῶν οὐρανῶν,</p> <p>“ ἐκείνοις δὲ οὐ</p> <p>“ δέδοται.</p>	<p>11. Καὶ ἔλεγεν</p> <p>αὐτοῖς,—</p> <p>“ Ὑμῖν δέδοται</p> <p>“ γινῶναι τὸ μυσ-</p> <p>“ τήριον</p> <p>“ τῆς βασιλείας</p> <p>“ τοῦ Θεοῦ,</p> <p>“ ἐκείνοις δὲ τοῖς</p> <p>“ ἔξω ἐν παραβο-</p> <p>“ λαῖς τὰ πάντα</p> <p>“ γίνεταί :</p>
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CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MARK IV.
“ ἵνα βλέποντες μὴ βλέπωσι, “ καὶ ἀκούοντες μὴ συνιῶσιν,	Luke viii. v. . . 10.	“ ἵνα βλέποντες μὴ βλέ- πωσι, “ καὶ ἀκούοντες μὴ συνιῶ- “ σιν.”	12. . . “ ἵνα βλέποντες “ βλέπωσι καὶ μὴ ἴδωσι, “ καὶ ἀκούοντες ἀκούωσι “ καὶ μὴ συνιῶσι,

MARK iv. v. . . 12.

“ μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.

MATT. xiii. 12—15.

12. “ Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται, ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. 13. Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσι, οὐδὲ συνιούσι. 14. Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα,— “ Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε: 15. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν: μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, “ καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.”

PARAGRAPH 5.

First congratulation of themselves, on their own superior privileges in this respect.

MATT. xiii. 16, 17.

16. “ Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσι, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούει. 17. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.”

PARAGRAPH 6.

Explanation of the Parable of the Sower.

Matt. xiii. 18—23; Mark iv. 13—20; Luke viii. 11—15.

MATT. xiii. 18.

“ Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.”

MARK iv. 13.

Καὶ λέγει αὐτοῖς,—“ Οὐκ οἶδατε τὴν παραβολὴν ταύτην; Καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε;”

LUKE viii. 11. . .

“ Ἔστι δὲ αὕτη ἡ παραβολή.

“ Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.	Luke viii. v. . . 11.	v...11. “ Ὁ σπόρος ἐστὶν “ ὁ λόγος τοῦ Θεοῦ.	14. “ Ὁ σπείρων τὸν “ λόγον σπείρει.
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SCRIPTURE REFERENCES. (MATT. xiii. 12—15.) Isaiah vi. 8—10; Ezek. xii. 2; John ix. 39—41; xii. 37—41; Acts xxviii. 25—27; Romans xi. 7—10; 2 Corinth. iii. 12—15. (MATT. xiii. 16, 17.) Luke x. 23, 24; 1 Peter i. 9—12.

PART V. SECT. III. RENEWED INSTRUCTIONS OF CHRIST AT THE LAKE OF GENNESARETH, &c.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. XIII.	MARK IV.
“ Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν :	Mark iv. 15. . .	12. “ Οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν	v. . . 19. “ Οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.	15. “ Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν : ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσι,
“ ὅπου σπείρεται ὁ λόγος, καὶ		“ οἱ ἀκούοντες :	19. . . “ Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας,	“ σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν,
“ ὅταν ἀκούσωσι,			καὶ μὴ συνιέντος,	
“ καὶ μὴ συνιῶσιν, (1)	MATT. xiii. v. . . 19. . .	“ εἴτα ἔρχεται ὁ διάβολος, καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,	“ ἔρχεται ὁ πονηρὸς, καὶ ἀρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ.	“ εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.
“ εὐθέως ἔρχεται ὁ Σατανᾶς,	Mark iv. v. . . 15.			
“ καὶ αἶρει τὸν λόγον				
“ τὸν ἐσπαρμένον				
“ ἐν ταῖς καρδίαις αὐτῶν,				
“ ἵνα μὴ πιστεύσαντες σωθῶσιν.	LUKE viii. v. . . 12.	“ ἵνα μὴ πιστεύσαντες σωθῶσιν.		
“ Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι :	Mark iv. 16—20. . .	13. “ Οἱ δὲ ἐπὶ τῆς πέτρας,	20. “ Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς οὗτος ἐστιν, ὁ τὸν λόγον ἀκούων,	16. “ Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
“ οἱ, ὅταν ἀκούσωσι τὸν λόγον,		“ οἱ, ὅταν ἀκούσωσι,	“ καὶ εὐθύς μετὰ χαρᾶς λαμβάνουν αὐτόν.	“ σπειρόμενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν.
“ εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν.		“ Καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι,	21. “ Οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρος ἐστι :	17. “ Καὶ οὐκ ἔχουσιν ρίζαν ἐν αὐτοῖς, ἀλλὰ πρόσκαιροί εἰσιν :
17. “ Καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς,		“ καὶ ἐν καιρῷ πειρασμοῦ	“ γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζονται.	“ εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται.
“ ἀλλὰ πρόσκαιροί εἰσιν,				
“ εἴτα, γενομένης θλίψεως				
“ ἢ διωγμοῦ διὰ τὸν λόγον,				
“ εὐθέως σκανδαλίζονται.				
18. “ Καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι :		14. “ Τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν	22. “ Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς	18. “ Καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι :
“ Οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες,		“ οὗτοι εἰσιν, οἱ ἀκούσαντες,	“ οὗτός ἐστιν, ὁ τὸν λόγον ἀκούων,	“ Οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες,

SCRIPTURE REFERENCES. (MATT. xiii. 20, 21 ; MARK iv. 16, 17 ; LUKE viii. 13.) Matt. xxiv. 9—12 ; James i. 10—12. (MATT. xiii. 22 ; MARK iv. 18, 19 ; LUKE viii. 14.) 1 Tim. vi. 6—10, 17—19 ; 1 John ii. 15—17.

ALTERED WORD. (1) συνιέντος.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. XIII.	MARK IV.
19. "καὶ αἱ μέριμναι τοῦ αἵωνος,	Mark iv. 19, 20.	γ. . . 14. "καὶ ὑπὸ "μεριμνῶν, καὶ "πλούτου, καὶ "ἡδονῶν τοῦ βίου "πορευόμενοι	ν. . . 22. "καὶ ἡ "μέριμνα τοῦ αἵ- "ωνος τούτου, καὶ "ἡ ἀπάτη τοῦ "πλούτου	19. "καὶ αἱ μέ- "ριμναι τοῦ αἰῶ- "νος, καὶ ἡ ἀπάτη "τοῦ πλούτου. "καὶ αἱ περὶ τὰ "λοιπὰ ἐπιθυμῖαι "εἰσπορευόμεναι,
"περὶ τὰ λοιπὰ ἐπιθυμῖαι		"συμπνίγονται,	"συμπνίγει τὸν "λόγον,	"συμπνίγουσι "τὸν λόγον,
"εἰσπορευόμεναι,		"καὶ οὐ τελεσφο- "ροῦσι.	"καὶ ἄκαρπος γί- "νεται.	"καὶ ἄκαρπος γί- "νεται.
"συμπνίγουσι τὸν λόγον,		15. "Τὸ δὲ ἐν τῇ "καλῇ γῇ οὗτοί "εἰσιν, οἵτινες	23. "Ὁ δὲ ἐπὶ τὴν "γῆν τὴν καλὴν "σπαρεῖς οὗτός "ἐστιν,	20. "Καὶ οὗτοί "εἰσιν οἱ ἐπὶ τὴν "γῆν τὴν καλὴν "σπαρέντες, οἵ- "τινες
20. . . "Καὶ οὗτοί "οἱ ἐπὶ τὴν γῆν "τὴν καλὴν σπαρέντες: οἵτινες				
"ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ	LUKE viii. v. . . 15. .	"ἐν καρδίᾳ καλῇ "καὶ ἀγαθῇ	. . . . .	. . . . .
"ἀκούσαντες τὸν λόγον	Luke viii. v. . . 15.	"ἀκούσαντες τὸν "λόγον κατέχου- "σι, καὶ καρποφο- "ροῦσιν ἐν ὑπο- "μονῇ."	"ὁ τὸν λόγον "ἀκούων, καὶ συν- "ιών, ὃς δὴ καρ- "ποφορεῖ,	"ἀκούουσι τὸν "λόγον, καὶ πα- "ραδέχονται, καὶ "καρποφοροῦσιν,
"κατέχουσι,				
"καὶ καρποφοροῦσιν ἐν ὑπομονῇ,				
"ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν."	Mark iv. v. . . 20.	. . . . .	"καὶ ποιεῖ ὁ μὲν "ἐκατὸν, ὁ δὲ "ἐξήκοντα, ὁ δὲ "τριάκοντα."	"ἐν τριάκοντα, "καὶ ἐν ἑξήκοντα, "καὶ ἐν ἑκατόν."

PARAGRAPH 7.

Exhortation to hear the word with attention and profit.

Mark iv. 21—25; Luke viii. 16—18.

MARK iv. 21. . .

Καὶ ἔλεγεν αὐτοῖς,—

		LUKE VIII.	MARK IV.
“ Μήτι ὁ λύχνος ἔρχεται	Mark iv. v. . . 21.	16. “ Οὐδεὶς δὲ λύχνον	v. . . 21. “ Μήτι ὁ λύχνος
“ ἵνα ὑπὸ τὸν μόδιον τεθῇ,		“ ἄψας καλύπτει αὐτὸν	“ ἔρχεται ἵνα ὑπὸ τοῦ
“ ἥ ὑπὸ τὴν κλίνην ;		“ σκεύει, ἥ ὑποκάτω κλί-	“ μόδιον τεθῇ, ἥ ὑπὸ τὴν
“ Οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ,		“ ης τίθουσιν, ἀλλ’ ἐπὶ	“ κλίνην ; Οὐχ ἵνα ἐπὶ τὴν
		“ λυχνίας ἐπιτίθουσιν,	“ λυχνίαν ἐπιτεθῇ ;
“ ἵνα οἱ εἰσπορευόμενοι βλέπωσι	LUKE viii. v. . . 16.	“ ἵνα οἱ εἰσπορευόμενοι	. . . . .
“ τὸ φῶς ;		“ βλέπωσι τὸ φῶς.	
“ Οὐ γάρ ἐστὶ τι κρυπτὸν	Mark iv. 22.	17. “ Οὐ γάρ ἐστι κρυπ-	22. “ Οὐ γάρ ἐστὶ τι
“ ὃ ἐὰν μὴ φανερωθῇ,		“ τὸν ὃ οὐ φανερόν γενή-	“ κρυπτὸν ὃ ἐὰν μὴ φανε-
“ οὐδὲ ἐγένετο ἀπόκρυφον		“ σεται, οὐδὲ ἀπόκρυφον	“ ρωθῇ, οὐδὲ ἐγένετο ἀπό-
		“ ὃ οὐ γνωσθήσεται,	“ κρυφόν
“ ἀλλ’ ἵνα εἰς φανερόν ἔλθῃ.		“ καὶ εἰς φανερόν ἔλθῃ.	“ ἀλλ’ ἵνα εἰς φανερόν
			“ ἔλθῃ.

VARIOUS READING. Matt. xiii. v. . . 22. . . The word—*τούτου*—after—*αἰῶνος*—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, Scholz, and Hahn.

SCRIPTURE REFERENCES. (MARK iv. 21, 22; LUKE viii. 16, 17.) Matt. v. 14—16; x. 26, 27; Luke xi. 33; xii. 1—3.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE VIII.

MARK IV.

MARK IV. 23, 24. . .

23. “Εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.”—24. . . Καὶ ἔλεγεν αὐτοῖς,—

“Βλέπετε τί ἀκούετε :

| Mark iv. v. . . 24. . .

| 18. . . “Βλέπετε οὖν πῶς
“ἀκούετε :v. . . 24. . . “Βλέπετε τί
“ἀκούετε :

MARK IV. v. . . 24.

“Ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

“Ὅς γὰρ ἂν ἔχη, δοθήσεται
 “αὐτῷ, καὶ ὃς ἂν μὴ ἔχη,
 “καὶ ὃ δοκεῖ ἔχειν
 “ἀρθήσεται ἀπ’ αὐτοῦ.”

| Luke viii. v. . . 18. . .
 | Luke viii. v. . . 18.

| v. . . 18. “Ὅς γὰρ ἂν ἔχη,
 “δοθήσεται αὐτῷ, καὶ ὃς
 “ἂν μὴ ἔχη, καὶ ὃ δοκεῖ
 “ἔχειν ἀρθήσεται ἀπ’ αὐ-
 “τοῦ.”

25. “Ὅς γὰρ ἂν ἔχη, δο-
 “θήσεται αὐτῷ, καὶ ὃς
 “οὐκ ἔχει, καὶ ὃ ἔχει
 “ἀρθήσεται ἀπ’ αὐτοῦ.”

PARAGRAPH 8.

Parable of the growth of corn.

MARK IV. 26—29.

26. Καὶ ἔλεγεν,—“Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἂν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς :
 27. “καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μακύνῃται, ὡς οὐκ
 “οἶδεν αὐτός. (28. Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σίτον
 “ἐν τῷ στάχυϊ.) 29. “Ὅταν δὲ παραδῷ ὁ καρπὸς εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν
 “ὁ θερισμός.”

PARAGRAPH 9.

Parable of the wheat and the darnel.

MATT. xiii. 24—30.

24. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς.—“Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι
 “καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ : 25. Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς,
 “καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. 26. “Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν
 “ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. 27. Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ,
 “Κύριε, Οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ ; Πόθεν οὖν ἔχει ζιζάνια ; 28. Ὁ δὲ ἔφη αὐτοῖς,
 “Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν
 “αὐτὰ ; 29. Ὁ δὲ ἔφη, Οὐ : μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον.
 30. “Ἄφετε συναυξάνεσθαι ἀμφοτέρωθεν μέχρι τοῦ θερισμοῦ : καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς
 “θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν
 “δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.”

PARAGRAPH 10.

First communication of the parable of the growth of mustard-seed.

Matt. xiii. 31, 32 ; Mark iv. 30—32.

MATT. xiii. 31. . .

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς,

SCRIPTURE REFERENCES. (MARK IV. 24, 25 ; LUKE viii. 18.) Matt. vii. 1, 2 ; xiii. 12 ; xxv. 29 ; Luke vi. 37, 38 ; xix. 26.
 (MARK IV. 26—29.) Matt. iii. 10—12 ; Luke iii. 7—9 ; 1 Corinth. iii. 4—9 ; James v. 7, 8 ; Revel. xiv. 14—20.
 (MATT. xiii. 30.) Matt. iii. 10—12 ; Luke iii. 9.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XIII.	MARK IV.
καὶ ἔλεγε,—	| Mark iv. 30. . .	| v. . . 31. . . λέγων,—	30. . . Καὶ ἔλεγε,—
	MARK iv. v. . . 30.		
“Τίμι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ ; ἡ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν ;			
“Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν	Matt. xiii. v. . . 31, 32. . .	v. . . 31. “Ὁμοία ἐστὶν ἡ	31. “Ὡς κόκκον σινά-
“κόκκῳ σινάπεως,		“ βασιλεία τῶν οὐρανῶν	“ πεως,
“ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ		“κόκκῳ σινάπεως,	“ὃς, ὅταν σπαρῇ ἐπὶ τῆς
“ἀγρῷ αὐτοῦ.		“ὃν λαβὼν ἄνθρωπος ἔσ-	“ γῆς,
32. . . “Ὁ μικρότερον μὲν ἐστὶ πάντων		“πειρεν ἐν τῷ ἀγρῷ αὐτοῦ.	“ μικρότερος πάντων τῶν
“τῶν σπερμάτων :		32. “Ὁ μικρότερον μὲν	“ σπέρμάτων ἐστὶ τῶν
“ὅταν δὲ αὐξηθῇ, μείζον		“ἐστὶ πάντων τῶν σπερ-	“ ἐπὶ τῆς γῆς :
“τῶν λαχάνων ἐστὶ,		“μάτων :	32. “καὶ, ὅταν σπαρῇ,
“καὶ γίνεται δένδρον,		“ὅταν δὲ αὐξηθῇ, μείζον	“ ἀναβαίνει,
		“τῶν λαχάνων ἐστὶ,	“καὶ γίνεται πάντων τῶν
		“καὶ γίνεται δένδρον,	“ λαχάνων μείζων,
“καὶ ποιεῖ κλάδους μεγάλους,	MARK iv. v. . . 33. . .	. . . . .	“καὶ ποιεῖ κλάδους με-
			“ γάλους,
“ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ,	Matt. xiii. v. . . 32.	“ὥστε ἐλθεῖν τὰ πετεινὰ	“ὥστε δύνασθαι ὑπὸ τὴν
“καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐ-		“τοῦ οὐρανοῦ, καὶ κατα-	“ σκιὰν αὐτοῦ τὰ πετεινὰ
“τοῦ.”		“σκηνοῦν ἐν τοῖς κλάδοις	“ τοῦ οὐρανοῦ κατασκη-
		“αὐτοῦ.”	“ νοῦν.”

PARAGRAPH 11.

And of that of the fermentation of meal.

MATT. xiii. 33.

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς.—“Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ
“ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.”

PARAGRAPH 12.

Statement that Christ constantly taught the multitude by parables, which he privately explained to his disciples.

Matt. xiii. 34 ; Mark iv. 33, 34.

MATT. xiii. 34. . .

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις,

MARK iv. 33.

καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκοῦειν,

καὶ χωρὶς παραβολῆς
οὐκ ἐλάλει αὐτοῖς :

| Matt. xiii. v. . . 34. |

v. . . 34. καὶ χωρὶς παρα-
βολῆς οὐκ ἐλάλει αὐτοῖς.34. . . χωρὶς δὲ παρα-
βολῆς οὐκ ἐλάλει αὐτοῖς :

MARK iv. v. . . 34.

κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

PARAGRAPH 13.

Note by Matthew, that this fulfilled a passage of Scripture.

MATT. xiii. 35.

“Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,—“Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, “ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

PARAGRAPH 14.

Explanation by Christ to his disciples, at the house in Capernaum, of the parable of the wheat and the darnel.

MATT. xiii. 36—43.

36. Τότε, ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς. Καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες,—“Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.”—37. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς:—“Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου, 38. ὁ δὲ ἀγρὸς ἔστιν ὁ κόσμος, “τὸ δὲ καλὸν σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας, τὰ δὲ ζιζάνια εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ, 39. “ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ διάβολος, ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν, οἱ δὲ “θεριστὰὶ ἀγγελοὶ εἰσιν. 40. “Ὡς περ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ “συντελείᾳ τοῦ αἰῶνος τούτου. 41. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέ- “ξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42. καὶ βαλοῦσιν “αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός: ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων. 43. Τότε οἱ “δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.”

PARAGRAPH 15.

Parable of the hidden treasure.

MATT. xiii. 44.

“Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ: ὃν εὗρων ἄνθρωπος “ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκείνου.”

PARAGRAPH 16.

Parable of the costly pearl.

MATT. xiii. 45, 46.

45. “Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας: 46. “εὗρων δὲ ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.”

PARAGRAPH 17.

Parable of the net cast into the sea.

MATT. xiii. 47—50.

47. “Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς “γένους συναγαγούσῃ: 48. ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, “συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ “αἰῶνος. Ἐξελεύσονται οἱ ἀγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, 50. καὶ βαλοῦ- “σιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός: ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων.”

VARIOUS READING. Matt. xiii. v. . . 36. . . The words—ὁ Ἰησοῦς—are expunged by Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, Knapp, Scholz, and Hahn.

SCRIPTURE REFERENCES. (MATT. xiii. 35.) Psalm xlix. 1—4; Psalm lxxviii. 1—3; Ephes. iii. 8, 9; Coloss. i. 23—27; 1 Tim. i. 8—10. (MATT. xiii. 36—43.) Daniel xii. 1—3; Malachi iv. 1—3; Heb. iii. 1. (MATT. xiii. 44—46.) Jerem. xli. 4—8; Mark x. 28—31; Philipp. iii. 4—8. (MATT. xiii. 47—50.) Matt. viii. 10—12; xiii. 41, 42; xxii. 11—14; xxiv. 48—51; Luke xiii. 28—30.

PARAGRAPH 18.

Comparison of the disciples to stewards.

MATT. xiii. 51, 52.

51. Λέγει αὐτοῖς ὁ Ἰησοῦς,—“ Συνήκατε ταῦτα πάντα ;”—Λέγουσιν αὐτῷ,—“ Ναὶ, Κύριε.”—52. Ὁ δὲ εἶπεν αὐτοῖς,—“ Διὰ τοῦτο, πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν “ ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.” (1)

PARAGRAPH 19, end.

And second acknowledgment of them as his relatives.

LUKE viii. 19—21.

19. Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. 20. Καὶ ἀπηγγέλη αὐτῷ λεγόντων,—“ Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, “ ἰδεῖν σε θέλοντες.”—21. Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς,—“ Μήτηρ μου καὶ ἀδελφοί μου οὗτοί “ εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες, καὶ ποιῶντες.”

VARIOUS READINGS. Matt. xiii. 51. The words—Λέγει αὐτοῖς ὁ Ἰησοῦς,—and—Κύριε,—are expunged by Knapp, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, Scholz, and Hahn.

SCRIPTURE REFERENCES. (MATT. xiii. 51, 52.) Luke xii. 41—44; 1 Corinth. iv. 1, 2; ix. 16, 17. (LUKE viii. 19—21.) Matt. xii. 46—50; Mark iii. 31—35.

EXCLUDED PASSAGE. MATT. xiii. 53. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν :—being unsuited to a Harmony, and superseded by the commencement of the next Section.

SECTION IV., END.

FIRST EVANGELICAL VISIT OF CHRIST TO BATANEA, AND RETURN TO CAPERNAUM.

Matt. viii. 18—34, end; ix. 1, 18—34; xiii. 53; Mark iv. 35—41, end; v. 1—43, end;
Luke viii. 22—56, end.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Direction of Christ to his disciples, to cross with him the lake of Gennesareth.

Matt. viii. 18; Mark iv. 35; Luke viii. v. . . 22. . .

MATT. viii. 18. . .

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν,

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. VIII.	MARK IV.
(1) εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ	Luke viii. v. . . 22. . .	v. . . 22. . . καὶ εἶπε πρὸς αὐτούς,—	v. . . 18. ἐκέλευσεν	35. Καὶ λέγει αὐ- τοῖς
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης,—	MARK. iv. v. . . 35. . .	. . . . .	. . . . .	ἐν ἐκείνῃ γενομένης,—
“ Διέλθωμεν εἰς τὸ πέραν τῆς λίμ- νης.”	Luke viii. v. . . 22. . .	“ Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης.”	ἀπελθεῖν εἰς τὸ πέραν.	“ Διέλθωμεν εἰς τὸ πέραν.”

PARAGRAPH 2.

Discourse with two of his disciples, who expressed a wish to follow him.

MATT. viii. 19—22.

19. Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ,—“ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.”—
20. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς,—“ Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκευ-
νῶσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.”—21. Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ
εἶπεν αὐτῷ,—“ Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.”—22. Ὁ δὲ Ἰησοῦς
εἶπεν αὐτῷ,—“ Ἀκολουθεῖ μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

PARAGRAPH 3.

First suppression of a storm on the lake.

Matt. viii. 23—27; Mark iv. 36—41, end; Luke viii. 22—25.

		LUKE VIII.	MATT. VIII.
Καὶ, ἐμβάντι αὐτῷ εἰς τὸ πλοῖον,	Matt. viii. 23.	22. . . Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ,	23. Καὶ, ἐμβάντι αὐτῷ εἰς τὸ πλοῖον,
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.			ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

SCRIPTURE REFERENCES. (MATT. viii. 19—22.) Mark iv. 36; Luke ix. 57—62.

EXCLUDED WORD. (1) καὶ.

MARK iv. 36.

Καὶ, ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, (καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ,)

LUKE viii. v. . . 22, 23. . .

v. . . 22. καὶ ἀνήχθησαν. 23. . . Πλεόντων δὲ αὐτῶν ἀφύπνωσε.

COMBINED TEXT.	REFERENCES.	LUKE viii.	MATT. viii.	MARK iv.
Καὶ κατέβη λαίλαψ ἀνέμου	Luke viii. v. . . 23. . .	v. . . 23. Καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην,	24. Καὶ ἰδοὺ, σει- μὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ,	37. Καὶ γίνεται λαίλαψ ἀνέμου μεγαλῆ,
εἰς τὴν λίμνην :				τὰ δὲ
τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,	MARK iv. v. . . 37. . .	. . . . .	. . . . .	. . . . . πλοῖον,
ὥστε αὐτὸ ἤδη γεμίζεσθαι,	Mark iv. v. . . 37.	καὶ συνεπληροῦν- το,	ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων,	ὥστε αὐτὸ ἤδη γεμίζεσθαι.
καὶ ἐκινδύνευον.	LUKE viii. v. . . 23.	καὶ ἐκινδύνευον.	. . . . .	. . . . .
Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ, ἐπὶ τὸ προσκεφάλαιον,	MARK iv. 38. . .	. . . . .	. . . . .	38. Καὶ ἦν προσκεφάλαιον,
καθεύδων.	Mark iv. v. . . 38. . .	. . . . .	αὐτὸς δὲ ἐκάθευδε.	καθεύδων.
Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν,	Matt. viii. 25. . .	24. Προσελθόντες δὲ διήγειραν αὐ- τὸν,	25. Καὶ προσελ- θόντες οἱ μαθηταὶ αὐτὸν,	Καὶ διεγείρουσιν αὐτὸν,
λέγοντες,—		λέγοντες,—	λέγοντες,—	καὶ λέγουσιν αὐ- τῷ,—
“ Κύριε,		“ Ἐπιστάτα, ἐπι- στάτα,	“ Κύριε,	“ Διδάσκαλε,
“ σῶσον ἡμᾶς :	MATT. viii. v. . . 25. . .	. . . . .	“ σῶσον ἡμᾶς,	. . . . .
“ Οὐ μέλει σοι ὅτι ἀπολλύμεθα ;”—	Mark iv. v. . . 38.	“ ἀπολλύμεθα.”—	“ ἀπολλύμεθα.”—	“ Οὐ μέλει σοι “ ὅτι ἀπολλύμε- “ θα ;”—

MATT. viii. 26. . .

Καὶ λέγει αὐτοῖς,—“ Τί δειλοί ἐστε, ὀλιγόπιστοι ;”—

Τότε ἐγερθεὶς, ἐπετίμησε τοῖς ἀνέμοις,	Matt. viii. v. . . 26. . .	v. . . 24. Ὁ δὲ ἐγερθεὶς, ἐπετίμη- σε τῷ ἀνέμῳ, καὶ τῷ κλύδωνι τοῦ ὑδάτος,	v. . . 26. Τότε ἐγερ- θεὶς, ἐπετίμησε τοῖς ἀνέμοις, καὶ τῇ θαλάσῃ,	39. Καὶ διεγερ- θεὶς, ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ,—
καὶ εἶπε τῇ θαλάσῃ,—	Mark iv. v. . . 39. . .	. . . . .	. . . . .	. . . . .
“ Σιώπα, πεφίμωσο.”—	MARK iv. v. . . 39. . .	. . . . .	. . . . .	“ Σιώπα, πεφί- μωσο.”—
Καὶ ἐπαύσαντο,	Luke viii. v. . . 24. . .	καὶ ἐπαύσαντο,	. . . . .	Καὶ ἐκόπασεν ὁ ἄνεμος,
καὶ ἐγένετο γαλήνη μεγάλη.	Matt. viii. v. . . 26.	καὶ ἐγένετο γαλή- νη.	καὶ ἐγένετο γαλή- νη μεγάλη.	καὶ ἐγένετο γα- λήνη μεγάλη.

VARIOUS READING. Mark iv. v. . . 38. . . The reading—ἐν τῇ πρύμνῃ—is adopted by Griesbach, Knapp, Lachmann, and Tischendorf;—ἐπὶ τῇ πρύμνῃ—by the Received Text, Scholz, and Hahn.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. VIII.	MARK IV.
<i>Εἶπε δὲ αὐτοῖς,—</i>	<i>Luke viii. 25. . .</i>	25. Εἶπε δὲ αὐ- τοῖς,—	. . . . .	40. Καὶ εἶπεν αὐ- τοῖς,—
<i>“ Τί δειλοί ἐστε οὕτω ;</i>	<i>MARK iv. v. . . 40. . .</i>	. . . . .	. . . . .	“ Τί δειλοί ἐστε οὕτω ;
<i>“ Ποῦ ἐστιν ἡ πίστις ὑμῶν ;”—</i>	<i>Luke viii. 25. . .</i>	“ Ποῦ ἐστιν ἡ πί- στις ὑμῶν ;”—	. . . . .	“ Πῶς οὐκ ἔχετε πίστιν ;”—
<i>Φοβηθέντες δὲ ἐθαύμασαν,</i>		Φοβηθέντες δὲ ἐθαύμασαν,	27. Οἱ δὲ ἄνθρω- ποι ἐθαύμασαν,	41. end, Καὶ ἐφο- βήθησαν φόβον μέγαν,
<i>λέγοντες πρὸς ἀλλήλους,—</i>		λέγοντες πρὸς ἀλ- λήλους,—	λέγοντες,—	καὶ ἔλεγον πρὸς ἀλλήλους,—
<i>“ Τίς ἄρα οὗτός ἐστιν ;</i>	<i>Mark iv. v. . . 41, end.</i>	“ Τίς ἄρα οὗτός ἐστιν ; ὅτι καὶ	“ Ποταπός ἐστιν οὗτος ; ὅτι καὶ	“ Τίς ἄρα οὗτός ἐστιν ; ὅτι καὶ ὁ
<i>“ ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα</i>		τοῖς ἀνέμοις ἐπι- τάσσει, καὶ τῷ	οἱ ἄνεμοι καὶ ἡ θάλασσα	“ ἄνεμος καὶ ἡ θά- λασσα
<i>“ ὑπακούουσιν αὐτῷ.”</i>		ὑδατι, καὶ ὑπα- κούουσιν αὐτῷ.”	“ ὑπακούουσιν αὐ- τῷ.”	“ ὑπακούουσιν αὐ- τῷ.”

PARAGRAPH 4.

Cure on the Gadarene coast of a demoniac, and destruction of a herd of swine.

Matt. viii. 28—32 ; Mark v. 1—13 ; Luke viii. 26—33.

	LUKE VIII.	MATT. VIII.	MARK V.	
Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.	Luke viii. 26, 27. . .	26. Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.	28. . . Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν Γεργεσηνῶν,	1. Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.
27. . . Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν,		27. . . Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν,	. . . . .	2. Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου,
εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων, ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν,	Mark v. v. . . 2. . . Luke viii. v. . . 27. . .	ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν :	ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι,	εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ :

MATT. viii. v. . . 28.

χαλεπὸς (1) λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκεῖνης.

LUKE viii. v. . . 27. . .

Καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο,

VARIOUS READING. Matt. viii. v. . . 28. . . The reading—Γεργεσηνῶν—is adopted by the Received Text, Griesbach, and Hahn ;—Γαδαρηνῶν—by Knapp, Scholz, and Tischendorf ; and—Γερασσηνῶν—by Lachmann. Griesbach regards—Γαδαρηνῶν—as inferior to—Γεργεσηνῶν,—but—Γερασσηνῶν—as equal, and perhaps preferable to it.

SCRIPTURE REFERENCES. (MATT. viii. 28.) Genesis xv. 18—21 ; Deut. vii. 1 ; Joshua iii. 10 ; Nehem. ix. 7, 8.

ALTERED WORD. (1) χαλεποὶ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MARK V.
καὶ ἐν οἰκίᾳ οὐκ ἔμενευ, ἀλλ' ἐν τοῖς μνήμασι.	Luke viii. v. . . 27.	v. . . 27. καὶ ἐν οἰκίᾳ οὐκ ἔμενευ, ἀλλ' ἐν τοῖς μνήμασι :	3. . . ὅς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι :
MARK v. v. . . 3.			
Καὶ οὔτε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι :			
LUKE viii. v. . . 29. . .			
πολλοῖς γὰρ χρόνοις [τὸ πνεῦμα] συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσεσι καὶ πέδαις φυλασ- σόμενος :	Luke viii. v. . . 29. . .	v. . . 29. . . καὶ ἐδεσμεῖτο ἀλύσεσι καὶ πέδαις φυ- λασσόμενος :	4. . . διὰ τὸ αὐτὸν πολ- λάκις πέδαις καὶ ἀλύσεσι δεδεσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέ- δας συντετριφθαι,
καὶ, διαρρήσων τὰ δεσμά,		καὶ, διαρρήσων τὰ δεσ- μά,	

LUKE viii. v. . . 29.

ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους :

MARK v. v. . . 4, 5.

v. . . 4. καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι. 5. Καὶ διαπαντός, νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν, κράζων, καὶ κατακόπτων ἑαυτὸν λίθοις.

	LUKE VIII.	MATT. VIII.	MARK V.
Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε, καὶ προσεκύνησεν αὐτῷ :	Mark v. 6, 7. . .	28. . . Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνα- κράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε,—	6. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μα- κρόθεν, ἔδραμε, καὶ προσεκύνησεν αὐτῷ,
7. . . καὶ κράξας φωνῇ μεγάλῃ εἶπε,— “ Τί ἐμοὶ καὶ σοί, “ Ἰησοῦ, υἱὲ τοῦ Θεοῦ “ τοῦ ὑψίστου ;	Luke viii. v. . . 28. . .	29. . . Καὶ ἰδοὺ, ἔκραξαν λέγοντες, “ Τί ἐμοὶ καὶ σοί, “ Ἰησοῦ, υἱὲ τοῦ “ Θεοῦ τοῦ ὑψί- “ σου ;	7. . . καὶ κράξας φω- νῇ μεγάλῃ εἶπε,— “ Τί ἐμοὶ καὶ σοί, “ Ἰησοῦ, υἱὲ τοῦ “ Θεοῦ τοῦ ὑψί- “ σου ;

MATT. viii. v. . . 29.

“ Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς ;

	LUKE VIII.	MARK V.
“ Ὁρκίζω σε τὸν Θεόν, “ μὴ με βασανίσῃς.”— Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου.	Mark v. v. . . 7. Luce viii. 29. . .	v. . . 7. “ Ὁρκίζω σε τὸν “ Θεόν, μὴ με βασα- νίσῃς.”— 8. Ἐλεγε γὰρ αὐτῷ,— “ Ἐξελθε τὸ πνεῦμα τὸ “ ἀκάθαρτον ἐκ τοῦ ἀν- “θρώπου.”
Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων,— “ Τι σοὶ ἐστὶν ὄνομα ;”—	Luke viii. 30. . .	30. Ἐπηρώτησε δὲ αὐ- τὸν ὁ Ἰησοῦς, λέγων,— “ Τι σοὶ ἐστὶν ὄνομα ;”— 9. Καὶ ἐπηρώτα αὐτόν,— “ Τι σοὶ ὄνομα ;”—

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE VIII.

MARK V.

Καὶ λέγει αὐτῷ,—
“Δεγεῶν ὄνομά μοι,
“ὅτι πολλοί ἐσμεν.”—

10. . . Καὶ παρεκάλει αὐτὸν πολλὰ

Mark v. v. . . 9, 10. . .

‘Ο δὲ εἶπε,—
“Δεγεῶν:”—ὅτι δαιμόνια
πολλὰ εἰσῆλθεν εἰς αὐτόν.
31. . . Καὶ παρεκάλει αὐ-
τόν

Καὶ λέγει αὐτῷ,—
“Δεγεῶν ὄνομά μοι,
“ὅτι πολλοί ἐσμεν.”—
10. . . Καὶ παρεκάλει αὐ-
τόν πολλὰ,

MARK V. V. . . 10.

ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας,

LUKE VIII. V. . . 31.

μηδὲ (1) ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

LUKE VIII.

MATT. VIII.

MARK V.

Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγγέλη χοί-
ρων πολλῶν,
βοσκομένων ἐν τῷ ὄρει.

Καὶ παρεκάλεσαν αὐτὸν
οἱ δαίμονες, λέγοντες,—

“Εἰ ἐκβάλλεις ἡμᾶς,

“πέμψον ἡμᾶς εἰς τοὺς χοίρους,
“ἵνα εἰς αὐτοὺς εἰσέλθωμεν.”—

13. . . Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ
Ἰησοῦς.

Ἐξελθόντα δὲ τὰ δαιμόνια

ἀπὸ τοῦ ἀνθρώπου,
εἰσῆλθεν εἰς τοὺς χοίρους.

Καὶ ἰδὸν, ὥρμησε πᾶσα ἡ ἀγγέλη
κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν,

(ἦσαν δὲ ὡς δισχιλιοί),

καὶ ἐπνύγοντο ἐν τῇ θαλάσῃ.

Matt. viii. 30. . .

Luke viii. v. . . 32. . .

Mark v. 12. . .

MATT. viii. v. . . 31. . .

Mark v. v. . . 12, 13. . .

Luke viii. 33. . .

Luke viii. v. . . 33. . .

Matt. viii. v. . . 32. . .

Matt. viii. v. . . 32. . .

MARK V. V. . . 13. . .

Mark v. v. . . 13. . .

32. Ἦν δὲ ἐκεῖ
ἀγγέλη χοίρων ἰκα-
νῶν, βοσκομένων
ἐν τῷ ὄρει.

Καὶ παρεκάλουν
αὐτόν

.

ἵνα ἐπιτρέψῃ αὐ-
τοῖς εἰς ἐκείνους
εἰσελθεῖν.

Καὶ ἐπέτρεψεν αὐ-
τοῖς.

33. Ἐξελθόντα δὲ
τὰ δαιμόνια
ἀπὸ τοῦ ἀνθρώπου,
εἰσῆλθεν εἰς τοὺς
χοίρους.

Καὶ ὥρμησεν ἡ
ἀγγέλη
κατὰ τοῦ κρημνοῦ
εἰς τὴν λίμνην,

.

καὶ ἀπεπνύγη.

30. Ἦν δὲ μακρὰν
ἀπ’ αὐτῶν ἀγγέλη
χοίρων πολλῶν
βοσκομένη.

31. Οἱ δὲ δαίμονες
παρεκάλουν αὐτόν
λέγοντες,—

“Εἰ ἐκβάλλεις
ἡμᾶς,

“ἀπόστειλον
ἡμᾶς εἰς τὴν
“ἀγγέλην τῶν χοί-
“ρων.”—

32. Καὶ εἶπεν
αὐτοῖς,—
“Ὑπάγετε.”—

Οἱ δὲ ἐξελθόντες,
ἀπῆλθον εἰς τοὺς
χοίρους.

Καὶ ἰδὸν ὥρμησε
πᾶσα ἡ ἀγγέλη
κατὰ τοῦ κρημνοῦ
εἰς τὴν θάλασσαν,

.

καὶ ἀπέθανον ἐν
τοῖς ὕδασι.

11. Ἦν δὲ ἐκεῖ
πρὸς τῷ ὄρει ἀγγέ-
λη χοίρων μεγάλῃ
βοσκομένη.

12. Καὶ παρεκάλε-
σαν αὐτόν οἱ δαί-
μονες, λέγοντες,—

.

“Πέμψον ἡμᾶς
“εἰς τοὺς χοίρους,
“ἵνα εἰς αὐτοὺς
“εἰσέλθωμεν.”—

13. Καὶ ἐπέτρεψεν
αὐτοῖς εὐθέως ὁ
Ἰησοῦς.

Καὶ ἐξελθόντα τὰ
πνεύματα τὰ ἀκά-
θαρτα,
εἰσῆλθον εἰς τοὺς
χοίρους.

Καὶ ὥρμησεν ἡ
ἀγγέλη
κατὰ τοῦ κρημνοῦ
εἰς τὴν θάλασσαν,

(ἦσαν δὲ ὡς δισ-
χίλιοι)

καὶ ἐπνύγοντο ἐν
τῇ θαλάσῃ.

VARIOUS READING. Matt. viii. v. . . 31. . . The reading—ἀπόστειλον ἡμᾶς—is adopted by Griesbach, Knapp, Lachmann, and Tischendorf;—ἐπέτρεψον ἡμῖν ἀπελθεῖν—by the Received Text, Scholz, and Hahn. Griesbach regards the former as the preferable reading; but considers the latter as not undeserving of regard.

SCRIPTURE REFERENCES. (LUKE viii. 31.) Romans x. 7; Revel. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1—3.
(MATT. viii. 30—32; MARK V. 11—13; LUKE viii. 32, 33.) Levit. xi. 7, 8; Deut. xiv. 8; Job i. 12—19; ii. 6—8.

ALTERED WORDS. (1) ἵνα μὴ.

PARAGRAPH 5.

Request of the inhabitants that he would leave their country.

Matt. viii. 33, 34, end; Mark v. 14—17; Luke viii. 34—37. . .

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. VIII.	MARK V.
Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός, ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.	Luke viii. 34. . . Luke viii. v. . . 34.	34. Ἰδόντες δὲ οἱ βόσκοντες τὸ γε- γονός, ἔφυγον, καὶ ἀπήγγει- λαν εἰς τὴν πό- λιν, καὶ εἰς τοὺς ἀγρούς.	33. Οἱ δὲ βόσκον- τες ἔφυγον, καὶ ἀπέλ- θόντες εἰς τὴν πό- λιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαμονιζομένων.	14. Οἱ δὲ βόσκον- τες αὐτοὺς ἔφυ- γον 14. καὶ ἀπήγγει- λαν εἰς τὴν πό- λιν, καὶ εἰς τοὺς ἀγρούς.
Καὶ ἰδὼν, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ:	Matt. viii. 34. . .	35. . . Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός: καὶ ἦλθον πρὸς τὸν Ἰησοῦν,	34. . . Καὶ ἰδὼν, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συν- άντησιν τῷ Ἰη- σοῦ.	Καὶ ἐξῆλθον ἰδεῖν τί ἐστὶ τὸ γεγονός: 15. . . καὶ ἔρχονται πρὸς τὸν Ἰησοῦν,
καὶ εὖρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον, καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. Καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαμονιζομένῳ, καὶ περὶ τῶν χοίρων.	Luke viii. v. . . 35. . . LUKE viii. v. . . 35. Luke viii. v. . . 35. Mark v. 16. . . MARK v. v. . . 16.	v. . . 35. καὶ εὖρον καθή- μενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξελη- λύθει, ἱματισμένον, καὶ σωφρο- νοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. 36. Ἀπήγγειλαν δὲ αὐ- τοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαμονισθείς. .	v. . . 15. καὶ θεωροῦσι τὸν δαμονιζόμενον καθήμε- νον, καὶ ἱματισμένον, καὶ σω- φρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα, .	καὶ ἐφοβήθησαν. 16. Καὶ διηγῆσαντο αὐ- τοῖς οἱ ἰδόντες πῶς ἐγένε- το τῷ δαμονιζομένῳ, καὶ περὶ τῶν χοίρων.
Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλήθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν: ὅτι φόβῳ μεγάλῳ συνείχοντο.	Luke viii. 37. . . LUKE viii. v. . . 37. . . Mark v. v. . . 17. LUKE viii. v. . . 37.	37. . . Καὶ ἠρώτη- σαν αὐτὸν ἅπαν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐ- τῶν: ὅτι φόβῳ μεγάλῳ συνείχοντο.	v. . . 34, end. Καὶ ἰδόντες αὐτὸν παρ- εκάλεσαν, .	17. Καὶ ἤρξαντο παρακαλεῖν αὐτὸν, .

VARIOUS READINGS. Mark v. v. . . 15. . . Griesbach thinks the clause,—τὸν ἐσχηκότα τὸν λεγεῶνα,—should probably be expunged. It is accordingly excluded by Tischendorf, but retained by the other critical editions.

Luke viii. v. . . 37. . . The reading—Γαδαρηνῶν—is adopted by Lachmann, and Tischendorf;—Γαδαρηνῶν—by the Received Text, Griesbach, Knapp, Scholz, and Hahn.

SCRIPTURE REFERENCES. (MATT. viii. 34; MARK v. 17; LUKE viii. 37.) Job xxi. 14, 15; Isaiah lxxv. 1—7; Revel. iii. 20.

PARAGRAPH 6.

His consequent return to Capernaum.

Matt. ix. 1; Luke viii. v. . . 37.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. IX.
Καὶ, ἐμβὰς εἰς τὸ πλοῖον,	Matt. ix. 1. . .	v. . . 37. Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον,	1. Καὶ ἐμβὰς εἰς τὸ πλοῖον,
διεπέρασε, καὶ	MATT. IX. v. . . 1. . .	. . . . .	διεπέρασε, καὶ
ἦλθεν εἰς τὴν ἰδίαν πόλιν.	Matt. ix. v. . . 1.	ὑπέστρεψεν.	ἦλθεν εἰς τὴν ἰδίαν πόλιν.

PARAGRAPH 7.

Publication of his cure by the man who had been possessed.

Mark v. 18—20; Luke viii. 38, 39.

MARK V. 18. . .

Καὶ, ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον,

		LUKE VIII.	MARK V.
εδέετο (1) αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια,	Luke viii. 38, 39. . .	38. Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ.	v. . . 18. παρεκάλει αὐτὸν ὁ δαιμονισθεὶς,
εἶναι σὺν αὐτῷ.		ἵνα ᾖ μετ' αὐτοῦ.	
Ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων,—		Ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων,—	19. Καὶ οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ,—
39. . . “ Ὑπόστρεφε εἰς τὸν οἶκόν σου,		39. “ Ὑπόστρεφε εἰς τὸν οἶκόν σου,	“ σου,
“ πρὸς τοὺς σοὺς,	MARK V. v. . . 19. . .	. . . . .	“ πρὸς τοὺς σοὺς,
“ καὶ ἀνάγγειλον αὐτοῖς	Mark v. v. . . 19. . .	“ καὶ διηγοῦ ὅσα ἐποίησέ	“ καὶ ἀνάγγειλον αὐτοῖς
“ ὅσα σοι ὁ Κύριος πεποίηκεν,		“ σοι ὁ Θεός.”—	“ ὅσα σοι ὁ Κύριος πε-
			ποίηκεν,
“ καὶ ἠλέησέ σε.”	MARK V. v. . . 19.	. . . . .	“ καὶ ἠλέησέ σε.”—
Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει,	Mark v. 20. . .	Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων	20. Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει,
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς:	Luke viii. v. . . 39.	ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.	ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς:
καὶ πάντες ἐθαύμαζον.	MARK V. v. . . 20.	. . . . .	καὶ πάντες ἐθαύμαζον.

PARAGRAPH 8.

Welcome reception of Christ by the people on the opposite shore.

Mark v. 21; Luke viii. 40.

Καὶ, διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ	Mark v. 21. . .	40. Ἐγένετο δὲ, ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν,	21. Καὶ, διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ
πάλιν εἰς τὸ πέραν,		ἀπεδέξατο αὐτὸν ὁ ὄχλος,	πάλιν εἰς τὸ πέραν,
συνήχθη ὄχλος πολὺς ἐπ' αὐτόν,			συνήχθη ὄχλος πολὺς ἐπ' αὐτόν:

VARIOUS READING. Mark v. 18. . . The reading—Καὶ ἐμβάντος—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—Καὶ ἐμβαίνοντος—by Lachmann, and Tischendorf. Griesbach regards the latter reading as equal, if not superior to the former.

SCRIPTURE REFERENCES. (MARK V. 20.) Matt. iv. 25; Mark vii. 31.

EXCLUDED WORD. (1) δὲ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MARK V.
ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν :	LUKE viii. v. . . 40.	ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.	
καὶ ἦν παρὰ τὴν θάλασσαν.	MARK v. v. . . 21.		καὶ ἦν παρὰ τὴν θάλασσαν.

PARAGRAPH 9.

His departure to visit the dying daughter of Jairus.

Matt. ix. 18, 19; Mark v. 22—24. . .; Luke viii. 41, 42. . .

	LUKE VIII.	MATT. IX.	MARK V.
Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγωγῶν, ὀνόματι Ἰάειρος :	Mark v. 22. . .	41. . . Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἀρχων τῆς συναγωγῆς ὑπῆρχε :	22. Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγωγῶν, ὀνόματι Ἰάειρος :
καὶ, ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ	MARK v. v. . . 22. . .	καὶ, πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ,	καὶ, ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ,
23. . . καὶ παρεκάλει αὐτόν πολλὰ	Mark v. v. . . 22, 23. . .	καὶ, προσκύνει αὐτῷ, παρεκάλει αὐτόν . . .	23. . . καὶ παρεκάλει αὐτόν πολλὰ,

LUKE viii. v. . . 41, 42. . .

v. . . 41. εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, 42. . . ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ, ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν :

	MATT. IX.	MARK V.
λέγων,—"Οτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν :	Matt. ix. v. . . 18. . .	v. . . 23. λέγων,—"Οτι ἡ θυγατήρ μου ἄρτι ἐτελεύτησεν :
"ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν,		"ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν,
"ὅπως σωθῇ,	MARK v. v. . . 23. . .	"ὅπως σωθῇ,
"καὶ ζήσεται."—	Matt. ix. v. . . 18.	"καὶ ζήσεται."—
Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.	Matt. ix. 19. . .	24. . . Καὶ ἀπῆλθε μετ' αὐτοῦ.
	MATT. ix. v. . . 19.	καὶ οἱ μαθηταὶ αὐτοῦ.

PARAGRAPH 10.

Cure on the way of a woman afflicted with hemorrhage.

Matt. ix. 20—22; Mark v. v. . . 24—34; Luke viii. v. . . 42—48.

	LUKE VIII.	MATT. IX.	MARK V.
Ἐν δὲ τῷ ὑπάγειν αὐτόν, οἱ ὄχλοι συνέπνυγον αὐτόν.	Luke viii. v. . . 42.	v. . . 42. Ἐν δὲ τῷ ὑπάγειν αὐτόν, οἱ ὄχλοι συνέπνυγον αὐτόν.	v. . . 24. Καὶ ἐκλούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

SCRIPTURE REFERENCES. (MATT. ix. 18, 19; MARK v. 22—24; LUKE viii. 41, 42.) Matt. viii. 5—13; Luke vii. 1—10; John iv. 46—54.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. IX.	MARK V.
Καὶ γυνή τις, οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα,	Mark v. 25.	43. . . Καὶ γυνή, οὖ- σα ἐν ῥύσει αἵμα- τος ἀπὸ ἐτῶν δώ- δεκα,	20. . . Καὶ ἰδού, γυνή αἱμορροῦσα δώδεκα ἔτη,	25. Καὶ γυνή τις, οὖσα ἐν ῥύσει αἵ- ματος ἔτη δώδεκα.
	MARK v. 26. . .			
καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν,				
καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα,	Mark v. v. . . 26. . .	LUKE VIII. v. . . 43. ἦτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,	MATT. IX. v. . . 26. . . καὶ δαπανήσα- σα τὰ παρ' αὐτῆς πάντα,	MARK V. v. . . 26. . . καὶ δαπανήσα- σα τὰ παρ' αὐτῆς πάντα,
καὶ μηδὲν ὠφεληθεῖσα,				
	MARK v. v. . . 26, 27. . .			
v. . . 26. ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27. . . ἀκούσασα περὶ τοῦ Ἰησοῦ,				
προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.	Luke viii. 44. . .	LUKE VIII. 44. . . προσελθοῦ- σα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.	MATT. IX. v. . . 20. προσελ- θοῦσα ὀπισθεν, ἤψατο τοῦ κρασ- πέδου τοῦ ἱματίου αὐτοῦ.	MARK V. v. . . 27. ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψατο τοῦ ἱμα- τίου αὐτοῦ.
Ἦλεγε γὰρ ἐν ἑαυτῇ,— “ Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.”—	Matt. ix. 21.	MATT. IX. 21. Ἦλεγε γὰρ ἐν ἑαυ- τῇ,—“ Ἐὰν μόνον ἄψω- μαι τοῦ ἱματίου αὐτοῦ, “ σωθήσομαι.”—	MATT. IX. 28. Ἦλεγε γάρ,— “ Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθή- σομαι.”—	MARK V. 28. Ἦλεγε γάρ,— “ Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθή- σομαι.”—
Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵμα- τος αὐτῆς,	Mark v. 29. . .	LUKE VIII. v. . . 44. Καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵμα- τος αὐτῆς.	LUKE VIII. v. . . 44. Καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵμα- τος αὐτῆς.	MARK V. 29. . . Καὶ εὐθέως ἐξη- ράνθη ἡ πηγὴ τοῦ αἵμα- τος αὐτῆς.
	MARK v. v. . . 29, 30. . .			
v. . . 29. καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μύστιγος. 30. . . Καὶ εὐθέως ὁ Ἰησοῦς, ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ,				
ἔλεγε,— “ Τίς ὁ ἀψάμενός μου ;”	Mark v. v. . . 30. . . Luke viii. v. . . 45. . .	LUKE VIII. v. . . 45. . .	MATT. IX. v. . . 30. ἔλεγε,— “ Τίς μου ἤψατο τῶν “ ἱματίων ;”—	MARK V. v. . . 30. ἔλεγε,— “ Τίς μου ἤψατο τῶν “ ἱματίων ;”—
Ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος, καὶ οἱ σὺν αὐτῷ,—	LUKE viii. v. . . 45. . . Luke viii. v. . . 45.	LUKE VIII. v. . . 45. . .	MATT. IX. v. . . 30. ἔλεγε,— “ Τίς μου ἤψατο τῶν “ ἱματίων ;”—	MARK V. v. . . 30. ἔλεγε,— “ Τίς μου ἤψατο τῶν “ ἱματίων ;”—
“ Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε, “ καὶ ἀποθλίβουσι, καὶ λέγεις, “ Τίς ὁ ἀψάμενός μου ;”—				

SCRIPTURE REFERENCES. (MATT. ix. 20, 21 ; MARK v. 25—29 ; LUKE viii. 43, 44.) Levit. xv. 19—27 ; Numbers xv. 37—41 ; Deut. xxii. 12 ; Matt. xi. 12 ; xiv. 36 ; xxiii. 5 ; Luke vi. 19 ; xvi. 16 ; Acts xix. 11, 12.

LUKE viii. 46.

‘Ο δὲ Ἰησοῦς εἶπεν,—“Ἡψατό μου τίς: ἐγὼ γὰρ ἔγνω δύνάμιν ἐξεληθούσαν ἀπ’ ἐμοῦ.”—

MARK v. 32.

Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

COMBINED TEXT.	REFERENCES.	LUKE viii.	MARK v.
‘Η δὲ γυνή, φοβηθεῖσα καὶ τρέμουσα,	Mark v. 33. . .	v. . . 47. . . τρέμουσα, . . .	33. ‘Η δὲ γυνή, φοβη- θείσα καὶ τρέμουσα,
εἰδυῖα ὃ γέγονεν ἐπ’ αὐτῇ,	MARK v. v. . . 33. . .	. . . . .	εἰδυῖα ὃ γέγονεν ἐπ’ αὐτῇ,
[καὶ] ἰδοῦσα (1) ὅτι οὐκ ἔλαθε,	LUKE viii. 47. . .	47. . . Ἰδοῦσα δὲ ἡ γυνή ὅτι οὐκ ἔλαθε, . . .	. . . . .
ἦλθε, καὶ προσπεσούσα αὐτῷ,	Luke viii. v. . . 47. . .	v. . . 47. ἦλθε, καὶ προσ- πεσούσα αὐτῷ, . . .	ἦλθε, καὶ προσέπεσεν αὐτῷ,
ἀπήγγειλεν αὐτῷ		ἀπήγγειλεν αὐτῷ	καὶ εἶπεν αὐτῷ
ἐνώπιον παντὸς τοῦ λαοῦ	LUKE viii. v. . . 47. . .	ἐνώπιον παντὸς τοῦ λαοῦ	. . . . .
πᾶσαν τὴν ἀλήθειαν:	MARK v. v. . . 33.	. . . . .	πᾶσαν τὴν ἀλήθειαν:
δὶ ἣν αἰτίαν ἠψατο αὐτοῦ,	LUKE viii. v. . . 47.	δὶ ἣν . . . αὐτοῦ,	. . . . .
καὶ ὡς ἰάθη παραχρῆμα.		καὶ ὡς ἰάθη παραχρῆμα.	

	LUKE viii.	MATT. ix.	MARK v.
‘Ο δὲ εἶπεν αὐτῇ,—	Luke viii. 48. . .	48. ‘Ο δὲ εἶπεν αὐτῇ,—	22. . . ‘Ο δὲ Ἰησοῦς ἐπιστραφεὶς, καὶ αὐτῇ,—
“Θάρσει, θύγατερ,		ἰδὼν αὐτήν, εἶπε,—	34. . . ‘Ο δὲ εἶπεν αὐτῇ,—
“ἡ πίστις σου σέσωκέ σε:		“Θάρσει, θύγατερ, “ἡ πίστις σου σέ- “σωκέ σε:	“Θύγατερ, “ἡ πίστις σου σέ- “ἡ πίστις σου “σέσωκέ σε:
“Πορεύου εἰς εἰρήνην,	Luke viii. v. . . 48.	“Πορεύου εἰς εἰ- “ρήνην.”—	“Ὑπαγε εἰς εἰ- “ρήνην,

MARK v. v. . . 34.

“καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.”—

MATT. ix. v. . . 22.

Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

PARAGRAPH 11.

Encouragement to Jairus, on being informed of the death of his daughter.

Mark v. 35, 36; Luke viii. 49, 50.

	LUKE viii.	MARK v.
“Ἐτι αὐτοῦ λαλοῦντος,	Luke viii. 49. . .	49. Ἐτι αὐτοῦ λαλοῦντος,
ἔρχεται τις παρὰ τοῦ		ἔρχεται τις παρὰ τοῦ
ἀρχισυναγώγου, λέγων αὐτῷ,—		ἀρχισυναγώγου, λέγων αὐτῷ,—
		35. Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγον- τες,—

EXCLUDED WORDS. (1) δὲ ἡ γυνή.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MARK V.
“Ὅτι τέθηκεν ἡ θυγάτηρ σου : “ Μὴ σκύλλε τὸν διδάσκαλον.”—		“Ὅτι τέθηκεν ἡ θυγά- τηρ σου : Μὴ σκύλλε τὸν διδάσκαλον.”—	“Ὅτι ἡ θυγάτηρ σου ἀπέθανε : Τί ἔτι σκύλ- λεις τὸν διδάσκαλον ;”
‘Ο δὲ Ἰησοῦς, εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ,—	Mark v. 36. . .	50. ‘Ο δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ λέγων,—	36. ‘Ο δὲ Ἰησοῦς, εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ,—
“ Μὴ φοβοῦ, μόνον πίστευε, “ καὶ σωθήσεται.”	Luke viii. v. . . 50. . . LUKE viii. v. . . 50.	“ Μὴ φοβοῦ, μόνον πί- στευε, “ καὶ σωθήσεται.”	“ Μὴ φοβοῦ, μόνον πί- στευε.”

PARAGRAPH 12.

And revival of the young woman.

Matt. ix. 23—25 ; Mark v. 37—42. . . ; Luke viii. 51—55. . .

MARK v. 37.

Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

	LUKE VIII.	MATT. IX.	MARK V.
Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ τοὺς αὐλητὰς, καὶ τὸν ὄχλον θορυβούμενον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά. Καὶ εἰσελθὼν λέγει αὐτοῖς,— “ Αναχωρεῖτε : “ Τί θορυβεῖσθε “ καὶ κλαίετε ; “ Τὸ παιδίον οὐκ ἀπέθανεν, “ ἀλλὰ καθεύδει.”—	Mark v. 38. . . MATT. ix. v. . . 23. . . Matt. ix. v. . . 23. Mark v. v. . . 38. MARK v. 39. . . Matt. ix. 24. . . MATT. ix. v. . . 24. . . Mark v. v. . . 39. Luke viii. 53. . . LUKE viii. v. . . 53.	51. . . Ἐλθὼν δὲ εἰς τὴν οἰκίαν, . . . 52. Ἐκλαιοὺν δὲ πάντες, καὶ ἐκόπ- τοντο αὐτήν. “ Οὐκ ἀπέθανεν, “ ἀλλὰ καθεύ- δει.”— 53. Καὶ κατεγέ- λων αὐτοῦ, εἰδότες ὅτι ἀπέ- θανεν.	23. Καὶ ἔλθων ὁ εἰς τὴν οἰκίαν τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ τοὺς αὐλητὰς, καὶ τὸν ὄχλον θορυβούμενον, κλαίοντας καὶ ἀλα- λάζοντας πολλά. 39. Καὶ εἰσελθὼν λέγει αὐτοῖς,— “ Αναχωρεῖτε : “ Τί θορυβεῖσθε “ καὶ κλαίετε ; “ Τὸ παιδίον οὐκ “ ἀπέθανεν, ἀλλὰ “ καθεύδει.”— 40. Καὶ κατεγέ- λων αὐτοῦ.

SCRIPTURE REFERENCES. (MARK v. 36 ; LUKE viii. 50.) Matt. viii. 5—13 ; ix. 27—30 ; xxi. 19—22 ; Mark vi. 1—6 ; ix. 21—24 ; Luke xvii. 5, 6 ; John iv. 46—54 ; xi. 20—27 ; Romans iv. 16—22 ; Heb. xi. 6, 11, 17—19. (MARK v. 37.) Matt. xvii. 1, 2 ; xxvi. 36, 37 ; Mark ix. 2, 3 ; xiv. 32, 33 ; Luke ix. 28, 29. (MATT. ix. 23 ; MARK v. 38 ; LUKE viii. 52.) 2 Chron. xxxv. 24, 25 ; Jerem. ix. 17, 18 ; Amos v. 16, 17. (MATT. ix. 24 ; MARK v. 39 ; LUKE viii. 52.) John xi. 11—14 ; Acts vii. 59, 60 ; 1 Corinth. xi. 30 ; xv. 51 ; 1 Thessalon. iv. 13—18.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE VIII.	MATT. IX.	MARK V.
Αὐτὸς δὲ, ἐκβαλὼν ἔξω πάντας,	Luke viii. 54. . .	54. . . Αὐτὸς δὲ ἐκβαλὼν ἔξω πάν- τας, . . .	25. "Οτε δὲ ἐξε- βλήθη ὁ ὄχλος,	v. . . 40. "Ο δὲ ἐκ- βαλὼν πάντας,
οὐκ ἀφήκεν εἰσελθεῖν οὐδένα,	Luke viii. v. . . 51. . .	οὐκ ἀφήκεν εἰσελ- θεῖν οὐδένα,	. . . . .	. . . . .
εἰ μὴ Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς,	Luke viii. v. . . 51.	εἰ μὴ Πέτρον, καὶ Ἰωάννην, καὶ Ἰά- κωβον, καὶ τὸν πα- τέρα τῆς παιδὸς, καὶ τὴν μητέρα.	. . . . .	παραλαμβάνει τὸν πατέρα τοῦ παι- δίου, καὶ τὴν μη- τέρα, καὶ τοὺς μετ' αὐτοῦ,
καὶ τὴν μητέρα.				
Καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον :	Mark v. v. . . 40. . . MARK V. v. . . 40.	. . . . . εἰσελθὼν . . . . .	. . . . .	καὶ εἰσπορεύεται ὅπου ἦν τὸ παι- δίον.
καὶ, κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων,—	Luke viii. v. . . 54. . .	v. . . 54. Καὶ, κρα- τήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων,—	ἐκράτησε τῆς χει- ρὸς αὐτῆς,	41. Καὶ, κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐ- τῇ,—
"Ταλιθὰ κουμί:"—ὅ ἐστι μεθερμη- νεύομενον,—	MARK V. v. . . 41. . .	. . . . .	. . . . .	"Ταλιθὰ κουμί:" —ὅ ἐστι μεθερμη- νεύομενον,—
"Ἡ παῖς ἐγείρου."—	Luke viii. v. . . 54.	"Ἡ παῖς ἐγεί- ρου."—	. . . . .	"Τὸ κοράσιον, σοὶ λέγω, ἔγειρε."—
Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς,	Luke viii. 55. . .	55. . . Καὶ ἐπέ- στρεψε τὸ πνεῦμα αὐτῆς,	. . . . .	. . . . .
καὶ ἀνέστη παραχρήμα,	Luke viii. v. . . 55. . .	καὶ ἀνέστη παρα- χρήμα. . .	καὶ ἡγέρθη τὸ κο- ράσιον.	42. . . Καὶ εὐθέως ἀνέστη τὸ κορά- σιον,
καὶ περιεπάτει : ἦν γὰρ ἐτῶν δώδεκα.	MARK V. v. . . 42. . .	. . . . .	. . . . .	καὶ περιεπάτει : ἦν γὰρ ἐτῶν δώ- δεκα.

PARAGRAPH 13.

Astonishment of her parents at the miracle.

Mark v. v. . . 42, 43, end ; Luke viii. v. . . 55, 56, end.

	LUKE VIII.	MARK V.
Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς. "Ο δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός :	Luke viii. 56, end.	56, end. Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς. "Ο δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός :
καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.	Luke viii. v. . . 55.	v. . . 55. Καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.
		v. . . 42. Καὶ ἐξέστησαν ἐκστάσει μεγάλη. 43, end. Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῶ τοῦτο : καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

VARIOUS READINGS. Luke viii. v. . . 54. . . The clause—ἐκβαλὼν ἔξω πάντας, καὶ,—adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn, is expunged by Lachmann, and Tischendorf; and Griesbach also thinks that it should perhaps be excluded.

Luke viii. v. . . 51. . . The reading—οὐδένα—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—τὴν δὲ αὐτῇ—by Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MARK v. 41 ; LUKE viii. 54.) Luke vii. 12—15 ; John xi. 43, 44 ; Acts ix. 39—41 ; xx. 9—12.

PARAGRAPH 14.

Extensive report of it through the surrounding country.

MATT. ix. 26.

Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

PARAGRAPH 15.

Cure by Christ of two blind men.

MATT. ix. 27—31.

27. *Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες,—*
“*Ἐλέησον ἡμᾶς υἱὲ Δαβὶδ.*”—28. *Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ. Καὶ λέγει*
αὐτοῖς ὁ Ἰησοῦς,—“*Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;*”—*Λέγουσιν αὐτῷ,—*“*Ναὶ Κύριε.*”—
29. *Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων,—*“*Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.*”—
30. *Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων,—*“*Ὅρατε μὴ δεῖς*
“*γινωσκέτω.*”—31. *Οἱ δὲ ἐξελθόντες, διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.*

PARAGRAPH 16.

And of a dumb demoniac.

MATT. ix. 32, 33. . .

32. *Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον:* 33. . . *καὶ, ἐκ-*
βληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός.

PARAGRAPH 17, end.

Various sentiments of the Pharisees, and of the people, on the occasion.

MATT. ix. v. . . 33, 34.

v. . . 33. *Καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες,—*“*Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.*”—34. *Οἱ δὲ*
Φαρισαῖοι ἔλεγον,—“*Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.*”

PART VI.

FIRST MISSION OF THE APOSTLES BY CHRIST; AND CONCLUSION OF HIS SPECIAL MINISTRY IN GALILEE.

Matt. ix. 35—38, end; x., xi. 1; xiii. 54—58, end; xiv., xv., xvi. 1—12; Mark vi., vii., viii. 1—26;
Luke ix. 1—17; xii., xiii. 1—21; John vi., vii. 1.

SECTION I.

FIRST MISSION OF THE APOSTLES BY CHRIST, WITH INSTRUCTIONS FOR THEIR CONDUCT.

Matt. ix. 35—38, end; x. 1—42, end; xi. 1; xiii. 54—58, end; Mark vi. 1—13; Luke ix. 1—6.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Second evangelical visit of Christ to Nazareth; and second rejection by his townsmen.

Matt. xiii. 54—58, end; Mark vi. 1—6. . .

MARK vi. 1. . .

Καὶ ἐξῆλθεν [ὁ Ἰησοῦς] ἐκεῖθεν,

COMBINED TEXT.	REFERENCES.	MATT. XIII.	MARK VI.
<i>καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ,</i>	<i>Mark vi. v. . . 1. . .</i>	<i>54. Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ,</i>	<i>v. . . 1. . . καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ,</i>
<i>MARK vi. v. . . 1, 2. . .</i>			
<i>v. . . 1. καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.</i>		<i>2. . . Καὶ, γενομένου σαββάτου,</i>	
<i>ἦρξατο ἐν τῇ συναγωγῇ διδάσκειν.</i>	<i>Mark vi. v. . . 2, 3. . .</i>	<i>ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν :</i>	<i>v. . . 2. ἦρξατο ἐν τῇ συναγωγῇ διδάσκειν.</i>
<i>Καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες,—</i>		<i>ὥστε ἐκπλήττεσθαι αὐ-</i>	<i>Καὶ πολλοὶ ἀκούοντες ἐξε-</i>
<i>“ Πόθεν τούτῳ ταῦτα ;</i>		<i>τοὺς, καὶ λέγειν,—</i>	<i>επλήσσοντο, λέγοντες,—</i>
<i>“ καὶ τίς ἢ σοφία ἢ δοθεῖσα αὐτῷ,</i>		<i>“ Πόθεν τούτῳ ἡ σοφία</i>	<i>“ Πόθεν τούτῳ ταῦτα ;</i>
		<i>“ αὕτη,</i>	<i>“ καὶ τίς ἢ σοφία ἢ δο-</i>
		<i>καὶ αἱ δυνάμεις ;</i>	<i>“ θείσα αὐτῷ,</i>
<i>“ καὶ δυνάμεις τοιαῦται</i>			<i>“ καὶ δυνάμεις τοιαῦται</i>
<i>“ διὰ τῶν χειρῶν</i>			<i>“ διὰ τῶν χειρῶν αὐτοῦ</i>
<i>“ αὐτοῦ γίνονται ;</i>			<i>“ γίνονται ;</i>
<i>3. . . “ Οὐχ οὕτός ἐστιν ὁ τέκτων,</i>		<i>55. “ Οὐχ οὕτός ἐστιν ὁ</i>	<i>3. “ Οὐχ οὕτός ἐστιν ὁ</i>
		<i>“ τοῦ τέκτονος υἱός ;</i>	<i>“ τέκτων,</i>
		<i>“ Οὐχὶ ἡ μήτηρ αὐτοῦ</i>	<i>“ ὁ υἱὸς Μαρίας ;</i>
<i>“ ὁ υἱὸς Μαρίας,</i>		<i>“ λέγεται Μαρίας ;</i>	
<i>“ ἀδελφὸς δὲ Ἰακώβου,</i>		<i>“ καὶ οἱ ἀδελφοὶ αὐτοῦ</i>	<i>“ ἀδελφὸς δὲ Ἰακώβου,</i>
<i>“ καὶ Ἰωσή, καὶ Ἰούδα,</i>		<i>“ Ἰάκωβος, καὶ Ἰωσῆς,</i>	<i>“ καὶ Ἰωσή, καὶ Ἰούδα,</i>
<i>“ καὶ Σίμωνος ;</i>		<i>“ καὶ Σίμων, καὶ Ἰούδας ;</i>	<i>“ καὶ Σίμωνος ;</i>

SCRIPTURE REFERENCES. (MATT. xiii. 54—57; MARK vi. 1—4.) Isaiah liii. 1—3; Matt. ii. 22, 23; Luke iv. 16—30; John iv. 43, 44; vii. 14—18; Acts iv. 8—13; Philipp. ii. 5—8.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

MATT. XIII.

MARK VI.

“καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι;	Matt. xiii. 56. . .	56. “καὶ αἱ ἀδελφαὶ αὐ- τοῦ, οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι;	v. . . 3. “καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;”—
“Πόθεν οὖν τούτῳ ταῦτα πάντα;”—	MATT. xiii. v. . . 56.	“Πόθεν οὖν τούτῳ ταῦ- τα πάντα;”	. . . . .
Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.	Matt. xiii. 57. . .	57. Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.	Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ,
‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς,—	Matt. xiii. v. . . 57. . .	‘Ο δὲ Ἰησοῦς εἶπεν αὐ- τοῖς,—	4. “Ἐλεγε δὲ αὐτοῖς ὁ Ἰη- σοῦς,—
“Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ,	Matt. xiii. v. . . 57. . .	“Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πα- τρίδι αὐτοῦ,	“Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πα- τρίδι αὐτοῦ,
“καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.”—	MARK vi. v. . . 4. . . Matt. xiii. v. . . 57.	. . . . . “καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.”—	“καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.”—
Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι,	Mark vi. 5. . .	58, end. Καὶ οὐκ ἐποίη- σεν ἐκεῖ δυνάμεις πολ- λὰς,	5. . . Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆ- σαι,
διὰ τὴν ἀπιστίαν αὐτῶν,	MATT. xiii. v. . . 58, [end.]	διὰ τὴν ἀπιστίαν αὐτῶν.	. . . . .
	MARK vi. v. . . 5, 6. . .		

v. . . 5. εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. 6. . . Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.

PARAGRAPH 2.

His third evangelical circuit through the towns of Galilee.

Matt. ix. 35; Mark vi. v. . . 6.

Καὶ περιῆγεν ὁ Ἰησοῦς	Matt. ix. 35. . .	35. . . Καὶ περιῆγεν ὁ Ἰη- σοῦς	v. . . 6. Καὶ περιῆγε
τὰς πόλεις πάσας, καὶ τὰς κώμας κύκλῳ, διδάσκων	MATT. ix. v. . . 35. . . Mark vi. v. . . 6.	τὰς πόλεις πάσας, καὶ τὰς κώμας, διδάσκων	. . . . . τὰς κώμας κύκλῳ, διδάσ- κων.

MATT. ix. v. . . 35.

ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν.

PARAGRAPH 3.

First direction to his disciples to pray for an increase of evangelical teachers.

MATT. ix. 36—38, end.

36. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρῥιμμενοι, ὥσπερ πρόβατα μὴ ἔχοντα ποιμένα. 37. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ,—“Ὁ μὲν θερисμὸς πολὺς, οἱ δὲ ἐργάται
“ὀλίγοι: 38, end. Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.”

SCRIPTURE REFERENCES. (MATT. ix. 36.) Numbers xxvii. 15—17; Isaiah xl. 10, 11; Jerem. l. 6; Ezek. xxxiv. ; Matt. x. 5, 6. ; xv. 24; Mark vi. 33, 34; John x. 1—18; 1 Peter ii. 21—25. (MATT. ix. 37, 38.) Luke x. 1, 2; John iv. 34—38.

PARAGRAPH 4.

First endowment of the apostles with miraculous powers.

Matt. x. 1; Mark vi. 7; Luke ix. 1.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. X.	MARK VI.
Καὶ προσκαλεῖται τοὺς δώδεκα,	Mark vi. 7. . .	1. Συγκαλεσάμενος δὲ τοὺς δώδεκα,	1. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,	7. Καὶ προσκαλεῖται τοὺς δώδεκα,
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο :	MARK VI. V. . . 7. . .	. . . . .	. . . . .	καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο :
[καὶ] ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια,	Luke ix. v. . . 1. . .	ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια,	ἔδωκεν αὐτοῖς ἐξουσίαν πνευματῶν ἀκαθάρτων,	καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.
ὥστε ἐκβάλλειν αὐτὰ,	MATT. X. V. . . 1. . .	. . . . .	ὥστε ἐκβάλλειν αὐτὰ,	. . . . .
καὶ θεραπεύειν πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν.	Matt. x. v. . . 1.	καὶ νόσους θεραπεύειν.	καὶ θεραπεύειν πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν.	. . . . .

PARAGRAPH 5.

Second enumeration of the apostles (by Matthew.)

MATT. x. 2—4.

2. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστὶ ταῦτα. Πρῶτος Σίμων, ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ: Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ: 3. Φίλιππος, καὶ Βαρθολομαῖος: Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης: Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος: 4. Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδόνς αὐτόν.

PARAGRAPH 6.

First mission of them by Christ.

Matt. x. 5. . .; Luke ix. 2.

		LUKE IX.	MATT. X.
Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς	Matt. x. 5. . .	2. . . Καὶ ἀπέστειλεν αὐτοὺς	5. Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,
	LUKE IX. V. . . 2.		

κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας,

PARAGRAPH 7.

His directions to them to preach to Israelites only, to heal gratuitously;

Matt. x. v. . . 5—8.

v. . . 5. παραγγείλας αὐτοῖς λέγων,—“ Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε: 6. πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7. Πορευόμενοι

VARIOUS READING. Matt. x. v. . . 3. The reading—Λεββαῖος, ὁ ἐπικληθεὶς Θαδδαῖος,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn. Lachmann and Tischendorf expunge the words preceding—Θαδδαῖος;—and Griesbach thinks that those following—Λεββαῖος—should perhaps be excluded. The latter word does not occur in any other part of the New Testament; the former only in this place, and in Mark iii. v. . . 18. . .

SCRIPTURE REFERENCES. (MATT. x. 2—4.) Mark iii. 14—19; Luke vi. 12—16; Acts i. 12—14.

“ δὲ, κηρύσσετε λέγοντες, ” *Ὅτι ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν.* 8. *Ἀσθενούντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε :* δωρεὰν ἐλάβετε, δωρεὰν δότε.”

PARAGRAPH 8.

And to make no provision for their journey.

Matt. x. 9, 10; Mark vi. 8, 9; Luke ix. 3.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. X.	MARK VI.
<i>Καὶ εἶπε πρὸς αὐτοὺς,—</i>	<i>Luke ix. 3. . .</i>	3. <i>Καὶ εἶπε πρὸς αὐτοὺς,—</i>		8. <i>Καὶ παρήγγει- λεν αὐτοῖς ἵνα</i>
<i>“ Μὴδὲν αἴρετε εἰς τὴν ὁδόν,</i>		<i>“ Μὴδὲν αἴρετε εἰς τὴν ὁδόν,</i>	9. <i>“ Μὴ κτήσῃσθε χρυσόν, μὴδὲ</i>	<i>μὴδὲν αἴρωσιν εἰς ὁδόν,</i>
<i>“ εἰ μὴ ῥάβδον μόνον :</i>	<i>Mark vi. v. . . 8. . .</i>	<i>“ μῆτε ῥάβδον,</i>	<i>“ ἀργυρον, μὴδὲ</i>	<i>εἰ μὴ ῥάβδον μό- νον:—“ μὴ πήραν,</i>
<i>“ μῆτε πήραν, μῆτε ἄρτον,</i>	<i>Luke ix. v. . . 3. . .</i>	<i>“ μῆτε πήραν, μῆ- τε ἄρτον, μῆτε</i>	<i>“ χαλκὸν εἰς τὰς ἡμέρας ὑμῶν :</i>	<i>“ μὴ ἄρτον, μὴ εἰς</i>
<i>“ μῆτε ἀργύριον,</i>		<i>“ ἀργύριον,</i>	10. . . <i>“ μὴ πήραν</i>	<i>“ τὴν ζώνην χαλ- κὸν,</i>
			<i>“ εἰς ὁδόν, . . .</i>	<i>“ μὴδὲ ῥάβδον, . . .</i>
<i>“ μὴδὲ ὑποδήματα,</i>	<i>MATT. X. v. . . 10. . .</i>		. . . <i>“ μὴδὲ ὑποδή- ματα, . . .</i>	
<i>“ ἀλλ’ ὑποδεδέσθε (1) σανδάλια,</i>	<i>MARK vi. 9. . .</i>			9. <i>“ ἀλλ’ ὑποδε- δεμένους σανδά- λια,</i>
<i>“ καὶ μὴ ἐνδύσῃσθε</i>	<i>Mark vi. v. . . 9. . .</i>	<i>“ μῆτε ἀνὰ δύο χι- τῶνας ἔχειν.”</i>	. . . <i>“ μὴδὲ δύο</i>	<i>“ καὶ μὴ ἐνδύ- σῃσθε δύο χι- τῶνας.”</i>

MATT. X. v. . . 10.

“ ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.”

PARAGRAPH 9.

Directions for their conduct towards their hearers.

Matt. x. 11—15; Mark vi. 10, 11; Luke ix. 4, 5.

MARK VI. 10. . .

Καὶ ἔλεγεν αὐτοῖς,—

MATT. X. 11. . .

“ *Εἰς ἣν (2) ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἐστι.*

<i>“ Καὶ εἰς ἣν ἂν οἰκίαν</i>	<i>Luke ix. 4. . .</i>	4. <i>“ Καὶ εἰς ἣν ἂν</i>	v. . . 10. <i>“ Ὅπου</i>
<i>“ εἰσέλθῃτε,</i>		<i>“ οἰκίαν εἰσέλ- θῃτε,</i>	<i>“ εἰς οἰκίαν,</i>
<i>“ ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.</i>	<i>Mark vi. v. . . 10.</i>	<i>“ ἐκεῖ μένετε,</i>	v. . . 11. <i>“ καὶ</i>
		<i>“ καὶ ἐκεῖθεν ἐξέρ- χεσθε.</i>	<i>“ μέναιτε ἕως ἂν</i>
			<i>“ ἐξέλθῃτε.</i>
			<i>“ ἐκεῖθεν.</i>

VARIOUS READINGS. Matt. x. v. . . 8. . . The words—*νεκροὺς ἐγείρετε*—are expunged by Scholz, and Tischendorf; but retained by the Received Text, Griesbach, Knapp, Lachmann, and Hahn.

Matt. x. v. . . 10. . . The reading—*μὴδὲ ῥάβδον*—is adopted by the Received Text, Griesbach, Knapp, Lachmann, and Hahn;—*μὴδὲ ῥάβδους*—by Scholz, and Tischendorf. Griesbach also thinks the latter reading equal, and perhaps preferable to the former.

SCRIPTURE REFERENCES. (MATT. X. 9, 10; MARK VI. 8, 9; LUKE IX. 3.) Genesis xlv. 24; Luke x. 4. 7; xxii. 35—37.)

ALTERED WORD. *ὑποδεδεμένους.*

EXCLUDED WORD. (2) *δὲ.*

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE IX.

MATT. X.

MARK VI.

MATT. x. 12, 13.

12. "Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν, 13. καὶ ἂν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη
 " ὑμῶν ἐπ' αὐτήν: ἂν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

" Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς,

Luke ix. 5. . .

5. " Καὶ ὅσοι ἂν
 " μὴ δέξωνται
 " ὑμᾶς,

14. " Καὶ ὅς ἐὰν

" μὴ δέξηται ὑμᾶς,

" ἂν μὴ δέξωνται

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" ἂν μὴ δέξωνται

" ὑμᾶς,

" μὴδὲ ἀκούσωσιν (1)

Matt. x. v. . . 14. . .

" τοὺς λόγους ὑμῶν,

"

" ἐξερχόμενοι τῆς οἰκίας

"

" ἢ τῆς πόλεως ἐκείνης,

"

" καὶ τὸν κοινορτὸν

Luke ix. v. . . 5.

" ἀπὸ τῶν ποδῶν ὑμῶν

"

" ἀποτινάξατε,

"

" εἰς μαρτύριον ἐπ' αὐτούς.

"

MATT. x. 15.

" Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ."

PARAGRAPH 10.

First prediction of their persecutions by the world.

MATT. x. 16—23.

16. " Ἴδου, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων: Γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ
 " ἀκέραιοι ὡς αἱ περιστεραί. 17. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων: παραδώσουσι γὰρ ὑμᾶς εἰς
 " συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς, 18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς
 " ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς, καὶ τοῖς ἔθνεσιν. 19. " Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ
 " μεριμνήσητε πῶς ἢ τί λαλήσητε: δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε. 20. Οὐ γὰρ
 " ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21. Παραδώσει δὲ
 " ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώ-
 " σουσιν αὐτούς. 22. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου: ὁ δὲ ὑπομείνας εἰς τέλος
 " οὗτος σωθήσεται. 23. " Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν: καὶ ἐκ
 " ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ
 " Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου."

VARIOUS READINGS. Matt. x. v. . . 14. . . The reading—ἐξερχόμενοι—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—ἐξερχόμενοι ἔξω—by Knapp, Lachmann, and Tischendorf.

Matt. x. v. . . 23. . . The reading in the text is considered probable by Griesbach; but the first clause,—φεύγετε . . . ὑμᾶς—is expunged by the Received Text, Knapp, Scholz, Tischendorf, and Hahn, and the last clause,—καὶ . . . ἄλλην—by Lachmann.

SCRIPTURE REFERENCES. (MATT. x. 11—15; MARK vi. 10, 11; LUKE ix. 4, 5.) Numbers xvi. 20—27; Malachi iv. 1—3; Matt. xi. 20—24; Luke x. 5—15; Acts xiii. 49—51; xviii. 5, 6. (MATT. x. 16—23.) Matt. xvi. 27, 28; xxiii. 34; xxiv. 9—13, 27—34; Mark ix. 1; xiii. 9—13, 24—30; Luke ix. 27; x. 3; xii. 11, 12; xxi. 12—19; John xvi. 1—3; xxi. 20—23; James v. 7—9; 1 Peter iv. 7.

ALTERED WORD. (1) ἀκούσῃ.

PARAGRAPH 11.

Exhortation to courage, constancy, and trust in divine providence.

MATT. x. 24—33.

24. “Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25. Ἀρκετὸν τῷ
 “μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην
 “Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; 26. Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν
 “γάρ ἐστι κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27. Ὁ λέγων ὑμῖν ἐν
 “τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὐς ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων. 28. Καὶ μὴ
 “φοβεῖσθε ἀπὸ τῶν ἀποκτενούντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενων ἀποκτείνειν: φοβηθῆτε δὲ
 “μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29. Οὐχὶ δύο στρουθία ἀσσαρίου
 “πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. 30. Ὑμῶν δὲ καὶ αἱ
 “τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. 31. Μὴ οὖν φοβηθῆτε: πολλῶν στρουθίων διαφέρετε
 “ὑμεῖς. 32. Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ
 “ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς: 33. ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
 “ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.”

PARAGRAPH 12.

Exhortation to sacrifice their worldly interests, in assurance of future recompense.

MATT. x. 34—42, end.

34. “Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν: Οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μαχαιραν.
 35. “Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ
 “νύμφην κατὰ τῆς πενθερᾶς αὐτῆς: 36. καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 37. Ὁ φιλῶν
 “πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου
 “ἄξιος: 38. καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστι μου ἄξιος.
 39. “Ὁ εὗρων τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρησει
 “αὐτήν. 40. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.
 41. “Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται, καὶ ὁ δεχόμενος δίκαιον
 “εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται: 42, end. καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων
 “ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.”

PARAGRAPH 13.

Fourth evangelical circuit of Christ through the towns of Galilee.

MATT. xi. 1.

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ
 διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

PARAGRAPH 14, end.

Execution by the apostles of their mission.

Mark vi. 12, 13; Luke ix. 6.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MARK VI.
Ἐξερχόμενοι δὲ [οἱ ἀπόστολοι] διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι.	Luke ix. 6. . . LUKE ix. v. . . 6. . . Luke ix. v. . . 6. . .	6. Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι,	12. Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοή- σωσι.
Καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευν.	MARK vi. 13. . . Mark vi. v. . . 13.	. . . . . καὶ θεραπεύοντες παν- ταχοῦ.	13. Καὶ δαιμόνια ἀρρώστους, καὶ ἐθεράπευν.

SECTION II.

FIRST MIRACULOUS SUPPLY OF FOOD BY CHRIST TO THE MULTITUDE, AND HIS REPROOF OF THEIR WORLDLY DISPOSITION.

Matt. xiv. 1—36, end; Mark vi. 14—56, end; Luke ix. 7—17; John vi. 1—71, end; vii. 1.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Various opinions of Herod Antipas, and others, respecting Christ.

Matt. xiv. 1, 2; Mark vi. 14—16; Luke ix. 7—9.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XIV.	MARK VI.
Ἐν ἐκείνῳ τῷ καιρῷ	MATT. XIV. 1. . .	. . . . .	1. Ἐν ἐκείνῳ τῷ καιρῷ	. . . . .
ἤκουσεν Ἡρώδης ὁ τετράρχης	Matt. xiv. v. . . 1. . .	7. . . ἤκουσε δὲ Ἡρώδης Ἡρώδης ὁ τε- ὁ τετράρχης	14. . . Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώ- δης,	. . . . .
τὴν ἀκοὴν Ἰησοῦ,	Matt. xiv. v. . . 1.	τὰ γινόμενα ὑπ' τὴν ἀκοὴν Ἰησοῦ: αὐτοῦ πάντα:	. . . . .	. . . . .
(φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ.)	MARK VI. v. . . 14. . .	. . . . .	. . . . .	(φανερὸν γὰρ αὐτοῦ,)

		MATT. XIV.	MARK VI.
καὶ εἶπε	Matt. xiv. 2. . .	2. καὶ εἶπε	v. . . 14. καὶ ἔλεγεν,—
τοῖς παισὶν αὐτοῦ,—“ Οὗτός ἐστιν “ Ἰωάννης ὁ Βαπτιστής:	MATT. XIV. v. . . 2. . .	τοῖς παισὶν αὐτοῦ, “ βαπτιστής:	. . . . .
“ αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν,	Matt. xiv. v. . . 2. . .	“ αὐτὸς ἠγέρθη ἀπὸ τῶν “ νεκρῶν,	“ Ὅτι Ἰωάννης ὁ βαπ- “ τίζων ἐκ νεκρῶν ἠγέρθη,
“ καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν “ ἐν αὐτῷ.”	Matt. xiv. v. . . 2.	“ καὶ διὰ τοῦτο αἱ δυνά- “ μεις ἐνεργοῦσιν ἐν αὐ- “ τῷ.”	“ καὶ διὰ τοῦτο ἐνεργοῦ- “ σιν αἱ δυνάμεις ἐν αὐ- “ τῷ.”
		LUKE IX.	
Καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων,— “ Ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν:”—	LUKE IX. v. . . 7.	v. . . 7. Καὶ διηπόρει, “ νεκρῶν.”	. . . . .
ὑπὸ τινων δέ,— “ Ὅτι Ἠλίας ἐφάνη:”— ἄλλων δέ,— “ Ὅτι προφήτης εἷς τῶν “ ἀρχαίων ἀνέστη.”	Luke ix. 8.	8. ὑπὸ τινων δέ,— “ Ὅτι Ἠλίας ἐφάνη:”— ἄλλων δέ,— “ Ὅτι προφήτης εἷς τῶν “ ἀρχαίων ἀνέστη.”	15. Ἄλλοι δὲ ἔλεγον,— “ Ὅτι Ἠλίας ἐστίν:”— ἄλλοι δὲ ἔλεγον,— “ Ὅτι προφήτης ἐστίν, “ ὡς εἷς τῶν προφητῶν.”

SCRIPTURE REFERENCES. (MATT. XIV. 1, 2; MARK VI. 14—16; LUKE IX. 7—9.) Matt. xvi. 13—16; xxi. 24—26;
Mark viii. 27—29; xi. 29—32; Luke ix. 18—20; xx. 3—6; xxiii. 6—11.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

LUKE IX.

MARK VI.

Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν,—

| Mark vi. 16. . .

| 9... Καὶ εἶπεν Ἡρώδης,—

16. . . Ἀκούσας δὲ ὁ
Ἡρώδης εἶπεν,—

LUKE ix. v. . . 9.

“Ἰωάννην ἐγὼ ἀπεκεφάλισα : Τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα ;”—Καὶ ἐζήτει ἰδεῖν αὐτόν :

MARK vi. v. . . 16.

[καὶ ἔλεγεν,—] “Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη ἐκ νεκρῶν.”

PARAGRAPH 2.

Account of the imprisonment, death, and burial of John the Baptist.

Matt. xiv. 3—12. . . ; Mark vi. 17—29.

MATT. xiv.

MARK VI.

Αὐτὸς γὰρ ὁ Ἡρώδης
ἀποστείλας ἐκράτησε τὸν Ἰωάννην,

| Mark vi. 17. . .

3. Ὁ γὰρ Ἡρώδης,
κρατήσας τὸν Ἰωάννην,17. Αὐτὸς γὰρ ὁ Ἡρώδης
ἀποστείλας ἐκράτησε τὸν
Ἰωάννην,

καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ,

ἔδωκεν αὐτὸν, καὶ ἔθετο
ἐν φυλακῇ,καὶ ἔδωκεν αὐτὸν ἐν φυ-
λακῇ,

διὰ Ἡρωδιάδα, τὴν γυναῖκα Φιλίππου

| Matt. xiv. v. . . 3.

διὰ Ἡρωδιάδα, τὴν γυ-
ναῖκα Φιλίππου
τοῦ ἀδελφοῦ αὐτοῦ,διὰ Ἡρωδιάδα, τὴν γυ-
ναῖκα Φιλίππου
τοῦ ἀδελφοῦ αὐτοῦ,

τοῦ ἀδελφοῦ αὐτοῦ :

| MARK vi. v. . . 17.

ὅτι αὐτὴν ἐγάμησεν.

| Mark vi. 18.

4. Ἐλεγε γὰρ αὐτῷ ὁ
Ἰωάννης,—18. Ἐλεγε γὰρ ὁ Ἰωάν-
νης τῷ Ἡρώδῃ,—

Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ,—

“Ὅτι οὐκ ἔξεστί σοι ἔχειν

“Ὅτι οὐκ ἔξεστί σοι ἔχειν
αὐτήν.”—“Ὅτι οὐκ ἔξεστί σοι
ἔχειν τὴν γυναῖκα τοῦ
ἀδελφοῦ σου.”—

“τὴν γυναῖκα τοῦ ἀδελφοῦ σου.”—

MARK vi. 19, 20.

19. Ἡ δὲ Ἡρωδιάς ἐνείχευ αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο : 20. Ὁ γὰρ Ἡρώδης ἐφοβέτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον : καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε.

MATT. xiv. 5.

Καὶ, θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

Καὶ, γενομένης ἡμέρας εὐκαίρου,

| MARK vi. 21. . .

.

21. Καὶ, γενομένης ἡμέ-
ρας εὐκαίρου,

ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ

| Mark vi. v. . . 21. . .

6. Γενεσίων δὲ ἀγομένων
τοῦ Ἡρώδου,ὅτε Ἡρώδης τοῖς γενε-
σίοις αὐτοῦδεῖπνον ἐποίει τοῖς μεγιστάσιν αὐτοῦ,
καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις
τῆς Γαλιλαίας,

| MARK vi. v. . . 21.

.

δεῖπνον
. Γαλιλαίας,καὶ εἰσελθούσης τῆς θυγατρὸς
αὐτῆς τῆς Ἡρωδιάδος,
καὶ ὀρχησαμένης

| Mark vi. 22. . .

ὤρχησάτο ἡ θυγάτηρ τῆς
Ἡρωδιάδος22. καὶ εἰσελθούσης τῆς
θυγατρὸς αὐτῆς τῆς Ἡρω-
διάδος, καὶ ὀρχησαμένης,

SCRIPTURE REFERENCES. (MATT. xiv. 3—8; MARK vi. 17—25.) Esther v. 3, 6; vii. 1, 2; Matt. iv. 12; Mark i. 14; Luke iii. 19, 20; xiii. 31, 32; xxiii. 7—12; John iii. 24, 30.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XIV.	MARK VI.
ἐν τῷ μέσῳ, καὶ ἀρεσάσης τῷ Ἡρώδῃ, καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ,— “Αἰτήσον με ὃ ἐάν θέλῃς, “καὶ δώσω σοί.”— Καὶ ὤμοσεν αὐτῇ,— “Ὅτι ὃ ἐάν με αἰτήσῃς δώσω σοί,	MATT. XIV. v. . . 6. . . Mark vi. v. . . 22. . . MARK vi. v. . . 22. Mark vi. 23. . .	v. . . 6. ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ : · · · · · · · · · · 7. ὅθεν μεθ' ὅρκου ὡμο- λόγησεν αὐτῇ δοῦναι ὃ ἐάν αἰτήσῃται.	· · · · · v. . . 22. καὶ ἀρεσάσης τῷ Ἡρώδῃ, καὶ τοῖς · · · · · · · · · · “ δώσω σοί.”— 23. . . Καὶ ὤμοσεν αὐτῇ,— “Ὅτι ὃ ἐάν με αἰτήσῃς “ δώσω σοί,
	MARK vi. v. . . 23, 24.		
v. . . 23. “ ἕως ἡμέρους τῆς βασιλείας μου.”—Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς,—“ Τί αἰτή- “ σομαι ;”—24. Ἡ δὲ εἶπε,—“ Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.”—			
	MATT. xiv. 8. . .		
Καὶ, (1) προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, MARK vi. 25. . .			
εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἠτήσατο			
λέγουσα,—“ Θέλω ἵνα μοι δῷς ἐξ αὐτῆς “ ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ “ Βαπτιστοῦ.”—	Mark vi. v. . . 25. . . Matt. xiv. v. . . 8.	v. . . 8. “ Δός μοι,”— φησὶν,—“ Ὡδε “ ἐπὶ πίνακι τὴν κεφαλὴν “ Ἰωάννου τοῦ Βαπτισ- “ τοῦ.”—	v. . . 25. λέγουσα,—“ Θέ- “ λω ἵνα μοι δῷς ἐξ αὐτῆς “ ἐπὶ πίνακι τὴν κεφαλὴν “ Ἰωάννου τοῦ Βαπτισ- “ τοῦ.”—
Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ (2) τοὺς ὅρκους, καὶ τοὺς συνανακει- μένους, οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.	Mark vi. 26. . . Matt. xiv. v. . . 9. . . MARK vi. v. . . 26, 27. . .	9. Καὶ ἐλνθήθη ὁ βασι- λεὺς : διὰ δὲ τοὺς ὅρκους, καὶ τοὺς συνανακειμένους, · · · · · · · · · ·	26. Καὶ περίλυπος γενό- μενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους, καὶ τοὺς συνανακειμένους, οὐκ ἠθέλησεν αὐτὴν ἀθε- τῆσαι. 27. Καὶ εὐθέως · · · · · σπεκουλάτωρα,
27. Καὶ, εὐθέως ἀποστείλας (3) σπεκου- λάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.	Mark vi. v. . . 27—29.	ἐκέλευσε δοθῆναι. 10. Καὶ πέμψας ἀπεκε- φάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11. Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ, καὶ ἦνεγκε τῇ μητρὶ αὐ- τῆς.	ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. 28. Ὁ δὲ ἀπελθὼν, ἀπε- κεφάλισε αὐτὸν ἐν τῇ φυλακῇ : καὶ ἦνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κο- ρασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
28. Ὁ δὲ ἀπελθὼν, ἀπεκεφάλισε αὐτὸν ἐν τῇ φυλακῇ : καὶ ἦνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.			

SCRIPTURE REFERENCES. (MATT. xiv. 9—11; MARK vi. 26—28.) 1 Kings xix. 1—4; xxii. 24—28; 2 Kings vi. 31; 2 Chron. xviii. 23—27; xxiv. 20—22; Jerem. xx. 1, 2; xxvi; Acts vii. 57—60; viii. 1, 2; xii. 1—3.
ALTERED WORDS. (1) Ἡ δὲ. EXCLUDED WORDS. (2) δέ. (3) ὁ βασιλεὺς.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

Καὶ, ἀκούσαντες οἱ μαθηταὶ
αὐτοῦ, ἦλθον,
καὶ ἤραν τὸ πτῶμα αὐτοῦ,
καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ:

REFERENCES.

Mark vi. 29.

MATT. XIV.

12. . . Καὶ, προσελθόντες
οἱ μαθηταὶ αὐτοῦ,
ἤραν τὸ σῶμα,
καὶ ἔθαψαν αὐτό:

MARK VI.

29. Καὶ, ἀκούσαντες οἱ
μαθηταὶ αὐτοῦ, ἦλθον,
καὶ ἤραν τὸ πτῶμα αὐτοῦ,
καὶ ἔθηκαν αὐτὸ ἐν μνη-
μείῳ.

PARAGRAPH 3.

Report of the event by John's disciples to Christ.

MATT. XIV. v. . . 12.

καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

PARAGRAPH 4.

Return of the apostles from their mission.

Mark vi. 30; Luke ix. 10. . .

LUKE IX.

MARK VI.

Καὶ, ὑποστρέψαντες
οἱ ἀπόστολοι

πρὸς τὸν Ἰησοῦν,

(1) ἀπήγγειλαν αὐτῷ πάντα,

καὶ ὅσα ἐποίησαν,

καὶ ὅσα ἐδίδαξαν.

Luke ix. 10. . .

MARK VI. v. . . 30. . .

Mark vi. v. . . 30. . .

MARK VI. v. . . 30.

10. . . Καὶ, ὑποστρέ-
ψαντες οἱ ἀπόστολοι,

.

διηγήσαντο αὐτῷ

ὅσα ἐποίησαν.

.

30. Καὶ συνάγονται οἱ
ἀπόστολοι

πρὸς τὸν Ἰησοῦν,

καὶ ἀπήγγειλαν αὐτῷ

πάντα,

καὶ ὅσα ἐποίησαν,

καὶ ὅσα ἐδίδαξαν.

PARAGRAPH 5.

Retirement of Christ with them to the desert of Bethsaida: His instructions and cures among the multitude who followed him thither.

Matt. xiv. 13, 14; Mark vi. 31—34; Luke ix. v. . . 10, 11; John vi. 1—7.

MARK VI. 31.

Καὶ εἶπεν αὐτοῖς,—“Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον.”—(Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ἠνέκαίρουν.)

LUKE IX.

MATT. XIV.

MARK VI.

JOHN VI.

Καὶ, παραλαβὼν αὐτοὺς,

ὑπεχώρησε

κατ’ ἰδίαν ἐν πλοίῳ,

πέραν τῆς θαλάσσης τῆς Γα-
λιλαίας, τῆς Τιβεριάδος,
εἰς τόπον ἔρημον

Luke ix. v. . . 10. . .

Matt. xiv. v. . . 13. . .

JOHN VI. v. . . 1.

Luke ix. v. . . 10. . .

v. . 10. . Καὶ, 13. . . Ἀκούσας
παραλαβὼν αὐ-
τοὺς, ὑπεχώρησε
ἐκεῖθεν

κατ’ ἰδίαν

.

εἰς τόπον ἔρη-
μον

13. . . Ἀκούσας
δὲ ὁ Ἰησοῦς,
ἀνεχώρησεν
ἐκεῖθεν

ἐν πλοίῳ . . .

κατ’ ἰδίαν . . .

.

εἰς ἔρημον τό-
πον,

32. Καὶ ἀπῆλ-
θον . . .

τῷ πλοίῳ κατ’

ἰδίαν. . .

.

εἰς ἔρημον τό-
πον

1. Μετὰ ταῦτα,
ἀπῆλθεν ὁ Ἰη-
σοῦς

.

πέραν
. . . Τιβεριάδος.

.

VARIOUS READING. Matt. xiv. 13. . . The reading—Καὶ ἀκούσας—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—Ἀκούσας δὲ—by Knapp, Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MATT. XIV. 13, 14; MARK VI. 31—34; LUKE IX. v. . . 10, 11; JOHN VI. 1—7.) MATT. iv. 18; viii. 18, 28; ix. 35, 36; Mark i. 16, 17; iii. 19—21; iv. 35; v. 1; Luke v. 1—3; viii. 22, 26; John xii. 21, 22; xxi. 1.

EXCLUDED WORD. (1) καὶ.

LUKE ix. v. . . 10.

πόλεως καλουμένης Βηθσαϊδά :

JOHN vi. 3.

ἀνῆλθε δὲ εἰς τὸ ὄρος, (1) καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

MARK vi. 33. . .

Καὶ εἶδον αὐτοὺς ὑπάγοντας,

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XIV.	MARK VI.	JOHN VI.
καὶ ἐπέγνωσαν πολλοί :	Mark vi. v. . . 33.	11. . . Οἱ δὲ ὄχ- λοι γνόντες ἠκολούθησαν αὐτῷ :	v. . . 13. Καὶ, ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ ἐκ τῆς πόλεως.	v. . . 33. καὶ ἐπέγνωσαν πολ- λοί : καὶ πεζῇ ἀπὸ πασῶν τῶν πό- λεων συνέδρα- μον, καὶ ἦλθον ἐκεῖ.	. . . . . 2. . . Καὶ ἠκολού- θει αὐτῷ ὄχλος πολὺς,
καὶ πεζῇ ἀπὸ πασῶν τῶν πό- λεων συνέδραμον, καὶ ἦλθον ἐκεῖ,					

JOHN vi. v. . . 2, 4.

v. . . 2. ὅτι ἐώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. 4. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς,	John vi. 5. . .	. . . . .	14. . . Καὶ ἐξελ- θὼν	34. . . Καὶ ἐξελ- θὼν	5. . . Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς,
καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν,			εἶδε πολὺν ὄχ- λον :	εἶδεν πολὺν ὄχλον :	καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν,

JOHN vi. v. . . 5—7.

v. . . 5. λέγει πρὸς τὸν Φίλιππον,—"Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;"—(6. Τοῦτο δὲ ἔλεγε πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν.) 7. Ἀπεκρίθη αὐτῷ Φίλιππος,—"Διακοσίων
"δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ."

	LUKE IX.	MATT. XIV.	MARK VI.
Καὶ ἐσπλαγχνίσθη [ὁ Ἰησοῦς] ἐπὶ τοῖς ὄχλοις, (2)	Matt. xiv. v. . . 14.	v. . . 14. καὶ ἐσ- πλαγχνίσθη ἐπ' αὐτοῖς,	v. . . 34. καὶ ἐσ- πλαγχνίσθη ἐπ' αὐτοῖς,
ὅτι ᾔσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα :	MARK vi. v. . . 34. . . . .	. . . . .	ὅτι ᾔσαν ποιμένα :
καὶ, δεξάμενος αὐτοὺς,	LUKE ix. v. . . 11. . .	v. . . 11. καὶ δε- ξάμενος αὐτοὺς,	. . . . .

VARIOUS READINGS. Mark vi. v. . . 33. The reading in the text is adopted by Griesbach alone; who regards as undoubtedly erroneous that of the Received Text,—καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν.—The other critical editors agree with Griesbach, in admitting the words—συνέδραμον ἐκεῖ;—but subjoin the words condemned by him,—καὶ προῆλθον αὐτοὺς:—to which Knapp, Scholz, and Hahn also add,—καὶ συνῆλθον πρὸς αὐτόν.

Matt. xiv. v. . . 14. . . The words—ὁ Ἰησοῦς—are expunged or denounced by Knapp, Lachmann, Tischendorf, and Hahn; but admitted by the Received Text, Griesbach, and Scholz. Griesbach nevertheless thinks they should probably be excluded.

EXCLUDED WORDS. (1) ὁ Ἰησοῦς.

ALTERED WORDS. (2) ἐπ' αὐτοῖς.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XIV.	MARK VI.
ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.	Luke ix. v. . . 11.	v. . . 11. ἐλάλει αὐ- τοῖς περὶ τῆς βα- σιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.	. . . . . v. . . 14. καὶ ἐθερά- πευσε τοὺς ἀρρώ- στους αὐτῶν.	v. . . 34. καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
PARAGRAPH 6.				
Directions to his disciples to give the people food.				
Matt. xiv. 15, 16; Mark vi. 35—37; Luke ix. 12—14. . .				
Ἡ δὲ ἡμέρα ἤρξατο κλίνειν. Προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ,— “Ἐρημός ἐστιν ὁ τόπος, “καὶ ἡ ὥρα ἤδη παρήλθεν: “Ἀπόλυσον τὸν ὄχλον, “ἵνα, πορευθέντες “εἰς τὰς κύκλῳ κώμας, “καὶ τοὺς ἀγροὺς, “καταλύσωσι, “καὶ εὗρωσιν ἐπισιτισμόν:	Luke ix. 12. . . Matt. xiv. v. . . 15. . . Matt. xiv. v. . . 15. . . Luke ix. v. . . 12. . .	12. . . Ἡ δὲ ἡμέρα ἤρξατο κλίνειν. Προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ,— v. . . 12. “Ὅτι ᾤδε “ἐν ἐρήμῳ τόπῳ “ἐσμέν. “καὶ ἡ ὥρα ἤδη “παρήλθεν: v. . . 12. . . “Ἀπό- “λυσον τὸν ὄχ- “λον, “ἵνα, πορευθέντες “εἰς τὰς κύκλῳ “κώμας, καὶ τοὺς “ἀγροὺς, “καταλύσωσι, “καὶ εὗρωσιν ἐπι- “σιτισμόν.” . . .	15. Ὁψίας δὲ γε- νομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες,— “Ἐρημός ἐστιν “ὁ τόπος, “καὶ ἡ ὥρα ἤδη “παρήλθεν: “Ἀπόλυσον τοὺς “ὄχλους, “ἵνα, ἀπελθόντες “εἰς τὰς κώμας, “ἀγροὺς καὶ κώ- μας, “ἀγοράσωσιν “ἐαυτοῖς βρώ- ματα.”—	35. Καὶ, ἥδη ὥρας πολλῆς γενομένης, προσελθόντες αὐ- τῷ οἱ μαθηταὶ αὐ- τοῦ λέγουσιν,— “Ὅτι ἔρημός ἐσ- “τιν ὁ τόπος, “καὶ ἥδη ὥρα “πολλή: 36. “Ἀπόλυσον “αὐτοὺς, “ἵνα, ἀπελθόντες “εἰς τοὺς κύκλῳ “ἀγροὺς καὶ κώ- μας, “ἀγοράσωσιν “ἐαυτοῖς ἄρτους:
“τί γὰρ φάγωσιν οὐκ ἔχουσιν.”— Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,— Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν: Δότε αὐτοῖς ὑμεῖς φαγεῖν.”— Καὶ λέγουσιν αὐτῷ,—	MARK vi. v. . . 36. Matt. xiv. 16. . . Matt. xiv. v. . . 16. . . Luke ix. v. . . 13. . . MARK vi. v. . . 37. . .	. . . . . 13. . . Εἶπε δὲ πρὸς αὐτούς,— “Οὐ χρεῖαν ἔχου- “σιν ἀπελθεῖν: “Δότε αὐτοῖς “ὑμεῖς φαγεῖν.”— “Δότε αὐτοῖς “ὑμεῖς φαγεῖν.”— Καὶ λέγουσιν αὐ- τῷ,—	. . . . . 16. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,— “Οὐ χρεῖαν ἔχου- “σιν ἀπελθεῖν: “Δότε αὐτοῖς “ὑμεῖς φαγεῖν.”— “Δότε αὐτοῖς “ὑμεῖς φαγεῖν.”— Καὶ λέγουσιν αὐ- τῷ,—	. . . . . 37. Ὁ δὲ ἀποκρι- θεὶς εἶπεν αὐ- τοῖς,— “τί γὰρ “ἔχουσιν.”— 37. Ὁ δὲ ἀποκρι- θεὶς εἶπεν αὐ- τοῖς,— “τί γὰρ “ἔχουσιν.”— Καὶ λέγουσιν αὐ- τῷ,—

VARIOUS READING. Luke ix. v. . . 12. . . The reading—πορευθέντες—is adopted by Griesbach, Knapp, Lachmann, and Tischendorf;—ἀπελθόντες—by the Received Text, Scholz, and Hahn.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MARK VI.		
“ Ἀπελθόντες ἀγοράσωμεν “ δηναρίων διακοσίων ἄρτους, “ καὶ δώμεν αὐτοῖς φαγεῖν ;”—	Mark vi. v. . . 37.	v. . . 13. “ εἰ μήτι πορευ- “ θέντες ἡμεῖς, ἀγοράσω- “ μεν εἰς πάντα τὸν “ λαὸν τούτου βρώματα.”	v. . . 37. “ Ἀπελθόντες “ ἀγοράσωμεν δηναρίων “ διακοσίων ἄρτους, καὶ “ δώμεν αὐτοῖς φα- “ γεῖν ;”—		
LUKE ix. 14. . .					
(Ἦσαν γὰρ ὥσεὶ ἄνδρες πεντακισχιλιοι.)					
PARAGRAPH 7.					
And miraculous supply of food to more than five thousand persons.					
Matt. xiv. 17—21 ; Mark vi. 38—44 ; Luke ix. v. . . 13—17 ; John vi. 8—13.					
MARK vi. 38. . .					
‘Ο δὲ λέγει αὐτοῖς,—“ Πόσους ἄρτους ἔχετε ; Ὑπάγετε καὶ ἴδετε.”—					
	LUKE IX.	MATT. XIV.	MARK VI.	JOHN VI.	
Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ,	John vi. 8. . .	v. . . 13. . . Οἱ δὲ εἶπον,—	17. Οἱ δὲ λέγου- σιν αὐτῷ,—	v. . . 38. Καὶ γνόντες λέγου- σι,—	8. Λέγει αὐτῷ εἰς ἐκ τῶν μαθη- τῶν αὐτοῦ,
Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου,—	JOHN vi. v. . . 8.	. . . . .	. . . . .	. . . . .	Ἀνδρέας Πέτρου,—
“ Ἔστι παιδάριον ἐν ᾧδε “ ὃ ἔχει πέντε ἄρτους κριθί- “ νους,	John vi. 9. . .	“ Οὐκ εἰσὶν ἡμῖν “ πλεῖον ἢ πέντε “ ἄρτοι,	“ Οὐκ ἔχομεν “ ὧδε εἰ μὴ πέν- “ τε ἄρτους,	“ Πέντε,	9. “ Ἔστι παι- “ δάριον ἐν ᾧδε “ ὃ ἔχει πέντε “ ἄρτους κριθί- “ νους,
“ καὶ δύο ὀψάρια :		“ καὶ ἰχθύες “ δύο :”—	“ καὶ δύο ἰχ- “ θύας.”—	“ καὶ δύο ἰχ- “ θύας.”—	“ καὶ δύο ὀψά- “ ρια :
“ ἀλλὰ ταῦτα τί ἐστὶν εἰς “ τοσοῦτους ;”—	JOHN vi. v. . . 9.	. . . . .	. . . . .	. . . . .	“ ἀλλὰ . . . “ .. τοσοῦτους ;”—
‘Ο δὲ εἶπε,—“ Φέρετέ μοι αὐ- “ τοὺς ᾧδε.”—	MATT. xiv. 18.	. . . . .	18. ‘Ο δὲ “ ᾧδε.”	. . . . .	. . . . .
Καὶ ἐπέταξεν αὐτοῖς	Mark vi. 39.	v. . . 14. Εἶπε δὲ πρὸς τοὺς μα- θητὰς αὐτοῦ,—	19. Καὶ, κελεύ- σας	39. Καὶ ἐπέτα- ξεν αὐτοῖς	10. Εἶπε δὲ ὁ Ἰησοῦς,—
ἀνακλίνειν πάντας,		“ Κατακλίνετε “ αὐτοὺς	τοὺς ὄχλους ἀνακλιθῆναι	ἀνακλίνειν πάν- τας,	“ Ποιήσατε τοὺς “ ἀνθρώπους “ ἀναπεσεῖν.”—
συμπόσια συμπόσια,		“ κλισίας, ἀνὰ “ πενήκοντα.—	. . . . .	συμπόσια συμ- πόσια,	. . . . .
ἐπὶ τῷ χλωρῷ χόρτῳ.		. . . . .	ἐπὶ τοὺς χόρ- τους,	ἐπὶ τῷ χλωρῷ χόρτῳ.	. . . . .
(Ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ.)	JOHN vi. v. . . 10. . .	. . . . .	. . . . .	. . . . .	Ἦν δὲ τόπῳ.

SCRIPTURE REFERENCES. (MATT. xiv. 17—21; MARK vi. 38—44; LUKE ix. v. . . 13—17; JOHN vi. 8—13.) 1 Kings xvii. 8—16; 2 Kings iv. 1—7, 38—44; Matt. xv. 32—38; Mark viii. 1—9; John ii. 1—11.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XIV.	MARK VI.	JOHN VI.
<i>Καὶ ἐποίησαν οὕτω.</i>	LUKE ix. 15. . .	15. Καὶ ἐποίησαν οὕτω :	. . . . .	. . . . .	. . . . .
<i>Ἄνέπεσον οὖν οἱ ἄνδρες,</i>	John vi. v. . . 10. . .	καὶ ἀνέκλιναν ἅπαντας.	. . . . .	40. Καὶ ἀνέπεσον	v... 10. Ἀνέπεσον οὖν οἱ ἄνδρες,
<i>πρασιαί πρασιαί, ἀνὰ ἑκατὸν, καὶ ἀνὰ πεντήκοντα,</i>	MARK vi. v. . . 40.	. . . . .	. . . . .	πρασιαί, . . . . .	. . . . .
<i>τὸν ἀριθμὸν ὥσεί πεντακισχίλιοι.</i>	JOHN vi. v. . . 10.	. . . . .	. . . . .	. . . . .	τὸν . . . πεντακισχίλιοι.
<i>Λαβὼν δὲ [ὁ Ἰησοῦς] τοὺς πέντε ἄρτους,</i>	Luke ix. 16. . .	16. Λαβὼν δὲ τοὺς πέντε ἄρτους,	v. . . 19. λαβὼν τοὺς πέντε ἄρτους,	41. Καὶ, λαβὼν τοὺς πέντε ἄρτους,	11. Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς,
<i>καὶ τοὺς δύο ἰχθύας,</i>		καὶ τοὺς δύο ἰχθύας,	καὶ τοὺς δύο ἰχθύας,	καὶ τοὺς δύο ἰχθύας,	. . . . .
<i>ἀναβλέψας εἰς τὸν οὐρανὸν,</i>		ἀναβλέψας εἰς τὸν οὐρανὸν,	ἀναβλέψας εἰς τὸν οὐρανὸν,	ἀναβλέψας εἰς τὸν οὐρανὸν,	
<i>εὐλόγησεν αὐτούς,</i>		εὐλόγησεν αὐτούς,	εὐλόγησε,	εὐλόγησε,	καὶ εὐχαριστήσας
<i>καὶ κατέκλασε τοὺς ἄρτους,</i>	Mark vi. v. . . 41. . .	καὶ κατέκλασε,	καὶ κλάσας	καὶ κατέκλασε τοὺς ἄρτους,	. . . . .
<i>[καὶ] διέδωκε τοῖς μαθηταῖς,</i>	John vi. v. . . 11.	καὶ ἐδίδου τοῖς μαθηταῖς,	ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους,	καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ,	διέδωκε τοῖς μαθηταῖς,
<i>οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις :</i>		παρατιθέναι τῷ ὄχλῳ.	οἱ δὲ μαθηταὶ τοῖς ὄχλοις.	ἵνα παραθῶσιν αὐτοῖς :	οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις :
<i>ὁμοίως καὶ ἐκ τῶν ὀψαρίων,</i>		. . . . .	. . . . .	καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι.	ὁμοίως καὶ ἐκ τῶν ὀψαρίων, ὅσον ἤθελον.
<i>ὅσον ἤθελον.</i>					
<i>Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες.</i>	Luke ix. 17. . .	17. Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες :	20. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν :	42. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν :	. . . . .

JOHN vi. 12.

Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ,—"Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται."—

Συνήγαγον οὖν, καὶ ἐγέμισαν	John vi. 13. . .	Καὶ ἤρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων κόφινος δώδεκα.	Καὶ ἦραν τὸ περὶ τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.	43. Καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις,	13... Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων,
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JOHN vi. v. . . 13.

ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.

VARIOUS READING. John vi. v. . . 11. . . The reading,—διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις,—is adopted by the Received Text, Griesbach, Scholz, and Hahn. Yet Griesbach regards as probable the shorter reading, preferred by Knapp, Lachmann, and Tischendorf,—διέδωκε τοῖς ἀνακειμένοις.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XIV.	MARK VI.
καὶ ἀπὸ τῶν ἰχθύων.	MARK vi. v. . . 43.	. . . . .	v...43. καὶ ἀπὸ τῶν ἰχθύων.
Οἱ δὲ ἐσθίουντες ἦσαν ἄνδρες ὥσεί πεντακισχίλιοι,	Matt. xiv. 21. . .	21. Οἱ δὲ ἐσθίουντες ἦσαν ἄνδρες ὥσεί πεντακισ- χίλιοι,	44. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχί- λιοι ἄνδρες.
χωρὶς γυναικῶν, καὶ παιδίων.	MATT. xiv. v. . . 21.	χωρὶς γυναικῶν, καὶ παι- δίων.	. . . . .

PARAGRAPH 8.

Acknowledgment of Christ by the multitude, as the expected prophet.

JOHN vi. 14.

Οἱ οὖν ἄνθρωποι, ἰδόντες δ' ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον,—"Οτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης,
"ὁ ἐρχόμενος εἰς τὸν κόσμον."

PARAGRAPH 9.

His dismissal of them, after sending the disciples across the lake.

Matt. xiv. 22, 23. . . ; Mark vi. 45, 46; John vi. 15.

JOHN vi. 15. . .

Ἰησοῦς οὖν, γινὼς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξαι αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα,

		MATT. XIV.	MARK VI.	JOHN VI.
(1) εὐθέως ἠνάγκασεν τοὺς μαθητὰς	Matt. xiv. 22. . .	22. Καὶ εὐθέως	45. Καὶ εὐθέως	. . . . .
ἐμβῆναι εἰς τὸ πλοῖον,		ἠνάγκασεν τοὺς	ἠνάγκασε τοὺς	
καὶ προάγειν αὐτὸν εἰς τὸ πέραν		μαθητὰς ἐμβῆναι	μαθητὰς αὐτοῦ	
		εἰς τὸ πλοῖον, καὶ	ἐμβῆναι εἰς τὸ	
		προάγειν αὐτὸν εἰς	πλοῖον, καὶ προά-	
		τὸ πέραν,	γειν εἰς τὸ πέραν,	
πρὸς Βηθσαϊδάν,	MARK vi. v. . . 45. . .	. . . . .	πρὸς Βηθσαϊδάν,	. . . . .
ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.	Mark vi. v. . . 45, 46. . .	ἕως οὗ ἀπολύσῃ	ἕως αὐτὸς ἀπολύ-	. . . . .
46. Καὶ, ἀποταξάμενος αὐτοῖς,		τοὺς ὄχλους.	σῇ τὸν ὄχλον.	
		23. Καὶ, ἀπολύσας	46. Καὶ, ἀποταξά-	
		τοὺς ὄχλους,	μενος αὐτοῖς,	
ἀνέβη εἰς τὸ ὄρος	Matt. xiv. v. . . 23. . .	ἀνέβη εἰς τὸ ὄρος	ἀπῆλθεν εἰς τὸ	v. . . 15. ἀνεχώ-
κατ' ἰδίαν,		κατ' ἰδίαν,	ὄρος,	ρησε πάλιν εἰς τὸ
προσεύξασθαι.		προσεύξασθαι.	προσεύξασθαι.	ὄρος αὐτὸς μόνος.

PARAGRAPH 10.

Escape from the multitude, advance on the water to the disciples, and second suppression of a storm.

Matt. xiv. v. . . 23—32; Mark vi. 47—51. . . ; John vi. 16—21.

JOHN vi. 16, 17. . .

16. Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν: 17. . . καὶ, ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ.

SCRIPTURE REFERENCES. (JOHN vi. 14, 15.) Matt. xvi. 13—16; Mark viii. 27—29; Luke ix. 18—20; John i. 19—27; vii. 37—42; Acts iii. 22—24. (MARK vi. 45.) Matt. xi. 20—24; xiv. 34; Mark vi. 53; viii. 22; Luke ix. 10; x. 13—15; John i. 43, 44; xii. 21, 22.

EXCLUDED WORD. (1) Καὶ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XIV.	MARK VI.	JOHN VI.
Καὶ, σκοτίας ἤδη γενομένης, (1)	John vi. v. . . 17. . .	v. . . 23. Ὁψίας	47. Καὶ, ὀψίας	v. . . 17. Καὶ σκο-
ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης,	Mark vi. v. . . 47.	δὲ γενομένης, μό- νος ἦν ἐκεῖ :	γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ	τία ἥδη ἐγεγόνει,
καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς :		24. τὸ δὲ πλοῖον ἤδη μέσον τῆς θα- λάσσης ἦν,	τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.	καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰη- σοῦς.
ἣ τε θάλασσα ἀνέμου μεγάλου πνέον- τος διηγείρετο.	JOHN vi. 18.	. . . . .	. . . . .	18. ἣ τε διηγείρετο.
Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν,	Mark vi. 48. . .	βασανιζομενον ὑπὸ τῶν κυμάτων,	48. Καὶ εἶδεν αὐ- τοὺς βασανιζομέ- νους ἐν τῷ ἐλαύ- νειν,	. . . . .
ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς.		ἦν γὰρ ἐναντίος ὁ ἄνεμος.	ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς.	
Τετάρτη δὲ φυλακῇ τῆς νυκτὸς	Matt. xiv. 25. . .	25. Τετάρτη δὲ φυλακῇ τῆς νυκ- τὸς	Καὶ περὶ τετάρ- την φυλακὴν τῆς νυκτὸς	. . . . .
ἦλθε πρὸς αὐτοὺς,		ἦλθε πρὸς αὐτοὺς,	ἔρχεται πρὸς αὐ- τοὺς,	
περιπατῶν ἐπὶ τῆς θαλάσσης,	Matt. xiv. v. . . 25.	περιπατῶν ἐπὶ τῆς θαλάσσης.	περιπατῶν ἐπὶ τῆς θαλάσσης,	
καὶ ἤθελε παρελθεῖν αὐτοὺς.	MARK vi. v. . . 48.	. . . . .	καὶ ἤθελε παρελ- θεῖν αὐτοὺς.	. . . . .
Ἑλληλακότες οὖν ὡς σταδίου	JOHN vi. 19. . .	. . . . .	. . . . .	19. Ἑλληλακότες τριάκοντα,
εἴκοσι πέντε, ἢ τριάκοντα,				
θεωροῦσι τὸν Ἰησοῦν	John vi. v. . . 19. . .	26. Καὶ, ἰδόντες αὐτὸν οἱ μαθηταὶ	49. Οἱ δὲ, ἰδόντες αὐτὸν	θεωροῦσι τὸν Ἰη- σοῦν
περιπατοῦντα ἐπὶ τῆς θαλάσσης,		ἐπὶ τὴν θάλασσαν περιπατοῦντα,	περιπατοῦντα ἐπὶ τῆς θαλάσσης,	περιπατοῦντα ἐπὶ τῆς θαλάσσης,
καὶ ἐγγὺς τοῦ πλοίου γινόμενον,	JOHN vi. v. . . 19. . .	. . . . .	. . . . .	καὶ ἐγγὺς τοῦ πλοίου γινόμενον :
καὶ ἐφοβήθησαν,	John vi. v. . . 19.	ἐταράχθησαν,	. . . . .	καὶ ἐφοβήθησαν,
λέγοντες,—	Matt. xiv. v. . . 26.	λέγοντες,—	ἔδοξαν φάντασμα	. . . . .
“Ὅτι φάντασμα ἐστι,”—		“Ὅτι φάντασμα ἐστι,”—	εἶναι,	
καὶ ἀπὸ τοῦ φόβου ἔκραξαν :		καὶ ἀπὸ τοῦ φόβου ἔκραξαν.	καὶ ἀνέκραξαν :	
πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν.	MARK vi. 50. . .	. . . . .	50. πάντες ἐταράχθησαν.	
Εὐθέως δὲ ἐλάλησεν αὐτοῖς	Matt. xiv. 27. . .	27. Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων,—	Καὶ εὐθέως ἐλά- λησε μετ' αὐτῶν, καὶ λέγει αὐ- τοῖς,—	20. Ὁ δὲ λέγει αὐτοῖς,—
ὁ Ἰησοῦς λέγων,—				

VARIOUS READING. Matt. xiv. v. . . 25. . . The reading,—ἀπηλθε,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn. Yet Griesbach regards the reading,—ἦλθε,—adopted by Lachmann, and Tischendorf, as equal, and perhaps preferable to the former one.

SCRIPTURE REFERENCES. (MATT. xiv. 25, 26; MARK vi. 48—50; JOHN vi. 19.) Exodus xiv. 24; 1 Sam. xi. 11; Job ix. 8; Mark xiii. 35; Luke xxiv. 28—31; 36—43.

ALTERED WORDS. (1) Καὶ σκοτία ἤδη ἐγεγόνει.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XIV.	MARK VI.	JOHN VI.
“Θαρσείτε: “Ἐγὼ εἰμι, μὴ φοβεῖσθε.”—	Matt. xiv. v. . . 27.	v...27. “Θαρσείτε: “Ἐγὼ εἰμι, μὴ “φοβεῖσθε.”—	v...50. “Θαρσείτε: “Ἐγὼ εἰμι, μὴ “φοβεῖσθε.”—	v...20. “Ἐγὼ “μι, μὴ φοβεῖσ- “θε.”—

MATT. xiv. 28—31.

28. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε,—“Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα :”—
 29. Ὁ δὲ εἶπεν,—“Ἐλθέ.”—Καὶ, καταβὰς ἀπὸ τοῦ πλοίου, ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα,
 ἐλθεῖν πρὸς τὸν Ἰησοῦν. 30. Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ, ἀρξάμενος καταποντίζεισθαι,
 ἔκραξε λέγων,—“Κύριε, σῶσόν με.”—31. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ,
 καὶ λέγει αὐτῷ,—“Ὀλιγόπιστε, εἰς τί ἐδίστασας ;”

JOHN vi. 21. . .

Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον.

	MATT. XIV.	MARK VI.
Καὶ, ἐμβάντων αὐτῶν, (1) ἐκόπασεν ὁ ἄνεμος,	Matt. xiv. 32. . . 32. Καὶ, ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος.	51. . . Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος.

JOHN vi. v. . . 21.

καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.

PARAGRAPH 11.

Their adoration of him.

MATT. xiv. 33.

Οἱ δὲ ἐν τῇ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες,—“Ἀληθῶς Θεοῦ υἱὸς εἶ.”

PARAGRAPH 12.

And astonishment at the miracle.

MARK vi. v. . . 51, 52.

v. . . 51. Καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. 52. Οὐ γὰρ συνήκαν ἐπὶ τοῖς
 ἄρτοις, ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη.

PARAGRAPH 13.

His cures among the people on the coast of Gennesareth.

Matt. xiv. 34—36, end; Mark vi. 53—56, end.

Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ,	Matt. xiv. 34. 34. Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννη- σαρέτ.	53. Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννη- σαρέτ,
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VARIOUS READINGS. Matt. xiv. 32. . . The reading,—Καὶ ἐμβάντων,—is adopted by the Received Text, Griesbach, Scholz, and Hahn ;—Καὶ ἀναβάντων,—by Knapp, Lachmann, and Tischendorf.

Mark vi. v. . . 51. The words,—καὶ ἐθαύμαζον,—are excluded, or denounced by Lachmann, and Tischendorf, but retained by the Received Text. Griesbach. Knapp, Scholz, and Hahn. Griesbach however thinks they should probably be expunged.

SCRIPTURE REFERENCES. (MATT. xiv. 32; MARK vi. 51.) Matt. viii. 23—27; Mark iv. 36—41; Luke viii. 22—25; xii. 38. EXCLUDED WORDS. (1) εἰς τὸ πλοῖον.

MARK vi. v. . . 53, 54. . .

v. . . 53. καὶ προσωρμίσθησαν. 54. . . Καὶ, ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου,

COMBINED TEXT.	REFERENCES.	MATT. XIV.	MARK VI.
εὐθέως ἐπέγνωσαν (1) αὐτὸν	Mark vi. v. . . 54.	35. Καὶ, ἐπιγνόντες αὐτὸν	v. . . 54. εὐθέως ἐπι- γνόντες αὐτὸν,
οἱ ἄνδρες τοῦ τόπου ἐκείνου :	MATT. xiv. v. . . 35. . .	οἱ ἄνδρες τοῦ τόπου ἐκεί- νου,	. . . . .
[καί,] περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο	Mark vi. 55. . .	ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην,	55. . . περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο
ἐπὶ τοῖς κραββάτοις	MARK vi. v. . . 55. . .	. . . . .	ἐπὶ τοῖς κραββάτοις
τοὺς κακῶς ἔχοντας περιφέρειν,	Mark vi. v. . . 55. . .	καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχον- τας,	τοὺς κακῶς ἔχοντας πε- ριφέρειν,

MARK vi. v. . . 55, 56. . .

v. . . 55. ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. 56. . . Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούντας :

καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ,	Matt. xiv. 36, end.	36, end. καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψων- ται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ὅσοι ἤψαντο διεσώ- θησαν.	v. . . 56, end. καὶ παρε- κάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται, καὶ ὅσοι ἂν ἤπτοντο αὐ- τοῦ ἐσώζοντο.
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PARAGRAPH 14.

Pursuit after him of the multitude, whom he had recently fed.

JOHN vi. 22—24.

22. Τῇ ἐπαύριον, ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον: (23. ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος, ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ Κυρίου:) 24. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν.

PARAGRAPH 15.

His discourse to them in the synagogue of Capernaum.—Exhortation to seek after himself, the true bread from heaven.

JOHN vi. 25—40.

25. Καὶ, εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ,—"Ραββὶ, πότε ὧδε γέγονας;"—
26. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν,—"Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα,
" ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε. 27. Ἔργάζεσθε, μὴ τὴν βρώσιν τὴν ἀπολλυμένην,
" ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει: τοῦτον γὰρ ὁ

SCRIPTURE REFERENCES. (MATT. xiv. 36; MARK vi. 56.) Matt. ix. 20; xxiii. 5; Mark iii. 24—28; Luke vi. 19; viii. 42—44; Acts xix. 11, 12. (JOHN vi. 27.) Matt. iii. 16, 17; Mark i. 9—11; Luke iii. 21, 22; John i. 29—36; v. 36—38; Acts x. 36—38; 2 Corinth. i. 21, 22; Ephes. i. 13, 14; iv. 30; Revel. vii. 2.

ALTERED WORD. (1) ἐπιγνόντες.

“πατήρ ἐσφράγισεν ὁ Θεός.”—28. Εἶπον οὖν πρὸς αὐτόν,—“Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;”—29. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,—“Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.”—30. Εἶπον οὖν αὐτῷ,—“Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; Τί ἐργάζῃ; 31. Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμ—
“μένον,—“Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.”—32. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,—
“Ἀμὴν, ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ πατήρ μου δίδωσιν
“ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν: 33. Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ
“οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.”—34. Εἶπον οὖν πρὸς αὐτόν,—“Κύριε, πάντοτε δὸς ἡμῖν τὸν
“ἄρτον τοῦτον.”—35. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς,—“Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς: Ὁ ἐρχόμενος πρὸς με
“οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε, 36. Ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἐώρακα—
“τέ με, καὶ οὐ πιστεύετε. 37. Πᾶν ὃ δίδωσί μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ
“μὴ ἐκβάλω ἔξω. 38. Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ
“θέλημα τοῦ πέμψαντός με. 39. Τοῦτο δὲ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέ μοι,
“μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 40. Τοῦτο γὰρ ἐστι τὸ θέλημα
“τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ
“ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.”

PARAGRAPH 16.

Reply to their objections against his being the bread from heaven.

JOHN vi. 41—51.

41. Ἐγὼ γινύσκον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν,—“Εγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ
“οὐρανοῦ.”—42. Καὶ ἔλεγον,—“Οὐχ οὗτος ἐστιν Ἰησοῦς, ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα,
“καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος,—“Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;”—43. Ἀπεκρίθη ὁ Ἰησοῦς
καὶ εἶπεν αὐτοῖς,—“Μὴ γογγύζετε μετ’ ἀλλήλων. 44. Οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ
“ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45. Ἔστι γεγραμμένον
“ἐν τοῖς προφῆταις,—“Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ.”—Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς,
“καὶ μαθὼν, ἔρχεται πρὸς με. 46. Οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος
“ἐώρακε τὸν πατέρα. 47. Ἀμὴν, ἀμὴν λέγω ὑμῖν, Ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. 48. Ἐγὼ εἰμι
“ὁ ἄρτος τῆς ζωῆς. 49. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 50. Οὗτός
“ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ. 51. Ἐγὼ εἰμι
“ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς. Ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα:
“καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.”

PARAGRAPH 17.

Reply to their objections against eating his flesh, and drinking his blood.

JOHN vi. 52—59.

52. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες,—“Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν
“σάρκα φαγεῖν;”—53. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,—“Ἀμὴν, ἀμὴν λέγω ὑμῖν, Ἐὰν μὴ φάγητε τὴν

VARIOUS READINGS. JOHN vi. v. . . 40. . . The reading,—τοῦ πέμψαντός με,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—τοῦ πατρός μου,—by Lachmann, and Tischendorf. Griesbach also regards the latter reading as equal, and perhaps preferable to the former one.

JOHN vi. v. . . 55. . . A remark precisely similar may be made respecting the readings,—ἀληθῶς,—and—ἀληθῆς,—twice occurring in this verse.

SCRIPTURE REFERENCES. (JOHN vi. 30—35.) Exodus xvi. 13—15; Numbers xi. 4—9; Nehem. ix. 13—15; Psalm lxxviii. 23—25; John iv. 9—15; vii. 37—39; 1 Corinth. x. 1—4; Heb. ix. 1—4; Revel. ii. 17. (JOHN vi. 43—46.) Isaiah liv. 13; Jerem. xxxi. 31—34; Romans i. 16, 17; 2 Corinth. v. 16—21; 1 Thessalon. iv. 9.

“σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ: 55. ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. 56. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. 57. Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ κεῖνος ζήσεται δι’ ἐμέ. 58. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς: Οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν, καὶ ἀπέθανον: ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.”—59. Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

PARAGRAPH 18.

And to some of his disciples, who expressed a repugnance to this doctrine.

JOHN vi. 60—64. . .

60. Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον,—“Σκληρὸς ἐστὶν οὗτος ὁ λόγος: Τίς δύναται αὐτοῦ ἀκοῦειν;”—61. Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς,—“Τοῦτο ὑμᾶς σκανδαλίζει; 62. Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; 63. Τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν: Τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστι, καὶ ζωὴ ἐστίν. 64. . . Ἀλλ’ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν.”

PARAGRAPH 19.

Note by John, that Christ knew from the beginning those who did not believe in him.

JOHN vi. v. . . 64.

Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.

PARAGRAPH 20.

Repeated declaration of Christ, that none can come to him unless by the appointment of God the Father.

JOHN vi. 65.

Καὶ ἔλεγε,—“Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.”

PARAGRAPH 21.

Discourse with the apostles on the consequent defection of many of his disciples.

JOHN vi. 66—70.

66. Ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν. 67. Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα,—“Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;”—68. Ἀπεκρίθη αὐτῷ Σίμων

VARIOUS READINGS. JOHN vi. v. . . 63. . . The reading,—λαλῶ,—is adopted by the Received Text, Griesbach, and Hahn;—λελάληκα,—by Knapp, Scholz, Lachmann, and Tischendorf. Griesbach also thinks the latter reading equal, and perhaps preferable to the former one.

JOHN vi. v. . . 65. The reading,—ἐκ τοῦ πατρὸς μου,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—ἐκ τοῦ πατρὸς,—by Lachmann, and Tischendorf. Griesbach also considers the latter to be the probable reading.

SCRIPTURE REFERENCES. (JOHN vi. 50—63.) 1 Chron. xi. 15—19; Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 19, 20; John iii. 5, 6; iv. 13, 14; 1 Corinth. x. 15—17; xi. 23—29; xv. 42—52.

Πέτρος,—“ Κύριε, πρὸς τίνα ἀπελευσόμεθα ; ῥήματα ζωῆς αἰωνίου ἔχεις. 69. Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ.—70. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,—“ Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην ; Καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.”

PARAGRAPH 22.

Note by John, that Christ herein predicted the treachery of Judas Iscariot.

JOHN vi. 71, end.

Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος, Ἰσκαριώτην : οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

PARAGRAPH 23, end.

Subsequent continuance of Christ in Galilee, on account of the designs of the people of Judæa against his life.

JOHN vii. 1.

Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ : οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

VARIOUS READING. JOHN vi. v. . . 69. The reading,—*ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ*,—is adopted by Griesbach, Lachmann, and Tischendorf :—*ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος*,—by the Received Text ; as also, with the exception of the last two words, by Knapp, Scholz, and Hahn. Griesbach prefers the former reading, but deems the latter not unworthy of attention ; rejecting however the words,—*τοῦ ζῶντος*,—as undoubtedly spurious.

SCRIPTURE REFERENCES. (JOHN vi. 70, 71.) Matt. x. 4 ; xxvi. 14 ; Mark iii. 19 ; xiv. 10, 43 ; Luke vi. 16 ; xxii. 3, 4, 47, 48 ; John ii. 23—25 ; xii. 4—6 ; xiii. 2, 10, 11, 18, 19, 23—27. (JOHN vii. 1.) John v. 15—18 ; vii. 19, 20, 25, 26, 32.

SECTION III.

SECOND PUBLIC CHARGE OF CHRIST TO HIS APOSTLES, AND ADMONITIONS TO THE SURROUNDING MULTITUDE.

LUKE xii. 1—59, end ; xiii. 1—9.

PARAGRAPH 1.

Commencement of Christ's second charge to his apostles before the multitude.—

Directions for their conduct under persecution.

LUKE xii. 1—12.

1. Ἐν οἷς, ἐπισυναχθεῖσών τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους, ἤρξατο [ὁ Ἰησοῦς] λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον,—“ Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. 2. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 3. “ Ἀνθ’ ὧν, ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων. 4. Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι: 5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε. Φοβήθητε τὸν, μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν, ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. 6. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο ; καὶ ἐν ἑξ αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. 7. Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πάσαι ἡριθμῶνται. Μὴ οὖν φοβεῖσθε: πολλῶν στρουθίων διαφέρετε. 8. Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ: 9. ὃ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. 10. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ: τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. 11. Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσῃθε, ἢ τί εἴπητε: 12. τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἣ δεῖ εἰπεῖν.”

PARAGRAPH 2.

Reply to a man, who requested his arbitration in a dispute concerning property.

LUKE xii. 13—15.

13. Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου,—“ Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν.”—14. Ὁ δὲ εἶπεν αὐτῷ,—“ Ἀνθρώπε, τίς με κατέστησε δικαστὴν, ἢ μεριστὴν ἐφ’ ὑμᾶς ;”—15. Εἶπε δὲ πρὸς αὐτούς,—“ Ὁρᾶτε καὶ φυλάσσετε ὅτι ἀπὸ τῆς πλεονεξίας: ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζῶῃ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.”

VARIOUS READINGS. Luke xii. v. . . 14. The reading,—δικαστὴν, ἢ μεριστὴν,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn ;—κριτὴν, ἢ μεριστὴν,—by Lachmann ; and—κριτὴν—alone, by Tischendorf.

Luke xii. v. . . 15. . . The reading,—ἀπὸ τῆς πλεονεξίας,—is adopted in all the critical editions above mentioned, with the exception of Lachmann, and Tischendorf ; who read—ἀπὸ πάσης πλεονεξίας ;—which reading Griesbach also considers equal, and perhaps superior to the former one.

SCRIPTURE REFERENCES. (LUKE xii. 1—12.) Matt. x. 18—20, 26—33 ; xii. 31, 32 ; xvi. 5—12 ; Mark iii. 28—30 ; iv. 21—23 ; viii. 14—21, 34—38 ; ix. 43—48 ; xiii. 11 ; Luke viii. 16, 17 ; ix. 26 ; xxi. 12—18. (LUKE xii. 13—15.) Exodus ii. 11—14 ; Deuter. xviii. 15—19 ; xxxiii. 4, 5 ; John vi. 14, 15 ; Acts vii. 22—28, 35.

PARAGRAPH 3.

Parable, addressed to the multitude, of the rich man surprised by death.

LUKE xii. 16—21.

16. Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων, — “Ἀνθρώπου τινὸς πλουσίον εὐφόρησεν ἡ χώρα.
 17. “Καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου.
 18. “Καὶ εἶπε, Τοῦτο ποιήσω: Καθελῶ μου τὰς ἀποθήκας, καὶ μερίζοντας οἰκοδομήσω, καὶ συνάξω ἐκεῖ
 “πάντα τὰ γενήματά μου, καὶ τὰ ἀγαθὰ μου: 19. καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ
 “κείμενα εἰς ἔτη πολλά: ἀναπαύου, φάγε, πίε, εὐφραίνου. 20. Εἶπε δὲ αὐτῷ ὁ Θεός, Ἄφρον, ταύτην
 “τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ: ἃ δὲ ἡτοίμασας τίνι ἔσται; 21. Οὕτως ὁ θησαυρίζων
 “ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.”

PARAGRAPH 4.

Exhortation to the apostles to trust in divine providence, and to cultivate disinterestedness and watchfulness.

LUKE xii. 22—40.

22. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, — “Διὰ τοῦτο ὑμῖν λέγω, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
 “φάγητε, μηδὲ τῷ σώματι τί ἐνδύσθησθε. 23. Ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ
 “ἐνδύματος. 24. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμεῖον
 “οὐδὲ ἀποθήκη: καὶ ὁ Θεὸς τρέφει αὐτούς. Πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25. Τίς δὲ
 “ἐξ ὑμῶν μεριμνῶν, δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; 26. Εἰ οὖν οὕτε ἐλάχιστον
 “δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27. Κατανοήσατε τὰ κρίνα πῶς αὐξάνει: οὐ κοπιᾷ οὐδὲ
 “νήθει: λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 28. Εἰ δὲ τὸν
 “χόρτον ἐν τῷ ἄγρῳ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν,
 “πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29. Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε, καὶ μὴ μετεωρί-
 “ζεσθε: 30. ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων.
 31. “Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 32. Μὴ φοβοῦ,
 “τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33. Πωλήσατε τὰ
 “ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην: ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν
 “ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σὴς διαφθείρει: 34. “Ὅπου γάρ ἐστιν
 “ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.”

35. “Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, 36. καὶ ὑμεῖς ὅμοιοι
 “ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλῶσει ἐκ τῶν γάμων, ἵνα ἔλθόντος καὶ
 “κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. 37. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὐρήσει
 “γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει
 “αὐτοῖς. 38. Καὶ, ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὔρῃ οὕτω,
 “μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. 39. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκὸδεσπότης ποία ὥρα ὁ
 “κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. 40. Καὶ ὑμεῖς οὖν
 “γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.”

VARIOUS READING. Luke xii. v. . . 31. . . The reading, —τὴν βασιλείαν τοῦ Θεοῦ,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn; —τὴν βασιλείαν αὐτοῦ,—by Lachmann, and Tischendorf. Griesbach considers the latter reading equal, and perhaps preferable to the former one.

SCRIPTURE REFERENCES. (LUKE xii. 22—40.) Job xxxviii. 41; Psalm cxlvii. 9; Matt. vi. 19—34; xix. 20, 21; xxiv. 42—44; xxv. 1—13; Mark x. 21; xiii. 32—37; Luke xvi. 8, 9; xxii. 27—30; John vi. 14, 15, 66; xiii. 1—5; Philipp. iv. 6, 7; 1 Thessalon. v. 1—6; 1 Tim. vi. 5—10, 17—19; James v. 1—3; 1 Peter i. 13; 2 Peter iii. 10.

PARAGRAPH 5.

Reply to a question from Peter, whether this exhortation was addressed to all his hearers, or to the apostles only.

LUKE xii. 41—48.

41. Εἶπε δὲ αὐτῷ ὁ Πέτρος,—“Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;”—
 42. Εἶπε δὲ ὁ Κύριος,—“Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
 “ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; 43. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν
 “ ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. 44. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ
 “ καταστήσει αὐτόν. 45. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου
 “ ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε, καὶ πίνειν, καὶ μεθύσκεσθαι,
 46. “ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτο-
 “ μήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ
 “ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς:
 48. “ ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητη-
 “ θήσεται παρ’ αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.”

PARAGRAPH 6.

Prediction of the disunion and enmity which would attend the progress of Christianity.

LUKE xii. 49—53.

49. “Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθῃ; 50. Βάπτισμα δὲ ἔχω βαπτισθῆναι,
 “ καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; 51. Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχὶ,
 “ λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμός. 52. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι,
 “ τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. 53. Διαμερισθήσεται πατὴρ ἐφ’ υἱῷ, καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ
 “ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.”

PARAGRAPH 7.

Exhortation to the multitude to avoid impending judgment, by regarding the signs of the times.

LUKE xii. 54—59, end.

54. Ἐλεγε δὲ καὶ τοῖς ὄχλοις,—“Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθὺς λέγετε,
 “ Ὁμβρος ἔρχεται, Καὶ γίνεται οὕτω: 55. Καὶ ὅταν νότον πνέοντα λέγετε, Ὅτι καύσων ἔσται, Καὶ
 “ γίνεται. 56. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν: τὸν δὲ καιρὸν
 “ τοῦτον πῶς οὐ δοκιμάζετε; 57. Τί δὲ καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58. Ὡς γὰρ ὑπαγεῖς
 “ μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ: μήποτε κατα-
 “ σύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακὴν.
 59, end. “Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.”

PARAGRAPH 8.

Exhortation to repentance, on being informed of the massacre of certain Galileans by Pontius Pilate.

LUKE xiii. 1—5.

1. Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὃν τὸ αἷμα Πιλάτος
 ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. 2. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,—“Δοκεῖτε ὅτι οἱ Γαλιλαῖοι

SCRIPTURE REFERENCES. (LUKE xii. 41—48.) Matt. xiii. 12; xxiv. 45—51; xxv. 14—30; Luke xxi. 34—36; 1 Corinth. iv. 1, 2; Titus i. 7; Heb. xi. 37; James iv. 17; 1 Peter iv. 10. (LUKE xii. 49—53.) Micah vii. 5, 6; Matt. x. 34—36; xx. 22, 23; Mark x. 38, 39; Revel. viii. 5. (LUKE xii. 54—59.) 1 Kings xviii. 41—45; Matt. v. 25, 26; xvi. 1—4; xviii. 34; John vi. 14—18, 30, 31.

“ οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν ; 3. Οὐχὶ, λέγω
 “ ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθῃ. 4. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ ἐφ’ οὓς
 “ ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφείλονται ἐγένοντο παρὰ
 “ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ ; 5. Οὐχὶ, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοήτε,
 “ πάντες ὁμοίως ἀπολείσθῃ.”

PARAGRAPH 9, end.

And parable of the barren fig-tree.

LUKE xiii. 6—9.

6. Ἐλεγε δὲ ταύτην τὴν παραβολήν.—“ Συκὴν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην, καὶ
 “ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ’ εὔρεν. 7. Εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου, τρία ἔτη
 “ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ’ εὕρισκω. Ἐκκοψον αὐτήν : Ἵνατί καὶ τὴν γῆν
 “ καταργεῖ ; 8. Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω
 “ περὶ αὐτήν, καὶ βάλλω κόπρια. 9. Καὶ μὲν ποιήσῃ καρπόν :—εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψῃς
 “ αὐτήν.”

SCRIPTURE REFERENCES. (LUKE xiii. 1—5.) Luke xxiii. 6—12, 28—31 ; John viii. 21—24 ; ix. 7, 11 ; Acts v. 37.
 (LUKE xiii. 6—9.) Psalm lxxx. 8—16 ; Cant. ii. 10—13 ; Isaiah v. 1—7 ; Matt. iii. 7—10 ; xxi. 18, 19 ; Mark xi. 12—14, 19, 20 ;
 Luke iii. 7—9.

SECTION IV., END.

THIRD CONFLICT OF CHRIST WITH THE SCRIBES, PHARISEES, &c.; AND CONCLUSION OF HIS SPECIAL MINISTRY IN GALILEE.

Matt. xv. 1—39, end; xvi. 1—12; Mark vii. 1—37, end; viii. 1—26; Luke xiii. 10—21.

PARAGRAPH 1.

Cure by Christ of a deformed woman in a synagogue on a sabbath-day.

LUKE xiii. 10—13.

10. Ἦν δὲ [ὁ Ἰησοῦς] διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. 11. Καὶ ἰδοὺ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύνῃαι εἰς τὸ παντελές. 12. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ,—“Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.”— 13. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ παραχρῆμα ἀνορθώθη, καὶ ἐδόξαζε τὸν Θεόν.

PARAGRAPH 2.

Reply to the objections of the president of the synagogue.

LUKE xiii. 14—17.

14. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ,—“Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι: Ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.”—15. Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος καὶ εἶπεν,—“Υποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ, ἢ τὸν ὄνον, ἀπὸ τῆς φάτης, καὶ ἀπαγαγὼν ποτίζει; 16. Ταύτην δὲ, “θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;”—17. Καὶ, ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.

PARAGRAPH 3.

And second communication of the parables of the growth of mustard seed, and the fermentation of meal.

LUKE xiii. 18—21.

18. Ἐλεγε δέ,—“Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; 19. Ὅμοία ἐστὶν “κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ: καὶ ἡῤῥησε, καὶ ἐγένετο εἰς δένδρον “μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.”—20. Καὶ πάλιν εἶπε,—“Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 21. Ὅμοία ἐστὶ ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψε εἰς “ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.”

VARIOUS READING. Luke xiii. v. . . 15. . . The reading,—Υποκριτὰ,—is adopted by the Received Text, Griesbach, Knapp, and Hahn;—Υποκριται,—by Scholz, Lachmann, and Tischendorf. Griesbach considers the latter reading equal, and perhaps preferable to the former one.

SCRIPTURE REFERENCES. (LUKE xiii. 14—17.) Psalm cxlvi. 8, 9; Matt. xii. 9—13; Luke xiv. 1—6; xix. 9; John viii. 39; Acts x. 37, 38. (LUKE xiii. 18—21.) Matt. xiii. 31—33; xvii. 20; Mark iv. 30—32; Luke xvii. 6.

PARAGRAPH 4.

Approach to Christ of certain scribes and Pharisees from Jerusalem.

Matt. xv. 1. . . ; Mark vii. 1.

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VII.
Τότε προσέρχονται τῷ Ἰησοῦ οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων :	Matt. xv. 1. . . Mark vii. v. . . 1.	1. . . Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρι- σαῖοι,	1. Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόν- τες ἀπὸ Ἱεροσολύμων :

PARAGRAPH 5.

Their observation of some of his disciples eating with unwashed hands.

MARK vii. 2.

Καὶ, ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους,—(1)

PARAGRAPH 6.

Note by Mark concerning the practice of the Jews in this respect.

MARK vii. 3, 4.

3. Οἱ γὰρ Φαρισαῖοι, καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυνγμῇ νύψωνται τὰς χεῖρας οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. 4. Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι : Καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων, καὶ ξεστῶν, καὶ χαλκίων, καὶ κλινῶν.

PARAGRAPH 7.

Reply of Christ to the objections of the scribes and Pharisees.

Matt. xv. v. . . 1—9 ; Mark vii. 5—13.

"Ἐπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι, καὶ οἱ γραμματεῖς λέγοντες,—	MARK vii. 5. . .	. . . . .	5. "Ἐπειτα γραμματεῖς,—
"Διατί οἱ μαθηταί σου παραβαίνουσι " τὴν παράδοσιν τῶν πρεσβυτέρων ;	MATT. XV. V. . . 1.	V. . . 1. λέγοντες,—	. . . . .
" Οὐ γὰρ νύπτονται τὰς χεῖρας αὐτῶν " ὅταν ἄρτον ἐσθίωσιν.—	Matt. xv. 2.	2. " Διατί οἱ μαθηταί σου " παραβαίνουσι " τὴν παράδοσιν τῶν " πρεσβυτέρων ; " Οὐ γὰρ νύπτονται τὰς " χεῖρας αὐτῶν ὅταν " ἄρτον ἐσθίωσιν.—	" Διατί οἱ μαθηταί σου " οὐ περιπατοῦσι κατὰ " τὴν παράδοσιν τῶν " πρεσβυτέρων ; " ἀλλὰ κοιναῖς χερσὶν " ἐσθίουσιν τὸν ἄρτον ;"—
'Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,—	MARK vii. 6. . .	. . . . .	6. 'Ο δὲ ἀποκριθεὶς εἶ- πεν αὐτοῖς,—
" Ὑποκριταί, καλῶς προεφήτευσεν περὶ " ὑμῶν Ἡσαΐας, λέγων,—	Matt. xv. 7.	7. " Ὑποκριταί, καλῶς " προεφήτευσεν περὶ " ὑμῶν Ἡσαΐας, λέ- " γων,—	" Ὅτι καλῶς προεφήτευ- " σεν Ἡσαΐας περὶ ὑμῶν " τῶν ὑποκριτῶν, ὡς γέ- " γραπται,—

SCRIPTURE REFERENCES. (MARK vii. 3, 4.) Luke xi. 37—41 ; Galat. i. 13, 14 ; 1 Peter i. 18.

(1) The word—ἐμέμψαντο,—although convenient for the purpose of connexion, is excluded by all the critical editions except the Received Text, and regarded by Griesbach as undoubtedly spurious.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VII.
<p>“Ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, “ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. 9. “Μάτην δὲ σέβονται με, “διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.—</p>	<p>Matt. xv. 8, 9.</p>	<p>8. “Ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, “ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. 9. “Μάτην δε σέβον- “ταί με, “διδάσκοντες διδασ- “καλίας ἐντάλματα ἀνθρώπων.”—</p>	<p>v. . . 6. “Ὁ ὄψτος ὁ λαὸς τοῖς χεῖλεσι με τιμᾷ, “ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. 7. “Μάτην δὲ σέβον- “ταί με, “διδάσκοντες διδασ- “καλίας ἐντάλματα ἀνθρώπων.”—</p>
MARK vii. 8.			
<p>“Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν, καὶ ποτηρίων: καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.”— Καὶ ἔλεγεν αὐτοῖς,— “Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ “ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. 10. . . “Μωσῆς γὰρ εἶπε,— “Τίμα τὸν πατέρα σου, καὶ τὴν “μητέρα σου,”—καί,— “Ὁ κακολογῶν πατέρα, ἢ μητέρα, “θανάτῳ τελευτάτω.— 5. . . “Ὑμεῖς δὲ λέγετε, “Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ, ἢ τῇ “μητρὶ, “Κορβᾶν,” (ὃ ἐστὶ δῶρον,) “ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς, 12. “καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν “ποιῆσαι “τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ: 13. . . “ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ “τῇ παραδόσει ὑμῶν,</p>	<p>Mark vii. 9, 10. . . Matt. xv. v. . . 4, 5. . . Mark vii. v. . . 11—13. . .</p>	<p>3. “Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,— “Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ “διὰ τὴν παράδοσιν ὑμῶν; 4. “Ὁ γὰρ Θεὸς ἐνε- “τείλατο λέγων,—Τίμα “τὸν πατέρα, καὶ τὴν “μητέρα,”—καί,— “Ὁ κακολογῶν πα- “τέρα, ἢ μητέρα, θα- “νάτῳ τελευτάτω.— 5. “Ὑμεῖς δὲ λέγετε, “Ὅς ἂν εἴπῃ τῷ πατρὶ, “ἢ τῇ μητρὶ, “Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ “ὠφελῇθῃς, “καὶ οὐ μὴ τιμήσῃ “τὸν πατέρα αὐτοῦ, ἢ “τὴν μητέρα αὐτοῦ: 6. “Καὶ ἡκυρώσατε τὴν “ἐντολὴν τοῦ Θεοῦ διὰ “τὴν παράδοσιν ὑμῶν.”</p>	<p>9. Καὶ ἔλεγεν αὐτοῖς,— “Καλῶς ἀθετεῖτε τὴν “ἐντολὴν τοῦ Θεοῦ “ἵνα τὴν παράδοσιν “ὑμῶν τηρήσητε. 10. “Μωσῆς γὰρ εἶπε,— “Τίμα τὸν πατέρα σου, “καὶ τὴν μητέρα σου,” —καί,— “Ὁ κακολογῶν πατέ- “ρα, ἢ μητέρα, θανάτῳ “τελευτάτω.— 11. “Ὑμεῖς δὲ λέγετε, “Ἐὰν εἴπῃ ἄνθρωπος τῷ “πατρὶ, ἢ τῇ μητρὶ, “Κορβᾶν,” (ὃ ἐστὶ δῶρον,) “ὃ ἐὰν ἐξ ἐμοῦ “ὠφελῇθῃς, 12. “καὶ οὐκέτι ἀφίετε “αὐτὸν οὐδὲν ποιῆσαι “τῷ πατρὶ αὐτοῦ, ἢ τῇ “μητρὶ αὐτοῦ: 13. “ἀκυροῦντες τὸν λό- “γον τοῦ Θεοῦ τῇ πα- “ραδόσει ὑμῶν,</p>

MARK vii. v. . . 13.

“ἢ παρεδώκατε: Καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.”

VARIOUS READINGS. Mark vii. v. . . 9. The reading,—τηρήσητε,—is adopted by the Received Text, Griesbach, Knapp, Scholz, Lachmann, and Hahn;—στήσητε,—by Tischendorf alone. Yet the latter reading is considered by Griesbach equal, if not preferable to the former one. Matt. xv. 4. . . The reading,—Ὁ γὰρ Θεὸς ἐνετείλατο λέγων,—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—Ὁ γὰρ Θεὸς εἶπε,—by Knapp, Lachmann, and Tischendorf. The latter reading, with the addition of—λέγων,—is considered by Griesbach equal, and perhaps preferable to the former one.

Matt. xv. v. . . 6. . . The reading,—τὴν ἐντολὴν,—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—τὸν λόγον,—by Knapp, Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MATT. XV. 1—9; MARK VII. 5—13.) Exodus xx. 12; xxi. 17; Levit. xx. 9; Deuteron. v. 16; xxvii. 16; Isaiah xxix. 13, 14; Matt. xxvii. 6; Coloss. ii. 8, 20—23; Titus i. 9—14.

PARAGRAPH 8.

His doctrine to the people respecting defilement.

Matt. xv. 10, 11; Mark vii. 14—16.

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VII.
Καὶ, προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς,— “ Ἀκούετε μου πάντες, καὶ συνίετε.	Mark vii. 14, 15.	10. Καὶ, προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς,— “ Ἀκούετε, καὶ συνίετε.	14. Καὶ, προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς,— “ Ἀκούετε μου πάντες, καὶ συνίετε.
15. “ Οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου “ εἰσπορευόμενον εἰς αὐτὸν “ ὃ δύναται αὐτὸν κοινῶσαι, “ ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ “ ἐκεῖνα ἐστί τὰ κοινούντα τὸν “ ἄνθρωπον :		11. “ Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα “ κοινοῖ τὸν ἄνθρωπον, “ ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, “ τοῦτο κοινοῖ τὸν ἄνθρωπον.”	15. “ Οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι, “ ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ ἐκεῖνα ἐστί τὰ κοινούντα τὸν ἄνθρωπον :
“ Εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.”	MARK vii. 16.	. . . . .	16. “ Εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.”

PARAGRAPH 9.

Private reply to his disciples, on their noticing the displeasure of the Pharisees at this doctrine.

Matt. xv. 12—14; Mark vii. 17. . .

MARK vii. 17. . .

Καὶ, ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου,

MATT. XV. 12—14.

12. (1) προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ,—“ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον “ ἐσκανδαλίσθησαν ;”—13. “ Ὁ δὲ ἀποκριθεὶς εἶπε,—“ Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. 14. Ἄφετε αὐτοὺς : Ὅδοι γὰρ εἰσι τυφλοὶ τυφλῶν. Τυφλὸς δὲ τυφλὸν ἐὰν “ ὁδηγῇ, ἀμφοτέρω εἰς βόθυνον πεσοῦνται.”

PARAGRAPH 10.

And explanation of the doctrine to them.

Matt. xv. 15—20; Mark vii. v. . . 17—23.

Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,— “ Φράσον ἡμῖν τὴν παραβολὴν “ ταύτην.”— 16. “ Ὁ δὲ Ἰησοῦς εἶπεν,— “ Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε ;	Matt. xv. 15, 16.	15. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,— “ Φράσον ἡμῖν τὴν παραβολὴν ταύτην.”— 16. “ Ὁ δὲ Ἰησοῦς εἶπεν,— “ Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε ;	v. . . 17. ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. 18. Καὶ λέγει αὐτοῖς,— “ Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε ;
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VARIOUS READING. Mark vii. v. . . 14. . . The reading,—πάντα,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn ;—πάλιν,—by Lachmann, and Tischendorf. Griesbach regards the latter reading as not unworthy of attention, although inferior to the former one.

SCRIPTURE REFERENCES. (MATT. XV. 10, 11; MARK VII. 14—16.) Acts x. 13—15, 28; xi. 7—9; Romans xiv. 14—18; 1 Tim. iv. 4, 5; Titus i. 15, 16. (MATT. XV. 12—14.) Matt. xxiii. 16—19, 24—26; Luke vi. 39; John ix. 39—41; xv. 1—8; Romans ii. 19, 20; 1 Corinth. iii. 4—9; Jude v. 12.

EXCLUDED WORD. (1) Τότε.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VII.
“Οὐ νοεῖτε ὅτι πᾶν “τὸ ἔξωθεν εἰσπορευόμενον “εἰς τὸν ἄνθρωπον “οὐ δύναται αὐτὸν κοινῶσαι ; 19. . . “Ὅτι οὐκ εἰσπορεύεται αὐτοῦ “εἰς τὴν καρδίαν, ἀλλ’ “εἰς τὴν κοιλίαν, “καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, “καθαρίζον πάντα τὰ βρώματα.”— 20. . . Ἐλεγε δέ,— “Ὅτι τὸ ἐκ τοῦ ἀνθρώπου “ἐκπορευόμενον, “ἐκείνο κοινοῖ τὸν “ἄνθρωπον. 21. “Ἐσωθεν γὰρ, ἐκ τῆς καρδίας “τῶν ἀνθρώπων “οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, “μοιχεῖαι, πορνεῖαι, φόνοι, 22. . . κλοπαί, “πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, “ὀφθαλμὸς πονηρὸς, “ψευδομαρτυρίαι, “βλασφημίαι, “ὑπερφηφάνια, ἀφροσύνη. 23. . . “Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν “ἐκπορεύεται, “καὶ κοινοῖ τὸν ἄνθρωπον : “τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ “τὸν ἄνθρωπον.”	Mark vii. v. . . 18. . . MARK vii. v. . . 18, 19. . . Mark vii. v. . . 19. . . MARK vii. v. . . 19, 20. . . Mark vii. v. . . 20—22. . . MARK vii. v. . . 22. . . MATT. XV. v. . . 19. . . Matt. xv. v. . . 19. . . MARK vii. v. . . 22, 23. . . Mark vii. v. . . 23. MATT. XV. v. . . 20.	17. “Οὐπῶ νοεῖτε ὅτι “πᾶν τὸ εἰσπορευόμενον “εἰς τὸ στόμα “εἰς τὴν κοιλίαν χωρεῖ, “καὶ εἰς ἀφεδρῶνα ἐκ- “βάλλεται ; 18. “Τὰ δὲ ἐκπορευό- “μενα ἐκ τοῦ στόματος “ἐκ τῆς καρδίας ἐξέρ- “χεται, “καὶ ἐκείνο κοινοῖ τὸν ἄν- “θρωπον. 19. “Ἐκ γὰρ τῆς καρδίας “ἐξέρχονται διαλογισ- “μοὶ πονηροὶ, “φόνοι, μοιχεῖαι, πορ- “νεῖαι, κλοπαί, “ψευδομαρτυρίαι, “βλασφημίαι. 20. “Ταῦτά ἐστι τὰ κοι- “νοῦντα τὸν ἄνθρωπον : “τὸ δὲ “ἄνθρωπον.”	v. . . 18. “Οὐ νοεῖτε ὅτι “πᾶν τὸ ἔξωθεν εἰσπο- “ρευόμενον “εἰς τὸν ἄνθρωπον “οὐ δύναται αὐτὸν κοι- “νῶσαι ; 19. “Ὅτι οὐκ “ἀλλ’ “εἰς τὴν κοιλίαν, “καὶ εἰς τὸν ἀφεδρῶνα “ἐκπορεύεται, “καθαρίζον πάντα τὰ “βρώματα.”— 20. Ἐλεγε δέ,— “Ὅτι τὸ ἐκ τοῦ ἀνθρώ- “που ἐκπορευόμενον “ἐκείνο κοινοῖ τὸν ἄν- “θρωπον. 21. “Ἐσωθεν γὰρ, ἐκ τῆς “καρδίας τῶν ἀνθρώπων “οἱ διαλογισμοὶ οἱ κα- “κοὶ ἐκπορεύονται, “μοιχεῖαι, πορνεῖαι, φό- “νοι, 22. κλοπαί, “πλεονεξίαι, “πονηρὸς, “βλασφημία, “ὑπερφηφάνια, ἀφροσύνη. 23. . . “Πάντα “ἐκπορεύεται, “καὶ κοινοῖ τὸν ἄνθρω- “πον.”

PARAGRAPH 11.

His subsequent retirement to Phœnicia, and cure of a Gentile woman's demoniac daughter.

Matt. xv. 21—28; Mark vii. 24—30.

Καὶ, ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου, καὶ Σιδῶνος.	Matt. xv. 21. 21. Καὶ, ἐξελθὼν ἐκεί- θεν ὁ Ἰησοῦς, ἀνεχώρη- σεν εἰς τὰ μέρη Τύρου, καὶ Σιδῶνος.	24. Καὶ, ἐκείθεν ἀναστὰς, ἀπῆλθεν εἰς τὰ μεθόρια Τύρου, καὶ Σιδῶνος,
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SCRIPTURE REFERENCES. (MATT. XV. 17—20; MARK VII. 18—23.) Joshua vii. 18—21; 2 Sam. xi. ; Psalm xxiv. 3—5 ; Psalm li. 1—10 ; Matt. xii. 33—37 ; Luke vi. 43—45 ; Galat. v. 16—21 ; James i. 13—15 ; iii. 1—6.
(MATT. XV. 21; MARK VII. 24.) Matt. iv. 23—25 ; Mark iii. 7, 8 ; Luke vi. 17—19 ; Acts xi. 19—21 ; xxi. 1—7 ; xxviii. 1—3.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VII.
Καὶ, εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν.	MARK vii. v. . . 24.	. . . . .	v...24. Καὶ, εἰσελθὼν λαθεῖν.
Ἀκούσασα γὰρ γυνή περὶ αὐτοῦ,	Mark vii. 25. . .	22. . . Καὶ ἰδὼν, γυνὴ Χα- ναναία ἀπὸ τῶν ὀρίων ἐκείνων.	25. . . Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ,
	MARK vii. v. . . 25. . .		
ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,	MATT. XV. v. . . 22. . .		
	ἐξεληθούσα ἐκραύγασεν αὐτῷ.		
	MARK vii. 26.		
Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συραφοινίκισσα τῷ γένει, καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς :	MATT. XV. v. . . 22—24.		
v. . . 22. λέγουσα,—“ Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ : Ἡ θυγάτηρ μου κακῶς δαιμονίζεται.”—23. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτὸν λέγοντες,—“ Ἀπόλυσον αὐτήν, ὅτι κράζει ὅπισθεν ἡμῶν.”—24. Ὁ δὲ ἀποκριθεὶς εἶπεν,—“ Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ “ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.”			
Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ	Matt. xv. 25. . .	25. Ἡ δὲ ἐλθοῦσα προσ- εκύνει αὐτῷ	v. . . 25. ἐλθοῦσα προσ- έπεσε πρὸς τοὺς πόδας αὐτοῦ.
λέγουσα,—“ Κύριε, βοήθει μοι.”—	MATT. XV. v. . . 25.	λέγουσα,—“ Κύριε, βοή- “ θει μοι.”—	. . . . .
Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ,—	Mark vii. 27. . .	26. Ὁ δὲ ἀποκριθεὶς εἶ- πεν,—	27. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ,—
“ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα :	MARK vii. v. . . 27. . .	. . . . .	“ Ἄφες πρῶτον χορτασ- “ θῆναι τὰ τέκνα :
“ Οὐκ ἔστι καλὸν λαβεῖν “ τὸν ἄρτον τῶν τέκνων,	Matt. xv. v. . . 26. . .	“ Οὐκ ἔστι καλὸν λαβεῖν “ τὸν ἄρτον τῶν τέκνων,	“ Οὐ γὰρ καλὸν ἔστι λα- “ βεῖν τὸν ἄρτον τῶν “ τέκνων,
“ καὶ βαλεῖν τοῖς κυναρίοις.”—	.	“ καὶ βαλεῖν τοῖς κυνα- “ ρίοις.”—	“ καὶ βαλεῖν τοῖς κυνα- “ ρίοις.”—
Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ,—	Mark vii. 28. . .	27. Ἡ δὲ εἶπε,—	28. Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ,—
“ Ναὶ, κύριε, καὶ γὰρ τὰ κυνάρια	Matt. xv. v. . . 27. . .	“ Ναὶ, κύριε, καὶ γὰρ τὰ “ κυνάρια	“ Ναὶ, κύριε, καὶ γὰρ τὰ “ κυνάρια
“ ὑποκάτω τῆς τραπέζης “ ἐσθίει ἀπὸ τῶν ψυχίων “ τῶν παιδίων.”—	Mark vii. v. . . 28.	“ ἐσθίει ἀπὸ τῶν ψυ- “ χίων τῶν πιπτόντων “ ἀπὸ τῆς τραπέζης τῶν “ κυρίων αὐτῶν.”—	“ ὑποκάτω τῆς τραπέζης “ ἐσθίει ἀπὸ τῶν ψυχίων “ τῶν παιδίων.”—

VARIOUS READING. Mark vii. v. . . 24. . . The reading,—εἰς οἰκίαν,—is adopted by Knapp, Scholz, Lachmann, Tischendorf, and Hahn ;—εἰς τὴν οἰκίαν,—by the Received Text, and Griesbach ; who, however, thinks the former reading is probably correct. SCRIPTURE REFERENCES. (MATT. XV. 22—28 ; MARK vii. 25—30.) Matt. vii. 6 ; viii. 10—13 ; x. 5, 6 ; xi. 11, 12 ; xx. 30—34 ; Luke iv. 23—27 ; xi. 5—13 ; xvi. 16, 19—21 ; xviii. 1—8 ; Acts iii. 25, 26 ; xiii. 43—48 ; Romans xv. 8, 9 ; Philipp. iii. 2.

MATT. xv. 28. . .

Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ,—“Ὡ γύναι, μεγάλη σου ἡ πίστις: Γενηθήτω σοὶ ὡς θέλεις.”—

MARK vii. 29.

Καὶ εἶπεν αὐτῇ,—“Διὰ τοῦτον τὸν λόγον ὑπάγε: Ἐξελέλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.”—

MATT. xv. v. . . 28.

Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεινης:

MARK vii. 30.

Καὶ, ἀπελθούσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῇς κλίνης.

PARAGRAPH 12.

Return through the region of Decapolis to the lake of Gennesareth.

Matt. xv. 29. . . ; Mark vii. 31.

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VII.
Καὶ πάλιν, ἐξελθὼν ἐκ τῶν ὀρίων Τύρου, καὶ Σιδῶνος, ἦλθε εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.	Mark vii. 31. . . MARK vii. v. . . 31.	29. . . Καὶ, μεταβὰς ἐκεῖ- θεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασ- σαν τῆς Γαλιλαίας: . . . , . . .	31. Καὶ πάλιν, ἐξελθὼν ἐκ τῶν ὀρίων Τύρου, καὶ Σιδῶνος, ἦλθε εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὀρίων Δε- καπόλεως.

PARAGRAPH 13.

Cures among the multitude on a neighbouring mountain.

MATT. xv. v. . . 29—31.

v. . . 29. Καὶ, ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. 30. Καὶ προσήλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' αὐτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν αὐτούς: 31. ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας: καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

PARAGRAPH 14.

Cure of a deaf and dumb man, and consequent celebrity.

MARK vii. 32—37, end.

32. Καὶ φέρουσιν αὐτῷ κωφὸν μογίλαλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 33. Καὶ, ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ. 34. Καὶ, ἀναβλέψας εἰς τὸν οὐρανὸν, ἑστέναξε, καὶ λέγει αὐτῷ,—“Ἐφφαθὰ,”—ὃ ἔστι,—“Διανοίχθητι.”—35. Καὶ εὐθέως διηνοιχθήσαν αὐτοῦ αἱ ἀκοαί, καὶ

VARIOUS READING. Matt. xv. v. . . 30. . . The reading,—παρὰ τοὺς πόδας τοῦ Ἰησοῦ,—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—παρὰ τοὺς πόδας αὐτοῦ,—by Knapp, Lachmann, and Tischendorf. Griesbach also considers the latter reading equal, and perhaps preferable to the former one.

SCRIPTURE REFERENCES. (MATT. xv. 29; MARK vii. 31.) 'Matt. iv. 25; Mark v. 20. (MATT. xx. 29—31.) Matt. xi. 1—6; Luke vii. 18—23.

ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36. Καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶ ἐῖπωσιν: "Ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο μᾶλλον περισσώτερον ἐκήρυσσον: 37, end. καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες,— "Καλῶς πάντα πεποίηκε: καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους "λαλεῖν."

PARAGRAPH 15.

His supply of food to more than four thousand persons, with seven loaves, and a few fishes.

Matt. xv. 32—38; Mark viii. 1—9.

MARK viii. 1. . .

Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι,

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VIII.
προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ,	Mark viii. v. . . 1.	32. Ὁ δὲ Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ,	v. . . 1. προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ,
λέγει αὐτοῖς,—		εἶπε,—	λέγει αὐτοῖς,—
"Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,	Matt. xv. v. . . 32. . .	"Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,	2. "Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,
"ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι,		"ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι,	"ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι,
"καὶ οὐκ ἔχουσι τί φάγωσι:		"καὶ οὐκ ἔχουσι τί φάγωσι:	"καὶ οὐκ ἔχουσι τί φάγωσι:
"καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θέλω,	Matt. xv. v. . . 32.	"καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θέλω,	3. "καὶ, ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν,
"μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ,		"μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ."—	"ἐκλυθήσονται ἐν τῇ ὁδῷ,
"τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσι."—	MARK viii. v. . . 3.	. . . . .	"τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσι."—
Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,—	Matt. xv. 33.	33. Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,—	4. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ,—
"Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι,		"Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι,	"Πόθεν τούτους δυνησεται τις ὧδε
"ὥστε χορτάσαι ὄχλον τοσούτον;"—		"ὥστε χορτάσαι ὄχλον τοσούτον;"—	"χορτάσαι ἄρτων ἐπ' ἐρημίας;"—
Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,—	Matt. xv. 34. . .	34. Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,—	5. Καὶ ἐπηρώτα αὐτούς,—
"Πόσους ἄρτους ἔχετε;"—	Matt. xv. v. . . 34. . .	"Πόσους ἄρτους ἔχετε;"	"Πόσους ἔχετε ἄρτους;"
Οἱ δὲ εἶπον,—"Ἑπτὰ,		Οἱ δὲ εἶπον,—"Ἑπτὰ,	Οἱ δὲ εἶπον,—"Ἑπτὰ."—
"καὶ ὀλίγα ἰχθύδια."—	MATT. XV. V. . . 34.	"καὶ ὀλίγα ἰχθύδια."—	. . . . .
Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν:	Matt. xv. 35.	35. Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν:	6. Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς:
καὶ, λαβὼν τοὺς ἑπτὰ ἄρτους,	Matt. xv. 36. . .	36. καὶ, λαβὼν τοὺς ἑπτὰ ἄρτους,	καὶ, λαβὼν τοὺς ἑπτὰ ἄρτους,

SCRIPTURE REFERENCES. (MARK vii. 32—37.) Isaiah xxxv. 3—6; lxi. 1, 2; Matt. viii. 16, 17; ix. 32—34; xii. 22—24; Mark viii. 22—26; ix. 17, 25—27; Luke xi. 14—16; John ix. 1—11; xi. 32—46.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XV.	MARK VIII.
καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε,	MATT. XV. V. . . 36. . . Matt. xv. v. . . 36. . .	v. . . 36. καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε,	v. . . 7. εὐχαριστήσας ἔκλασε,
καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ.	Matt. v. . . 36—38. . .	καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ.	καὶ ἐδίδον τοῖς μαθηταῖς ἵνα παραθῶσι, καὶ παρέθηκαν τῷ ὄχ- λῳ. (1)
37. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν. Καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων		37. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν. Καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων	8. Ἐφαγον δὲ, καὶ ἐχορ- τάσθησαν. Καὶ ἦραν περισσεύματα κλασμάτων
ἐπτὰ σπιυρίδας πλήρεις.		ἐπτὰ σπιυρίδας πλήρεις.	ἐπτὰ σπιυρίδας.
38. Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν, καὶ παιδίων :	MATT. XV. V. . . 38.	38. Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν, καὶ παι- δίων.	9. Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι :
Καὶ ἀπέλυσεν αὐτούς.	MARK VIII. V. . . 9.	Καὶ ἀπέλυσεν αὐτούς.	

PARAGRAPH 16.

Passage by the lake to the coast of Magdala, and Dalmanutha.

Matt. xv. 39, end ; Mark viii. 10.

Καὶ, ἀπολύσας τοὺς ὄχλους,	MATT. XV. 39. . .	39, end. Καὶ, ἀπολύσας τοὺς ὄχλους,	
(2) εὐθέως ἐμβὰς εἰς τὸ πλοῖον,	Mark viii. 10. . .	ἀνέβη εἰς τὸ πλοῖον,	10. Καὶ, εὐθέως ἐμβὰς εἰς τὸ πλοῖον,
μετὰ τῶν μαθητῶν αὐτοῦ,	MARK VIII. V. . . 10. . .		μετὰ τῶν μαθητῶν αὐτοῦ,
(3) ἦλθεν εἰς τὰ ὄρια Μαγδαλά,	Matt. xv. v. . . 39. . .	καὶ ἦλθεν εἰς τὰ ὄρια	ἦλθεν εἰς τὰ μέρη
[καὶ] Δαλμανουθά.	MATT. XV. V. . . 39, end.	Μαγδαλά.	
	MARK VIII. V. . . 10.		Δαλμανουθά.

PARAGRAPH 17.

Second refusal to grant a sign to the Pharisees and others.

Matt. xvi. 1—4. . . ; Mark viii. 11, 12.

		MATT. XVI.	MARK VIII.
Καὶ, προσελθόντες οἱ Φαρισαῖοι,	Matt. xvi. 1. . .	1. Καὶ, προσελθόντες οἱ Φαρισαῖοι,	11. Καὶ ἐξῆλθον οἱ Φα- ρισαῖοι,
καὶ Σαδδουκαῖοι,	MATT. XVI. V. . . 1. . .	καὶ Σαδδουκαῖοι,	
(4) ἦρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.	Mark viii. v. . . 11.	πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐ- ρανοῦ ἐπιδείξαι αὐτοῖς.	καὶ ἦρξαντο συζητεῖν αὐ- τῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

SCRIPTURE REFERENCES. (MATT. XV. 32—38 ; MARK VIII. 1—9.) Matt. iv. 1—4 ; xiv. 14—21 ; Mark vi. 34—44 ; Luke iv. 1—4 ; ix. 11—17 ; John vi. 5—13.

EXCLUDED PASSAGE. (1) Mark viii. 7. Καὶ εἶχον ἰχθύδια ὀλίγα : καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. In substance, this passage perfectly agrees with the corresponding one in Matthew's gospel ; but, on account of its detached form, cannot easily be united with it in a Harmony.

EXCLUDED WORDS. (2) Καὶ. (3) Καὶ. (4) Καὶ.

MARK viii. 12.

Καὶ, ἀναστενάξας τῷ πνεύματι αὐτοῦ, λέγει,—“Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν
“εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.”—

MATT. xvi. 2—4. . .

2. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,—“Ὁψίας γενομένης, λέγετε Εὐδία, πυρῥάζει γὰρ ὁ οὐρανός:
3. “καὶ πρωΐ, Σήμερον χειμών, πυρῥάζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον
“τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; 4. . . Γενεὰ πονηρὰ καὶ
“μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου.”

PARAGRAPH 18.

Passage across the lake to the opposite shore.

Matt. xvi. v. . . 4; Mark viii. 13.

COMBINED TEXT.

REFERENCES.

MATT. XVI.

MARK VIII.

Καὶ, ἀφείς αὐτοὺς,
ἐμβὰς πάλιν εἰς τὸ πλοῖον,
ἀπῆλθεν εἰς τὸ πέραν.

Mark viii. 13. . .
MARK viii. v. . . 13. . .
Mark viii. v. . . 13.

v. . . 4. Καὶ, καταλιπὼν
αὐτοὺς,
.
ἀπῆλθε.

13. Καὶ, ἀφείς αὐτοὺς,
ἐμβὰς πάλιν εἰς τὸ πλοῖ-
ον,
ἀπῆλθεν εἰς τὸ πέραν.

PARAGRAPH 19.

Discourse with his disciples concerning their avoidance of the leaven of the Pharisees and others.

Matt. xvi. 5—12; Mark viii. 14—21.

Καὶ, ἐλθόντες οἱ μαθηταὶ αὐτοῦ
εἰς τὸ πέραν,
ἐπελάθοντο ἄρτους λαβεῖν,
καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν
ἐν τῷ πλοίῳ.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,—
“Ὁρᾶτε καὶ προσέχετε
“ἀπὸ τῆς ζύμης τῶν Φαρισαίων,
“καὶ Σαδδουκαίων,
“καὶ τῆς ζύμης Ἡρώδου.”—

MATT. XVI. 5. . .
Matt. xvi. v. . . 5.
MARK viii. v. . . 14.
Matt. xvi. 6. . .
Matt. xvi. v. . . 6. . .
MATT. XVI. v. . . 6.
MARK viii. v. . . 15.

5. Καὶ, ἐλθόντες
περίαν,
ἐπελάθοντο ἄρτους λα-
βεῖν.
καὶ εἰ μὴ
πλοῖον.
6. Ὁ δὲ Ἰησοῦς εἶπεν αὐ-
τοῖς,—
“Ὁρᾶτε καὶ προσέχετε
“ἀπὸ τῆς ζύμης τῶν Φα-
“ρισαίων,
“καὶ Σαδδουκαίων.”—
“καὶ τῆς ζύμης Ἡρώ-
“δου.”—

VARIOUS READINGS. Mark viii. v. . . 12. . . The reading,—σημεῖον ἐπιζητεῖ,—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—ζητεῖ σημεῖον,—by Knapp, Lachmann, and Tischendorf.

Matt. xvi. v. . . 3. . . The word,—ὑποκριταί,—is expunged by Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, Knapp, Scholz, and Hahn. Griesbach nevertheless thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. XVI. 1—4; MARK VIII. 11, 12.) Daniel vii. 13, 14; ix. 24—27; Matt. xii. 38—40; xxiv. 29—31; xxvi. 62—64; Luke xi. 15, 16, 29—32; xii. 54—56; John ii. 18—22; vi. 25—31; 1 Corinth. i. 22.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XVI.	MARK VIII.
Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες,— “Ὅτι ἄρτους οὐκ ἐλάβομεν.”— 8. Γνούς δὲ ὁ Ἰησοῦς εἶπεν,— “Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε ; 9. Οὐπω νοεῖτε,	Matt. xvi. 7, 8. . . Matt. xvi. v. . . 8. . . MATT. XVI. V. . . 8. . . Matt. xvi. v. . . 8, 9. . .	7. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες,— “Ὅτι ἄρτους οὐκ ἐλάβο- μεν.”— 8. Γνούς δὲ ὁ Ἰησοῦς εἶ- πεν,— “Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε ; 9. Οὐπω νοεῖτε,	16. Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες,— “Ὅτι ἄρτους οὐκ ἔχο- μεν.”— 17. . . Καὶ γνούς ὁ Ἰησοῦς λέγει αὐτοῖς,— “Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε ; Οὐπω νοεῖτε,

MARK VIII. V. . . 17, 18. . .

v. . . 17. “οὐδὲ συνίετε ; Ἐτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν ; 18. . . Ὁφθαλμοὺς ἔχοντες οὐ
βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε,

καὶ οὐ μνημονεύετε ; 19. “Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε ;”— Λέγουσιν αὐτῷ,—“Δώδεκα.”— “Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε ;”— Οἱ δὲ εἶπον,—“Ἑπτὰ.”— 21. Καὶ ἔλεγεν αὐτοῖς,— Πῶς οὐ νοεῖτε,	Mark viii. v. . . 18, 19. . . MARK VIII. V. . . 19. Mark viii. 20. . . MARK VIII. V. . . 20, 21. . . Matt. xvi. 11.	“οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε ; 10. “Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισ- χιλίων, καὶ πόσας σπυρίδας ἐλάβετε ; 11. . . Πῶς οὐ νοεῖτε,	v. . . 18. “καὶ οὐ μνημο- νεύετε ; 19. “Ὅτε τοὺς πέντε ἄρ- τους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλή- ρεις κλασμάτων ἤρατε ;”— Λέγουσιν αὐτῷ,—“Δώ- δεκα.”— 20. “Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχι- λίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε ;”— Οἱ δὲ εἶπον,—“Ἑπτὰ.”— 21. Καὶ ἔλεγεν αὐτοῖς,— Πῶς οὐ συνίετε ;”—
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MATT. XVI. V. . . 11, 12.

v. . . 11. “ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ Σαδδουκαίων ;”—
12. Τότε συνήκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ’ ἀπὸ τῆς διδαχῆς τῶν
Φαρισαίων, καὶ Σαδδουκαίων.

VARIOUS READINGS. Matt. xvi. v. . . 11. . . The reading,—περὶ ἄρτων,—is adopted by Knapp, Scholz, Lachmann, and Tischendorf ;—περὶ ἄρτου,—by the Received Text, Griesbach, and Hahn.

The reading,—προσέχειν,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn ;—Προσέχετε δὲ,—by Lachmann, and Tischendorf. Griesbach considers both the latter readings equal, and perhaps preferable to the former ones.

SCRIPTURE REFERENCES. (MATT. XVI. 5—12 ; MARK VIII. 14—21.) Matt. xiv. 17—20 ; xv. 37, 38 ; Mark vi. 41—44, 51, 52 ; viii. 5—9 ; Luke ix. 12—17 ; xii. 1 ; xxiv. 25 ; John vi. 8—13 ; Acts ix. 22—25 ; 1 Corinth. v. 6—8 ; 2 Corinth. xi. 32, 33 ; Galat. v. 9.

PARAGRAPH 20, end.

And cure of a blind man at Bethsaida.

MARK viii. 22—26.

22. Καὶ ἔρχονται εἰς Βηθσαϊδάν: καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται.
 23. Καὶ, ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης: καὶ, πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει. 24. Καὶ ἀναβλέψας ἔλεγε,—
 “Βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατοῦντας.”—25. Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέφαι: καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντα.
 26. Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ, λέγων,—“Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ
 “ἐν τῇ κώμῃ.”

VARIOUS READINGS. Mark viii. 22. . . The reading,—Καὶ ἔρχονται,—is adopted by Knapp, Lachmann, and Tischendorf;—Καὶ ἔρχεται,—by the Received Text, Griesbach, Scholz, and Hahn. Griesbach however considers the former reading equal, if not preferable to the latter one.

Mark viii. v. . . 24. The reading,—Βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατοῦντας,—is adopted by Griesbach, Scholz, and Hahn;—Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας,—by the Received Text, Knapp, Lachmann, and Tischendorf. Griesbach considers the latter reading not undeserving of notice, although inferior to the former one.

Mark viii. v. . . 25. The reading,—ἅπαντα,—is adopted by Knapp, Scholz, Lachmann, and Tischendorf;—ἅπαντας,—by the Received Text, Griesbach, and Hahn. Griesbach however considers the former reading equal, and perhaps preferable to the latter one.

SCRIPTURE REFERENCES. (MARK viii. 22—26.) Mark vii. 24, 32—37; John i. 43, 44; ix. 1—7; xii. 21.

PART VII.

RENEWED MINISTRY OF CHRIST AT JERUSALEM, AND HIS SECOND REPULSE FROM THAT CITY.

John vii. 2—53, end; viii, ix, x, xi. 1—54.

SECTION I.

THIRD EVANGELICAL VISIT OF CHRIST TO JERUSALEM, AND RENEWED PERSECUTION OF HIM BY THE SANHEDRIM.

John vii. 2—53, end; viii. 1.

PARAGRAPH 1.

Advice given to Christ by his brethren, to go up to Jerusalem at the approaching Feast of Tabernacles.

JOHN vii. 2—4.

2. Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. 3. Εἶπον οὖν πρὸς τὸν Ἰησοῦν (1) οἱ ἀδελφοὶ αὐτοῦ,—“ Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς: 4. Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, “ φανέρωσον σεαυτὸν τῷ κόσμῳ.”

PARAGRAPH 2.

Note by John, that the brethren of Christ did not believe in him.

JOHN vii. 5.

Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

PARAGRAPH 3.

Reply of Christ, that his time was not yet come.

JOHN vii. 6—8.

6. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς,—“ Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν: ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστιν ἔτοιμος. 7. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς: ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. 8. Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην: ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται.”

VARIOUS READING. John vii. v. . . 8. . . The first—*ταύτην*—is expunged by Knapp, Lachmann, and Tischendorf, but retained by the Received Text, Griesbach, Scholz, and Hahn. Griesbach however thinks that it should probably be excluded.

SCRIPTURE REFERENCES. (JOHN vii. 2—5.) Levit. xxiii. 34—43; Numbers xxix. 12—38; Deuteron. xvi. 13—17; Nehem. viii. 13—18; Matt. xii. 46—50; Mark iii. 21, 31—35; vii. 32—37; viii. 22—26; Luke viii. 19—21; John ii. 11, 12; Acts i. 12—14; 1 Corinth. ix. 5. (JOHN vii. 6—8.) Psalm xci; Luke xxii. 52, 53; John ii. 3, 4; vii. 30; viii. 20; xi. 53, 54; xii. 23, 27; xiii. 1; xvii. 1.

ALTERED WORD. (1) αὐτόν.

PARAGRAPH 4.

And private removal to Jerusalem after their departure.

JOHN vii. 9, 10.

9. Ταῦτα εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ: 10. ὥς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὥς ἐν κρυπτῷ.

PARAGRAPH 5.

Inquiries for him by the Jews at the festival.

JOHN vii. 11—13.

11. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον,—“Ποῦ ἐστὶν ἐκεῖνος;”—12. Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις: Οἱ μὲν ἔλεγον,—“Ὅτι ἀγαθὸς ἐστίν,”—ἄλλοι ἔλεγον,—“Οὐ, ἀλλὰ “πλανᾷ τὸν ὄχλον.”—13. Οὐδεὶς μέντοι παρῆρσά ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

PARAGRAPH 6.

His public discourses in the temple.

JOHN vii. 14—29.

14. Ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. 15. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες,—“Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;”—16. Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν,—“Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. 17. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἑμαντοῦ λαλῶ. 18. “Ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ: ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19. Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. Τί με ζητεῖτε ἀποκτείνειν;”—20. Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε,—“Δαιμόνιον ἔχεις: Τίς σε ζητεῖ ἀποκτείνειν;”—21. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,—“Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε 22. διὰ τοῦτο. Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων;) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23. Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγυῖ ἐποίησα ἐν σαββάτῳ; 24. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.”—25. Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν,—“Οὐχ οὗτος ἐστὶν ὃν ζητοῦσιν ἀποκτείνειν; 26. καὶ ἴδε, παρῆρσά λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἀρχόντες ὅτι οὗτός ἐστιν ὁ Χριστὸς; 27. Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν: ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.”—28. Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων,—“Κᾶμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί: καὶ ἀπ' ἑμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. 29. Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, καὶ κεῖνός με ἀπέστειλεν.”

PARAGRAPH 7.

Various dispositions of the people towards him.

JOHN vii. 30, 31.

30. Ἐζήτουν οὖν αὐτὸν πιάσαι: καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. 31. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον,—“Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, “μήτι πλεόνα σημεῖα τούτων ποιήσει ὃν οὗτος ἐποίησεν;”

VARIOUS READING. JOHN vii. v. . . 31. . . The word—τούτων—is expunged by Lachmann, and Tischendorf, but retained by the Received Text, Griesbach, Knapp, Scholz, and Hahn. Griesbach however thinks that it should perhaps be excluded.

SCRIPTURE REFERENCES. (JOHN vii. 11—13.) JOHN vii. 1; ix. 22, 23; xi. 56, 57; xii. 42, 43; xix. 38; xx. 19. (JOHN vii. 14—25.) GENESIS xvii. 9—14; LEVIT. xii. 1—3; ISAIAH xi. 1—5; MATT. xiii. 54—58; MARK vi. 1—6; LUKE i. 59; ii. 46, 47; iv. 16—22; JOHN v. 8—18; vi. 41, 42; vii. 1, 45, 46; viii. 6—8; ACTS ii. 6—8; iv. 13.

PARAGRAPH 8.

Mission by the Sanhedrim of officers to seize him.

JOHN vii. 32.

"Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

PARAGRAPH 9.

His discourses with the Jews respecting his speedy departure from them.

JOHN vii. 33—36.

33. *Εἶπεν οὖν ὁ Ἰησοῦς,—"Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἶμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.*
34. *"Ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἶμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν."*—35. *Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς,—"Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; Μὴ εἰς τὴν*
"διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλληνας; 36. Τίς ἐστὶν οὗτος ὁ
"λόγος ὃν εἶπε; Ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἶμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν."

PARAGRAPH 10.

And public invitation to all who thirsted, to come to him and drink.

JOHN vii. 37, 38.

37. *Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ, τῇ μεγάλῃ τῆς ἑορτῆς, εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων,—"Ἐάν τις*
"διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω 38. ὁ πιστεύων εἰς ἐμέ: Καθὼς εἶπεν ἡ γραφή,—Ποταμοὶ ἐκ
"τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

PARAGRAPH 11.

Note by John, that this was an allusion to the subsequent dispensation of the Holy Spirit.

JOHN vii. 39.

Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. Οὕπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

PARAGRAPH 12.

Various sentiments of the multitude respecting Christ.

JOHN vii. 40—44.

40. *Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον,—"Οὗτός ἐστιν ἀληθῶς ὁ προφήτης:"*—
41. *ἄλλοι ἔλεγον,—"Οὗτός ἐστιν ὁ Χριστός:"*—ἄλλοι δὲ ἔλεγον,—"Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
"Χριστὸς ἔρχεται; 42. Οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς
"κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;"—43. *Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν:*
44. *τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.*

VARIOUS READING. John vii. v. . . 40. . . The reading—*τῶν λόγων τούτων*—is adopted by Knapp, Lachmann, and Tischendorf;—*τὸν λόγον*—by the Received Text, Griesbach, Scholz, and Hahn.

SCRIPTURE REFERENCES. (JOHN vii. 33—36.) Matt. xv. 21—29; Mark vii. 24—31; John viii. 21, 22; x. 14—16; xi. 49—52; xiii. 33, 36; xvi. 16—18; James i. 1; 1 Peter i. 1. (JOHN vii. 37—39.) Exodus xvii. 1—7; Numbers xx. 1—13; Isaiah xlv. 1—3; Jerem. ii. 12, 13; Ezek. xlvii. 1—12; Joel ii. 28, 29; Zechar. xiv. 8, 9; John iv. 13, 14; vi. 34, 35; xvi. 5—7; Acts i. 4—8; ii. 1—4, &c.; xix. 1—7; 1 Corinth. x. 1—4; Revel. xxii. 1, 2, 17.

PARAGRAPH 13.

Reproof by the Sanhedrim of their officers, and of Nicodemus, for their leniency towards him.

JOHN vii. 45—52.

45. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους: καὶ εἶπον αὐτοῖς ἐκεῖνοι,—“Διατί οὐκ ἡγάγετε αὐτόν;”—46. Ἀπεκρίθησαν οἱ ὑπηρέται,—“Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος.”—47. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι,—“Μὴ καὶ ὑμεῖς πεπλάνησθε; 48. Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 49. Ἄλλ’ ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.”—50. Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν,—51. “Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ;”—52. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ,—“Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγήγερται.”

PARAGRAPH 14, end.

Retirement of all parties to their homes in the evening.

JOHN vii. 53, end; viii. 1.

vii. 53, end. Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ: viii. 1. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν.

VARIOUS READING. The entire paragraph, from John vii. 53 end, to viii. 11, inclusive, is expunged by Lachmann, marked as doubtful by Griesbach, and inclosed between brackets by Knapp, and Tischendorf, but retained by the Received Text, Scholz, and Hahn. Griesbach thinks that it should probably be excluded; but the authority of manuscripts, as well as the internal evidence, are strongly in its favour; and, were this passage expunged, the following paragraph, commencing at John viii. 12,—Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε,—would not be in accordance with the preceding one, John vii. 52.

SCRIPTURE REFERENCES. (JOHN vii. 45—52.) 1 Kings xvii. 1; xix. 15, 16; 2 Kings xiv. 23—25; Nahum. i. 1; Matt. iv. 12—16; Luke vii. 29, 30; John i. 45, 46; iii. 1—10, 25, 26; v. 41—44; xii. 42, 43; xix. 38—40.

SECTION II.

INSTRUCTIONS OF CHRIST TO THE PEOPLE IN THE TEMPLE, AND HIS RETREAT FROM THEIR FIRST ATTEMPT TO STONE HIM.

John viii. 2—59, end.

PARAGRAPH 1.

Renewed instructions of Christ to the people in the temple, early the next morning.

JOHN viii. 2.

Ὁρθρου δὲ πάλιν παρεγένετο [ὁ Ἰησοῦς] εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

PARAGRAPH 2.

Question proposed to him by the Pharisees, respecting the punishment of a woman taken in adultery.

JOHN viii. 3—5.

3. Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην: καὶ, στήσαντες αὐτὴν ἐν μέσῳ, 4. λέγουσιν αὐτῷ,—“Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπανοφώρῳ “μοιχευομένη. 5. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι: Σὺ οὖν “τί λέγεις;”

PARAGRAPH 3.

Note by John, that the question was proposed with a view to criminate him.

JOHN viii. 6. . .

Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ.

PARAGRAPH 4.

Dismissal of the charge by Christ.

JOHN viii. v. . . 6—11.

v. . . 6. Ὁ δὲ Ἰησοῦς, κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. 7. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς,—“Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.”— 8. Καὶ, πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν. 9. Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ’ εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων: καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. 10. Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναῖκος, εἶπεν αὐτῇ,—“Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδεὶς σε κατέκρινεν;”— 11. Ἡ δὲ εἶπεν,—“Οὐδεὶς κύριε.”—Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς,—“Οὐδὲ ἐγὼ σε κατακρίνω, Πορεύου, καὶ “μηκέτι ἁμάρτανε.”

SCRIPTURE REFERENCES. (JOHN viii. 3—11.) Levit. xx. 10; Numbers xv. 32—36; Deuteron. xvii. 2—7; xxii. 20—24; Matt. xxii. 15—22; Mark xii. 13—17; Luke ix. 54—56; xii. 13, 14; xx. 19—26; John iii. 16, 17; viii. 15, 16; xii. 46—48; xviii. 35, 36.

PARAGRAPH 5.

And subsequent discourse with the Pharisees respecting his mission.

JOHN viii. 12—19.

12. Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων,—“Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου: Ὁ ἀκολουθῶν ἐμοὶ “οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.”—13. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι,—“Σὺ περὶ σεαυτοῦ μαρτυρεῖς, ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.”—14. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς,—“Κὰν ἐγὼ μαρτυρῶ περὶ ἐμαντοῦ ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον, καὶ “ποῦ ὑπάγω: ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω. 15. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, “ἐγὼ οὐ κρίνω οὐδένα: 16. Καὶ, ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἣ ἐμὴ ἀληθής ἐστιν, ὅτι μόνος οὐκ εἰμὶ, “ἀλλ’ ἐγὼ, καὶ ὁ πέμψας με πατήρ. 17. Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται,—“Ὅτι δύο “ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν:—18. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαντοῦ, καὶ μαρτυρεῖ “περὶ ἐμοῦ ὁ πέμψας με πατήρ.”—19. Ἐλεγον οὖν αὐτῷ,—“Ποῦ ἐστιν ὁ πατήρ σου;”—Ἀπεκρίθη Ἰησοῦς,—“Οὔτε ἐμέ οἴδατε, οὔτε τὸν πατέρα μου: Εἰ ἐμέ ᾗδετε, καὶ τὸν πατέρα μου ᾗδετε ἄν.”

PARAGRAPH 6.

Note by John that, although Christ spoke this openly in the temple, he was not seized.

JOHN viii. 20.

Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ: καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

PARAGRAPH 7.

Further discourse of Christ on the same subject.

JOHN viii. 21—26.

21. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς,—“Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν “ἀποθανεῖσθε: Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.”—22. Ἐλεγον οὖν οἱ Ἰουδαῖοι,—“Μήτι “ἀποκτενεῖ ἑαυτὸν; ὅτι λέγει,—“Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.”—23. Καὶ εἶπεν αὐτοῖς,—“Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ: ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ “τοῦ κόσμου τούτου. 24. Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν: ἐὰν γὰρ “μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.”—25. Ἐλεγον οὖν αὐτῷ,—“Σὺ τίς εἶ;”—Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,—“Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. 26. Πολλὰ ἔχω περὶ “ὑμῶν λαλεῖν καὶ κρίνειν: ἀλλ’ ὁ πέμψας με ἀληθής ἐστι, καὶ γὰρ ἃ ἠκούσα παρ’ αὐτοῦ ταῦτα λέγω “εἰς τὸν κόσμον.”

PARAGRAPH 8.

Note by John, that the Jews did not understand the allusions of Christ to the Father.

JOHN viii. 27.

Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

VARIOUS READING. JOHN viii. v. . . 21. . . The words—ὁ Ἰησοῦς—are expunged by Lachmann, and Tischendorf, but retained by the Received Text, Griesbach, Knapp, Scholz, and Hahn. Griesbach however thinks that they should probably be excluded.

SCRIPTURE REFERENCES. (JOHN viii. 12—19.) Deuteron. xvii. 6; xix. 15; Malachi iv. 1, 2; Matt. xviii. 15, 16; John i. 1—10; v. 31—40; ix. 1—5; xi. 9, 10; xii. 34—36, 44—50; 2 Corinth. xiii. 1; 1 Tim. v. 19; Heb. x. 28.

PARAGRAPH 9.

Prediction of Christ, that after his crucifixion the truth of his mission would be acknowledged.

JOHN viii. 28, 29.

28. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,—“Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ’ ἐμαντοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου ταῦτα λαλῶ. 29. Καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστίν· οὐκ ἀφήκε με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.”

PARAGRAPH 10.

Note by John, that on this occasion many believed in him.

JOHN viii. 30.

Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.

PARAGRAPH 11.

Discourses of Christ with them respecting his character and office.

JOHN viii. 31—58.

31. Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους,—“Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ: 32. καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.”—33. Ἀπεκρίθησαν αὐτῷ,—“Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε. Πῶς σὺ λέγεις; Ὅτι ἐλεύθεροι γενήσεσθε.”—34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,—“Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας: 35. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα. 36. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἐσσεσθε. 37. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε, ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38. Ἐγὼ δὲ ἑώρακα παρὰ τῷ πατρί μου λαλῶ, καὶ ὑμεῖς οὖν δὲ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε.”—39. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ,—“Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστι.”—Δέγει αὐτοῖς ὁ Ἰησοῦς,—“Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε: 40. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ Θεοῦ: τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.”—Εἶπον οὖν αὐτῷ,—“Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα: ἓνα πατέρα ἔχομεν, τὸν Θεόν.”—42. Εἶπεν αὐτοῖς ὁ Ἰησοῦς,—“Εἰ ὁ Θεὸς πατήρ ὑμῶν ἦν, ἡγαπᾶτε αὐν ἐμέ: ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἦκα, οὐδὲ γὰρ ἀπ’ ἐμαντοῦ ἐλήλυθα, ἀλλ’ ἐκείνός με ἀπέστειλε. 43. Διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. 44. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν: Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλήῃ τὸ ψεῦδος ἐκ τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστὶ, καὶ ὁ πατήρ αὐτοῦ. 45. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεῦτέ μοι. 46. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; Εἰ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεῦτέ μοι; 47. Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει: διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.”—

VARIOUS READINGS. John viii. v. . . 29. . . The words—ὁ πατήρ—are expunged by Knapp, Lachmann, and Tischendorf, but retained by the Received Text, Griesbach, Scholz, and Hahn. Griesbach however thinks that they should probably be excluded.

John viii. v. . . 38. . . Griesbach considers the reading,—ἀ ἡκούσατε παρὰ τοῦ πατρὸς ὑμῶν,—which is adopted by Lachmann, and Tischendorf, equal, and perhaps preferable to the reading,—δὲ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν,—which is retained by himself, the Received Text, Knapp, Scholz, and Hahn.

SCRIPTURE REFERENCES. (JOHN viii. 34—52.) Genesis iii.; xxi. 8—12; Matt. x. 24, 25; xiii. 37—39; Mark iii. 22; John iv. 40—42; v. 24—29; vi. 47—58; vii. 19, 20; x. 19—21; xi. 23—26; xvii. 1—3; Acts xv. 10, 11; Romans v. 12—14; vi.; Galat. iv. 1—7, 28—31; v. 1; Heb. iii. 1—6; vii. 20—28; 2 Peter ii. 18, 19; 1 John iii. 7—15; Revel. xii.

48. Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ,—“ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ, καὶ
 “ δαιμόνιον ἔχεις;”—49. Ἀπεκρίθη Ἰησοῦς,—“ Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου,
 “ καὶ ὑμεῖς ἀτιμάζετέ με. 50. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων. 51. Ἀμὴν
 “ ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.”—
 52. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,—“ Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις: Ἀβραὰμ ἀπέθανε, καὶ οἱ
 “ προφῆται, καὶ σὺ λέγεις,—Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.—
 53. “ Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε, καὶ οἱ προφῆται ἀπέθανον; Τίνα
 “ σεαυτὸν ποιεῖς;”—54. Ἀπεκρίθη Ἰησοῦς,—“ Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἢ δόξα μου οὐδέν ἐστιν.
 “ Ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι. 55. Καὶ οὐκ ἐγνώκατε
 “ αὐτόν, ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν ψεύστης: ἀλλ' οἶδα
 “ αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. 56. Ἀβραὰμ, ὁ πατήρ ὑμῶν, ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν
 “ τὴν ἐμήν, καὶ εἶδε, καὶ ἐχάρη.”—57. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν,—“ Πεντήκοντα ἔτη οὐπω
 “ ἔχεις, καὶ Ἀβραὰμ ἐώρακας;”—58. Εἶπεν αὐτοῖς ὁ Ἰησοῦς,—“ Ἀμὴν ἀμὴν λέγω ὑμῖν, Πρὶν Ἀβραὰμ
 “ γενέσθαι ἐγὼ εἰμι.”

PARAGRAPH 12, end.

And retreat from the first attempt of the Jews to stone him.

JOHN viii. 59, end.

Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν: Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ
 μέσου αὐτῶν, καὶ παρήγεν οὕτως.

VARIOUS READINGS. John viii. v. . . 54. Griesbach considers the reading,—ὅτι Θεὸς ἡμῶν ἐστι,—which is adopted by Scholz, and Tischendorf, equal, and perhaps preferable to the reading,—ὅτι Θεὸς ὑμῶν ἐστι,—which is retained by himself, the Received Text, Knapp, Lachmann, Tischendorf, and Hahn.

John viii. v. . . 59. The final clause,—διελθὼν διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως,—is expunged by Griesbach, and Tischendorf, and inclosed between brackets by Lachmann, but retained by the Received Text, Knapp, Scholz, and Hahn. Griesbach thinks that it should undoubtedly be excluded; but its accordance with the first verse of the following chapter,—Καὶ παράγων, &c.,—and with the statement in Luke iv. 30, is in favour of its retention, and there seems to be scarcely sufficient authority from manuscripts to justify its excision.

SCRIPTURE REFERENCES. (JOHN viii. 56—58.) Genesis xxii. 15—18; Acts iii. 24—26; Romans iv.; Galat. iii. 1—9, 16—18, 28, 29; Heb. xi. 8—19. (JOHN viii. 59.) Luke iv. 28—30; John x. 31—33; xi. 7, 8; Acts vii. 57—60.

SECTION III.

CURE BY CHRIST, ON A SABBATH-DAY, OF A MAN BLIND FROM HIS BIRTH; AND SUBSEQUENT
RETREAT TO PERÆA FROM A SECOND ATTEMPT OF THE JEWS TO STONE HIM.

John ix. 1—41, end; x. 1—42, end.

PARAGRAPH 1.

Discourse of Christ with his disciples concerning a man blind from his birth.

JOHN ix. 1—5.

1. Καὶ παράγων [ὁ Ἰησοῦς] εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες,—“Ραββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ; ἵνα τυφλὸς γεννηθῇ.”—3. Ἀπεκρίθη Ἰησοῦς,—“Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. 4. “Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν: Ἐρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι: 5. Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.”

PARAGRAPH 2.

And cure of the blind man.

JOHN ix. 6, 7.

6. Ταῦτα εἰπὼν ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, 7. καὶ εἶπεν αὐτῷ,—“Ὑπαγε, νύφαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ,”—(ὃ ἐρμηνεύεται Ἀπεσταλμένος,) Ἀπήλθεν οὖν, καὶ ἐνέφατο, καὶ ἦλθε βλέπων.

PARAGRAPH 3.

Discourse on the subject between the man and his neighbours.

JOHN ix. 8—12.

8. Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν, ἔλεγον,—“Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;”—9. Ἄλλοι ἔλεγον,—“Ὅτι οὗτός ἐστιν:”—ἄλλοι δέ,—“Ὅτι ὅμοιος αὐτῷ ἐστιν:”—ἐκεῖνος ἔλεγεν,—“Ὅτι ἐγὼ εἰμι.”—10. Ἐλεγον οὖν αὐτῷ,—“Πῶς ἀνεφύχθησάν σου οἱ ὀφθαλμοί;”—11. Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν,—“Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὸν Σιλωάμ, καὶ νύφαι: Ἀπελθὼν δὲ καὶ νύφάμενος ἀνέβλεψα.”—12. Εἶπον οὖν αὐτῷ,—“Ποῦ ἐστιν ἐκεῖνος;”—Ἀέγει,—“Οὐκ οἶδα.”

VARIOUS READINGS. John ix. v. . . 9. . . The reading—ἄλλοι δέ, Ὅτι ὅμοιος αὐτῷ ἐστιν,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—ἄλλοι δὲ ἔλεγον, Οὐχί, ἀλλ’ ὅμοιος αὐτῷ ἐστιν,—[by Lachmann,] and by Tischendorf.

John ix. v. . . 11. . . The reading—εἰς τὸν Σιλωάμ,—is adopted by Griesbach, Lachmann, and Tischendorf;—εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ,—by the Received Text, Knapp, Scholz, and Hahn. Griesbach also considers the latter reading capable of being defended, although he prefers the former one.

SCRIPTURE REFERENCES. (JOHN ix. 1—5.) Psalm li. 5; John viii. 12; ix. 34; xi. 9, 10; xii. 35, 36, 46; Acts iii. 1—10. (JOHN ix. 6, 7.) Nehem. iii. 15; Isaiah viii. 6; Mark vii. 32—35; viii. 22—25; Luke xiii. 1—5.

PARAGRAPH 4.

His first examination by the Pharisees.

JOHN ix. 13—17.

13. *Αγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.* 14. *Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.* 15. *Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν.* Ὁ δὲ εἶπεν αὐτοῖς,—“*Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.*”—16. *Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές,*—“*Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ.*”—*Ἄλλοι ἔλεγον,*—“*Πῶς δύναται ἄμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;*”—*Καὶ σχίσμα ἦν ἐν αὐτοῖς.* 17. *Λέγουσι τῷ τυφλῷ πάλιν,*—“*Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἥνοιξέ σου τοὺς ὀφθαλμούς;*”—Ὁ δὲ εἶπεν,—“*Ὅτι προφήτης ἐστίν.*”

PARAGRAPH 5.

Their interrogation of his parents.

JOHN ix. 18—21.

18. *Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος,* 19. *καὶ ἡρώτησαν αὐτοὺς λέγοντες,*—“*Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; Πῶς οὖν ἄρτι βλέπει;*”—20. *Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον,*—“*Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη;* 21. *Πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἥνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν. Αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε: αὐτὸς περὶ αὐτοῦ λαλήσει.*”

PARAGRAPH 6.

Note by John that, through dread of excommunication, his parents spoke reservedly on the subject.

JOHN ix. 22, 23.

22. *Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους: Ἡδὴ γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, εἴαν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.* 23. *Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον,*—“*Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.*”

PARAGRAPH 7.

Second examination, and excommunication of the man by the Pharisees.

JOHN ix. 24—34.

24. *Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ,*—“*Δὸς δόξαν τῷ Θεῷ: Ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἄμαρτωλὸς ἐστιν.*”—25. *Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν,*—“*Εἰ ἄμαρτωλὸς ἐστιν οὐκ οἶδα: ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω.*”—26. *Εἶπον δὲ αὐτῷ πάλιν,*—“*Τί ἐποίησέ σοι; Πῶς ἥνοιξέ σου τοὺς ὀφθαλμούς;*”—27. *Ἀπεκρίθη αὐτοῖς,*—“*Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκοῦειν; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;*”—28. *Ἐλοιδόρησαν αὐτὸν, καὶ εἶπον,*—“*Σὺ εἰ μαθητὴς ἐκείνου, ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.* 29. “*Ἡμεῖς οἶδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός: τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.*”—30. *Ἀπεκρίθη*

VARIOUS READING. JOHN ix. v. . . 14. . . The reading—*ὅτε*,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—*ἐν ἡμέρᾳ*,—by Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (JOHN ix. 13—17.) LUKE vi. 1—11; xiii. 10—17; xiv. 1—6; JOHN v. 8—16; vii. 19—24. (JOHN ix. 22, 23.) LUKE vi. 22; JOHN vii. 11—13; ix. 34, 35; xii. 42, 43; xvi. 1, 2; xix. 38, 39. (JOHN ix. 24—34.) PSALM cxlvi. 7, 8; ISAIAH xlii. 1—7; lxi. 1—3; LUKE iv. 16—21; JOHN iii. 1, 2.

ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς,—“ Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. 31. Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει: ἀλλ', ἐάν τις θεοσεβῇς ἦ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. 32. Ἐκ τοῦ αἰῶνος οὐκ ἤκούσθη ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. 33. Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν.”—34. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ,—“ Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;”—Καὶ ἐξέβαλον αὐτὸν ἔξω.

PARAGRAPH 8.

And his subsequent reception, and conversion by Christ.

JOHN ix. 35—38.

35. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω: καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ,—“ Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;”—36. Ἀπεκρίθη ἐκεῖνος καὶ εἶπε,—“ Καὶ τίς ἐστι, κύριε; ἵνα πιστεύσω εἰς αὐτόν.”—37. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,—“ Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.”—38. Ὁ δὲ ἔφη,—“ Πιστεύω, κύριε.”—Καὶ προσεκύνησεν αὐτῷ.

PARAGRAPH 9.

Discourse of Christ with certain Pharisees respecting spiritual blindness.

JOHN ix. 39—41, end.

39. Καὶ εἶπεν ὁ Ἰησοῦς,—“ Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον: ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.”—40. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ,—“ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;”—41. end. Εἶπεν αὐτοῖς ὁ Ἰησοῦς,—“ Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν: νῦν δὲ λέγετε, ὅτι βλέπομεν, ἢ οὖν ἁμαρτία ὑμῶν μένει.”

PARAGRAPH 10.

And parable of the shepherd and his flock.

JOHN x. 1—5.

1. “ Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής: 2. ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. 3. Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4. Καὶ, ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ: 5. ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν.”

PARAGRAPH 11.

Note by John that they did not understand it.

JOHN x. 6.

Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς: ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

SCRIPTURE REFERENCES. (JOHN ix. 35—38.) Matt. xiv. 33; xxviii. 9, 17; Luke xxiv. 50—53; John i. 47—49; xx. 26—28; Acts vii. 59, 60. (JOHN ix. 39—41.) Matt. xi. 25—27; xiii. 10—15; Luke ii. 28—32; John iii. 18—21; xii. 34—41; xv. 22—25; Romans i. 20—28; 2 Corinth. iii. 12—18; iv. 1—6; 2 Thessalon. ii. 7—12. (JOHN x. 1—5.) 2 Sam. vii. 11—16; 2 Chron. xiii. 1—5; John i. 6—9; 29—34; iii. 27—36; Heb. xiii. 10—14, 20, 21.

PARAGRAPH 12.

Explanation of the parable to them by Christ.

JOHN x. 7—18.

7. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς,—"Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
 8. " Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί: ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.
 9. " Ἐγὼ εἰμι ἡ θύρα: Δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται, καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. 10. Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ ἀπολέσῃ: ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὴν ἔχωσιν. 11. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων: 12. ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει, καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. 13. Ὁ δὲ μισθωτὸς φεύγει ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων: 14. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. 15. Καθὼς γινώσκει με ὁ πατήρ, καὶ ἐγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. 16. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης: καλέεινά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ γενήσεται μία ποίμνη, εἰς ποιμὴν. 17. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου ἵνα πάλιν λάβω αὐτήν: 18. οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν: ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου."

PARAGRAPH 13.

Various opinions of his hearers respecting him.

JOHN x. 19—21.

19. Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. 20. Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν,—"Δαιμόνιον ἔχει, καὶ μαίνεται: τί αὐτοῦ ἀκούετε;"—21. Ἄλλοι ἔλεγον,—"Ταῦτα τὰ ῥήματα οὐκ ἐστὶ δαιμονιοζομένου: Μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;"

PARAGRAPH 14.

His discourse to them, during the Feast of the Dedication, concerning his mission.

JOHN x. 22—30.

22. Ἐγένετο δὲ τὰ ἐγκαίμια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν. 23. Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ Σολομῶνος. 24. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ,—"Ἐως πότε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρῥήσια."—25. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,—"Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. Τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ: 26. ἀλλ' ὑμεῖς οὐ πιστεύετε, οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. 27. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ ἐγὼ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι: 28. καὶ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ' ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29. Ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρός μου: 30. Ἐγὼ, καὶ ὁ πατήρ ἐν ἐσμεν."

SCRIPTURE REFERENCES. (JOHN x. 7—18.) Psalm xvi. 9—11; xci. 14—16; Isaiah xl. 10, 11; liii.; lvi. 10—12; Jerem. xxiii. 1—6; Ezek. xxxiv. 1—16, 22—25; Zechar. xi.; Matt. xxvi. 51—54; John ii. 18—22; xiv. 1—7; xv. 9—14; xvii. 20, 21; xxi. 15—17; Acts iv. 8—12; Ephes. ii. 10—18; Heb. xiii. 20, 21; 1 Peter ii. 21—25; v. 1—4. (JOHN x. 22—30.) 1 Kings vii. 1—12; John iii. 1, 2; v. 36; xv. 24; Acts iii. 9—11; v. 12.

PARAGRAPH 15.

Expostulation with them on their second attempt to stone him.

JOHN x. 31—38.

31. Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,—
 “ Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου: Διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;” 33. Ἀπεκρί-
 θησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες,—“ Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ
 “ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν.”—34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,—“ Οὐκ ἔστι γεγραμ-
 “ μένον ἐν τῷ νόμῳ ὑμῶν;—Ἐγὼ εἶπα θεοὶ ἔστε.—35. Εἰ ἐκείνους εἶπε θεοὺς πρὸς οὓς ὁ λόγος τοῦ
 “ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, 36. ὃν ὁ πατὴρ ἡγάσσε, καὶ ἀπέστειλεν εἰς τὸν
 “ κόσμον, ὑμεῖς λέγετε, “Οτι βλασφημεῖς; ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι. 37. Εἰ οὐ ποιῶ τὰ ἔργα
 “ τοῦ πατρός μου, μὴ πιστεύετε μοι: 38. εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε,
 “ ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ.”

PARAGRAPH 16, end.

Second retreat from them, and successful ministry in Perææ.

JOHN x. 39—42, end.

39. Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι: καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, 40. καὶ ἀπῆλθε πάλιν πέραν
 τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. 41. Καὶ πολλοὶ
 ἦλθον πρὸς αὐτόν, καὶ ἔλεγον,—“Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν: πάντα δὲ ὅσα εἶπεν
 “ Ἰωάννης περὶ τούτου ἀληθὴ ἦν.”—42, end. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

SCRIPTURE REFERENCES. (JOHN x. 31—38.) Levit. xxiv. 10—16; Psalm lxxxii.; Psalm xcvi. 7; John v. 15—18;
 viii. 56—59; Heb. i. (JOHN x. 39—42.) Judges vii. 24; John i. 19—36; iii. 26—36; iv. 39—43; v. 31—35; xi. 6—8.

SECTION IV., END.

MIRACULOUS REVIVAL BY CHRIST OF LAZARUS AT BETHANY; AND FINAL RETREAT FROM THE MACHINATIONS OF HIS ENEMIES AT JERUSALEM.

John xi. 1—54.

PARAGRAPH 1.

Account of the illness of Lazarus at Bethany.

JOHN xi. 1.

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας, καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

PARAGRAPH 2.

Note by John concerning Mary, the sister of Lazarus.

JOHN xi. 2.

Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει.

PARAGRAPH 3.

Reply of Christ to a message from the sisters respecting their brother.

JOHN xi. 3, 4.

3. Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι,—“Κύριε, ἴδε, ὃν φιλεῖς ἀσθενεῖ.”—4. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν,—“Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ’ ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα “δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι’ αὐτῆς.”

PARAGRAPH 4.

Note by John concerning the affection of Christ for the family.

JOHN xi. 5.

Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον.

PARAGRAPH 5.

Proposal of Christ to his disciples to go and awaken Lazarus.

JOHN xi. 6—12.

6. Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας. 7. Ἐπειτα, μετὰ τοῦτο, λέγει τοῖς μαθηταῖς,—“Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.”—8. Λέγουσιν αὐτῷ οἱ μαθηταί,—“Ραββί, “νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;”—9. Ἀπεκρίθη Ἰησοῦς,—“Οὐχὶ δώδεκά

“ εἰσιν ὥραι τῆς ἡμέρας ; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου
 “ τούτου βλέπει: 10. ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.”—
 11. Ταῦτα εἶπε, καὶ μετὰ τούτου λέγει αὐτοῖς,—“ Λάζαρος, ὁ φίλος ἡμῶν, κεκοίμηται: ἀλλὰ πορεύομαι
 “ ἵνα ἐξυπνίσω αὐτόν.”—12. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ,—“ Κύριε, εἰ κεκοίμηται, σωθήσεται.”

PARAGRAPH 6.

Note by John concerning their misapprehension of his meaning.

JOHN xi. 13.

Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ: ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

PARAGRAPH 7.

Resolution of the disciples to accompany him.

JOHN xi. 14—16.

14. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία,—“ Λάζαρος ἀπέθανε. 15. Καὶ χαίρω δι’ ὑμᾶς, ἵνα
 “ πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ: ἀλλ’ ἄγωμεν πρὸς αὐτόν.”—16. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος
 Δίδυμος, τοῖς συμμαθηταῖς,—“ Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.”

PARAGRAPH 8.

His arrival in the neighbourhood of Bethany.

JOHN xi. 17.

Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.

PARAGRAPH 9.

Note by John of the vicinity of Bethany to Jerusalem.

JOHN xi. 18.

Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.

PARAGRAPH 10.

Account of the visits of condolence paid to the sisters.

JOHN xi. 19.

Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθίσωνται
 αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

PARAGRAPH 11.

Discourses of Christ with them.

JOHN xi. 20—35.

20. Ἦ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ: Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
 21. Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν,—“ Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει:
 22. “ ἀλλὰ καὶ νῦν οἶδα ὅτι, ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός.”—23. Λέγει αὐτῇ ὁ Ἰησοῦς,—

“Ἀναστήσεται ὁ ἀδελφός σου.”—24. Λέγει αὐτῷ Μάρθα,—“Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει, ἐν τῇ ἐσχάτῃ ἡμέρᾳ.”—25. Εἶπεν αὐτῇ ὁ Ἰησοῦς,—“Ἐγὼ εἰμι ἡ ἀνάστασις, καὶ ἡ ζωή. Ὁ πιστεύων εἰς ἐμέ καὶ ἀποθάνῃ ζήσεται: 26. καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. “Πιστεύεις τοῦτο;”—27. Λέγει αὐτῷ,—“Ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.”—28. Καὶ ταῦτα εἰποῦσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς, λάθρα εἰποῦσα,—“Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε.”—29. Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν. 30. Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ’ ἦν ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα. 31. Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη, καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες,—“Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.”—32. Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ,—“Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.”—33. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, 34. καὶ εἶπε,—“Ποῦ τεθείκατε αὐτόν;”—35. Λέγουσιν αὐτῷ,—“Κύριε, ἔρχου καὶ ἴδε.”—Ἐδάκρυσεν ὁ Ἰησοῦς.

PARAGRAPH 12.

Remarks of the Jews concerning him.

JOHN xi. 36, 37:

36. Ἐλεγον οὖν οἱ Ἰουδαῖοι,—“Ἴδε, πῶς ἐφίλει αὐτόν.”—37. Τινὲς δὲ ἐξ αὐτῶν εἶπον,—“Οὐκ ἡδύνατο ὁ οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;”

PARAGRAPH 13.

His revival of Lazarus.

JOHN xi. 38—44.

38. Ἰησοῦς οὖν, πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον: Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ. 39. Λέγει ὁ Ἰησοῦς,—“Ἄρατε τὸν λίθον.”—Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα,—“Κύριε, ἥδη ὄζει, τεταρταῖος γάρ ἐστι.”—40. Λέγει αὐτῇ ὁ Ἰησοῦς,—“Οὐκ εἰπὸν σοι ὅτι, “ἐὰν πιστεύσῃς, ὅψῃ τὴν δόξαν τοῦ Θεοῦ;”—41. Ἦραν οὖν τὸν λίθον. Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε,—“Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου: 42. Ἐγὼ δὲ ᾔδειν ὅτι πάντοτε “μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύωσιν ὅτι σὺ με ἀπέστειλας.”—43. Καὶ, ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε,—“Λάζαρε, δεῦρο ἕξω.”—44. Καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς,—“Δύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.”

PARAGRAPH 14.

Conversion of many of the spectators by the miracle; and report of it by some of them to the Pharisees.

JOHN xi. 45, 46.

45. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν: 46. τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

VARIOUS READING. JOHN xi. v. . . 40. . . The reading—ὅψει—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—ὅψῃ,—by Lachmann, and Tischendorf. Griesbach also considers the latter reading equal, and perhaps preferable to the former one.

SCRIPTURE REFERENCES. (JOHN xi. 23—27.) JOHN iii. 35, 36; v. 28, 29; vi. 37—40; 47—51; viii. 51; Coloss. i. 17, 18; iii. 1—4; 1 JOHN iii. 1, 2. (JOHN xi. 38—44.) MATT. xxvi. 59, 60; MARK xv. 42—46; xvi. 1—4; LUKE xxiii. 50—53; xxiv. 1, 2; JOHN xix. 41, 42; xx. 1—7.

PARAGRAPH 15.

Advice respecting Christ given by Caiaphas to the Sanhedrim.

JOHN xi. 47—50.

47. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον,—“Τί ποιούμεν;” Ὅτι οὗτος “ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. 48. Ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον, καὶ τὸ ἔθνος.”—49. Εἰς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς,—“Τμεῖς οὐκ οἴδατε οὐδέν, 50. οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.”

PARAGRAPH 16.

Note by John, that on this occasion Caiaphas spoke prophetically.

JOHN xi. 51, 52.

51. Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους: 52. Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκοπισμένα συναγάγῃ εἰς ἓν.

PARAGRAPH 17.

Final determination of the Sanhedrim to destroy Christ.

JOHN xi. 53.

Ἀπ’ ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

PARAGRAPH 18, end.

And his consequent retreat, with his disciples, to the city of Ephraim.

JOHN xi. 54.

Ἰησοῦς οὖν οὐκ ἔτι παρῤῥησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

PART VIII.

CONCLUSION OF THE MINISTRY OF CHRIST IN THE COUNTRY PARTS OF PALESTINE.

Matt. xvi. 13—28, end; xvii., xviii., xix., xx.; Mark viii. 27—38, end; ix., x.; Luke ix. 18—62, end;
x. 1—37; xiii. 22—35, end; xiv., xv., xvi., xvii., xviii., xix. 1—28; 2 Peter i. v. . . 17.

SECTION I.

FINAL MINISTRY OF CHRIST IN BATANÆA, AND HIS TRANSFIGURATION ON MOUNT HERMON.

Matt. xvi. 13—28, end; xvii. 1—21; Mark viii. 27—38, end; ix. 1—29; Luke ix. 18—43. . . ;
2 Peter i. v. . . 17.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Evangelical circuit of Christ, with his disciples, among the villages around Cæsaræa-Philippi.

Matt. xvi. 13. . . ; Mark viii. 27. . .

COMBINED TEXT.	REFERENCES.	MATT. XVI.	MARK VIII.
<i>Καὶ ἐξῆλθεν ὁ Ἰησοῦς,</i>	<i>Mark viii. 27. . .</i>	<i>13. . . Ἐλθὼν δὲ ὁ Ἰη- σοῦς</i>	<i>27. . . Καὶ ἐξῆλθεν ὁ Ἰησοῦς,</i>
<i>καὶ οἱ μαθηταὶ αὐτοῦ,</i>	<i>MARK viii. v. . . 27. . .</i>	<i>.</i>	<i>καὶ οἱ μαθηταὶ αὐτοῦ,</i>
<i>εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου.</i>	<i>Mark viii. v. . . 27. . .</i>	<i>εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου,</i>	<i>εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου.</i>

PARAGRAPH 2.

His inquiry of them whom the people reported him to be.

Matt. xvi. v. . . 13, 14; Mark viii. v. . . 27, 28; Luke ix. 18, 19.

LUKE IX. 18. . .

Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνήσαν αὐτῷ οἱ μαθηταὶ:

	LUKE IX.	MATT. XVI.	MARK VIII.
<i>καὶ ἐπηρώτησεν αὐτοὺς</i>	<i>Luke ix. v. . . 18. . .</i>	<i>v. . . 13. καὶ ἐπη- ρώτησεν αὐτοὺς</i>	<i>v. . . 27. Καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐ-</i>
<i>λέγων,—</i>	<i>. . .</i>	<i>τοῦ λέγων,—</i>	<i>τοῦ, λέγων αὐ- τοῖς,—</i>

SCRIPTURE REFERENCES. (MATT. xvi. 13; MARK viii. 27.) Joshua xix. 47; Judges xviii. 26—29; xx. 1; 2 Sam. iii. 10;
1 Kings xii. 26—30; Amos viii. 14.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVI.	MARK VIII.
“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι,	Matt. xvi. v. . . 13...	“Τίνα με λέγου- σιν οἱ ὄχλοι εἶ- ναι;”—	“Τίνα με λέγου- σιν οἱ ἄνθρωποι εἶναι,	“Τίνα με λέγου- σιν οἱ ἄνθρωποι εἶναι;”—
“τὸν υἱὸν τοῦ ἀνθρώπου;”—	MATT. xvi. v. . . 13.	. . . . .	“τὸν υἱὸν τοῦ ἀν- θρώπου;”—	. . . . .
Οἱ δὲ εἶπον,—	Matt. xvi. 14. . .	19. Οἱ δὲ ἀποκρι- θέντες εἶπον,—	14. Οἱ δὲ εἶπον,—	28. Οἱ δὲ ἀπεκρί- θησαν,—
“Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν:		“Ἰωάννην τὸν Βαπτιστήν:	“Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν:	“Ἰωάννην τὸν Βαπτιστήν:
“ἄλλοι δὲ Ἠλίαν,	Luke ix. v. . . 19...	“ἄλλοι δὲ Ἠλίαν,	“ἄλλοι δὲ Ἠλίαν,	“καὶ ἄλλοι Ἠλίαν,
“ἕτεροι δὲ Ἰερεμίαν,	MATT. xvi. v. . . 14...	. . . . .	“ἕτεροι δὲ Ἰερε- μίαν,	. . . . .
“ἄλλοι δὲ ὅτι προφήτης τις	Luke ix. v. . . 19.	“ἄλλοι δὲ ὅτι προφήτης τις	“ἡ ἓνα τῶν προ- φητῶν.”	“ἄλλοι δὲ ἓνα τῶν προφητῶν.”
“τῶν ἀρχαίων ἀνέστη.”		“τῶν ἀρχαίων ἀνέστη.”		

PARAGRAPH 3.

Acknowledgment of him as the Christ by Peter.

Matt. xvi. 15, 16; Mark viii. 29; Luke ix. 20.

Λέγει αὐτοῖς,—	Matt. xvi. 15, 16. . .	20. Εἶπε δὲ αὐ- τοῖς,—	15. Λέγει αὐτοῖς,—	29. Καὶ αὐτὸς λέ- γει αὐτοῖς,—
“Ὑμεῖς δὲ		“Ὑμεῖς δὲ τίνα	“Ὑμεῖς δὲ τίνα	“Ὑμεῖς δὲ τίνα
“τίνα με λέγετε εἶναι;”—		“με λέγετε εἶ- ναι;”—	“με λέγετε εἶ- ναι;”—	“με λέγετε εἶ- ναι;”—
16. Ἀποκριθεὶς δὲ Σίμων Πέτρος		Ἀποκριθεὶς δὲ ὁ Πέτρος	16. Ἀποκριθεὶς δὲ Σίμων Πέτρος	Ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπε,—		εἶπε,—	εἶπε,—	λέγει αὐτῷ,—
“Σὺ εἶ ὁ Χριστὸς,		“Τὸν Χριστὸν	“Σὺ εἶ ὁ Χριστὸς,	“Σὺ εἶ ὁ Χριστός.”
“ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.”	Matt. xvi. v. . . 16.	“τοῦ Θεοῦ.”	“ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.”	. . . . .

PARAGRAPH 4.

His benediction of Peter in consequence.

MATT. xvi. 17—19.

17. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ —“Μακάριος εἶ, Σίμων Βᾶρ Ἰωνᾶ: ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18. Καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. 19. “Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν: καὶ ὃ ἐὰν δέσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.”

VARIOUS READING. Mark viii. 29. . . The reading—Καὶ αὐτὸς λέγει αὐτοῖς,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—Καὶ αὐτὸς ἐπηρώτα αὐτοῦς,—by Lachmann, and Tischendorf. Griesbach considers the latter reading not undeserving of notice, although inferior to the former one.

SCRIPTURE REFERENCES. (MATT. xvi. 13, 14; MARK viii. 27, 28; LUKE ix. 18, 19.) Matt. xiv. 1, 2; Mark vi. 14—16; Luke ix. 7—9; John vii. 12, 31, 40—52; x. 19—21. (MATT. xvi. 15—19; MARK viii. 29; LUKE ix. 20.) Matt. xviii. 18, 19; John i. 11—13, 40—42, 49—51; vi. 67—69; ix. 18—23, 34—38; xi. 25—27; xx. 21—23.

PARAGRAPH 5.

Injunction to the disciples to conceal this doctrine ; and first special prediction of his death and resurrection.

Matt. xvi. 20, 21 ; Mark viii. 30, 31 ; Luke ix. 21, 22.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVI.	MARK VIII.
Τότε διεστείλατο τοῖς μαθηταῖς, ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.	Matt. xvi. 20, 21. . .	21. Ὁ δέ, ἐπιτιμή- σας αὐτοῖς, παρήγγειλε μη- δενὶ λέγειν τοῦτο, τῶν ὁ Χριστός.	20. Τότε διεστεί- λατο τοῖς μαθη- ταῖς, ἵνα μηδενὶ εἴπω- σιν ὅτι αὐτός ἐσ- τιν ὁ Χριστός.	30. Καὶ ἐπετίμη- σεν αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.
21. . . Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν		22. εἰπὼν,— “Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου	21. Ἀπὸ τότε ἤρ- ξατο ὁ Ἰησοῦς δεικνύειν τοῖς μα- θηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν	31. Καὶ ἤρξατο διδάσκειν αὐ- τοὺς,— “Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.	MATT. XVI. V. . . 21. . . LUKE IX. V. . . 22.	. . . . . “πολλὰ παθεῖν, “καὶ ἀποδοκι- μασθῆναι “ἀπὸ τῶν πρεσ- “βυτέρων, καὶ ἀρχ- “ιερέων, “καὶ γραμμα- “τέων, “καὶ ἀποκτανθῆ- “ναι, καὶ τῇ τρί- “τῃ ἡμέρᾳ ἐγερ- “θῆναι.”	ἀπελθεῖν εἰς Ἱερο- σόλυμα, καὶ πολλὰ παθεῖν “πολλὰ παθεῖν “καὶ ἀποδοκι- μασθῆναι ἀπὸ τῶν πρεσ- βυτέρων, καὶ ἀρχ- ιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆ- ναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.	. . . . . “πολλὰ παθεῖν, “καὶ ἀποδοκι- μασθῆναι “ἀπὸ τῶν πρεσ- “βυτέρων, καὶ “τῶν ἀρχιερέων, “καὶ τῶν γραμ- “ματέων, “καὶ ἀποκτανθῆ- “ναι, καὶ μετὰ “τρεῖς ἡμέρας “ἀναστῆναι.”

PARAGRAPH 6.

Reproof of Peter for his repugnance to this intimation.

Matt. xvi. 22, 23 ; Mark viii. 32, 33.

	MATT. XVI.	MARK VIII.
Καὶ παρῥησία τὸν λόγον ἐλάλει.	MARK VIII. 32. . .	32. Καὶ παρῥησία τὸν λόγον ἐλάλει.
Καὶ, προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ,	Matt. xvi. 22. . .	22. Καὶ, προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ,

VARIOUS READINGS. Matt. xvi. v. . . 20. . . The word—*αὐτοῦ*,—after *μαθηταῖς*,—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, Scholz, and Hahn.

Luke ix. v. . . 22. The reading—*ἐγερθῆναι*—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—*ἀναστῆναι*—by Knapp, Lachmann, and Tischendorf. Griesbach considers the latter reading not undeserving of notice, although inferior to the former one.

SCRIPTURE REFERENCES. (MATT. xvi. 20, 21 ; MARK viii. 30, 31 ; LUKE ix. 21, 22.) Matt. xvii. 22, 23 ; xx. 17—19 ; xxvi. 1—5 ; Mark ix. 30—32 ; x. 32—34 ; Luke xviii. 31—34 ; xxiv. 6—8.

COMBINED TEXT.	REFERENCES.	MATT. XVI.	MARK VIII.
λέγων,—“ <i>Ἰλεώς σοι, κύριε :</i> “ <i>Οὐ μὴ ἔσται σοι τοῦτο.</i> ”—	MATT. XVI. v. . . 22.	λέγων,—“ <i>Ἰλεώς σοι,</i> “ <i>κύριε : Οὐ μὴ ἔσται</i> “ <i>σοι τοῦτο.</i> ”—	
‘Ο δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ,	Mark viii. 33. . .	23. ‘Ο δὲ στραφεὶς,	33. ‘Ο δὲ ἐπιστραφεὶς,
ἐπετίμησε τῷ Πέτρῳ, λέγων,—	MARK viii. v. . . 33. . .	. . . . .	καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ,
“ <i>Ὑπαγε ὀπίσω μου, Σατανᾶ,</i>	Mark viii. v. . . 33. . .	εἶπε τῷ Πέτρῳ,—	ἐπετίμησε τῷ Πέτρῳ, λέ- γων,—
“ <i>σκάνδαλόν μου εἶ :</i>	MATT. XVI. v. . . 23. . .	“ <i>Ὑπαγε ὀπίσω μου, Σα-</i>	“ <i>Ὑπαγε ὀπίσω μου, Σα-</i>
“ <i>ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ,</i>	MATT. XVI. v. . . 23.	“ <i>τανᾶ,</i>	“ <i>τανᾶ,</i>
“ <i>ἀλλὰ τὰ τῶν ἀνθρώπων.</i> ”		“ <i>σκάνδαλόν μου εἶ :</i>	. . . . .
		“ <i>ὅτι οὐ φρονεῖς τὰ τοῦ</i>	“ <i>ὅτι οὐ φρονεῖς τὰ τοῦ</i>
		“ <i>Θεοῦ, ἀλλὰ τὰ τῶν ἀν-</i>	“ <i>Θεοῦ, ἀλλὰ τὰ τῶν ἀν-</i>
		“ <i>θρώπων.</i> ”	“ <i>θρώπων.</i> ”

PARAGRAPH 7.

Public address on the importance of religious constancy ; and prediction that some then present would see the kingdom of God come with power.

Matt. xvi. 24—28, end ; Mark viii. 34—38, end ; ix. 1 ; Luke ix. 23—27.

MARK viii. 34. . .

Καὶ, προσκαλεσάμενος τὸν ὄχλον, σὺν τοῖς μαθηταῖς αὐτοῦ,

	LUKE IX.	MATT. XVI.	MARK VIII.
εἶπεν αὐτοῖς,—	Mark viii. v. . . 34. . .	23. *Ελεγε δὲ πρὸς πάντας,—	v. . . 34. εἶπεν αὐ- τοῖς,—
“ <i>Ὅστις θέλει</i>		“ <i>Εἴ τις θέλει</i>	“ <i>Ὅστις θέλει</i>
“ <i>ὀπίσω μου ἀκολουθεῖν,</i>		“ <i>ὀπίσω μου ἔρ-</i>	“ <i>ὀπίσω μου ἀκο-</i>
		“ <i>χέσθαι,</i>	“ <i>λουθεῖν,</i>
“ <i>ἀρνησάσθω ἑαυτὸν,</i>	Luke ix. v. . . 23, 24. . .	“ <i>ἀρνησάσθω ἑαυ-</i>	“ <i>ἀπαρνησάσθω</i>
“ <i>καὶ ἀράτω τὸν σταυρὸν αὐτοῦ,</i>		“ <i>τὸν, καὶ ἀράτω</i>	“ <i>ἑαυτὸν, καὶ ἀρά-</i>
		“ <i>τὸν σταυρὸν αὐ-</i>	“ <i>τω τὸν σταυρὸν</i>
“ <i>καὶ ἀκολουθεῖτω μοι.</i>		“ <i>τοῦ,</i>	“ <i>αὐτοῦ,</i>
		“ <i>καὶ ἀκολουθεῖτω</i>	“ <i>καὶ ἀκολουθεῖτω</i>
		“ <i>μοι.</i>	“ <i>μοι.</i>
24. . . “ <i>Ὅς γὰρ ἂν</i>		24. “ <i>Ὅς γὰρ ἂν</i>	35. “ <i>Ὅς γὰρ ἂν</i>
“ <i>τὴν ψυχὴν αὐτοῦ σῶσαι,</i>		“ <i>θέλῃ τὴν ψυχὴν</i>	“ <i>θέλῃ τὴν ψυ-</i>
		“ <i>αὐτοῦ σῶσαι,</i>	“ <i>χὴν αὐτοῦ σῶ-</i>
“ <i>ἀπολέσει αὐτήν :</i>		“ <i>ἀπολέσει αὐ-</i>	“ <i>σαι, ἀπολέσει</i>
		“ <i>τὴν :</i>	“ <i>αὐτήν :</i>

VARIOUS READINGS. Mark viii. v. . . 34. . . The reading—“*Ὅστις θέλει*—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn.—*Εἴ τις θέλει*—by Lachmann, and Tischendorf. Griesbach considers the latter reading not undeserving of notice, although inferior to the former one.

Luke ix. v. . . 23. . . The words—*καθ’ ἡμέραν*,—after *αὐτοῦ*,—are expunged by Scholz, and Lachmann ; but inserted by the Received Text, Griesbach, Knapp, Tischendorf, and Hahn. Griesbach however thinks they should probably be excluded.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVI.	MARK VIII.
“ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ	Luke ix. v. . . 24. . .	“ὅς δ' ἂν ἀπολέ-	“ὅς δ' ἂν ἀπολέ-	“ὅς δ' ἂν ἀπολέ-
“ἐνεκεν ἐμοῦ,		“ση τὴν ψυχὴν	“ση τὴν ψυχὴν	“ση τὴν ἑαυτοῦ
		“αὐτοῦ ἔνεκεν	“αὐτοῦ ἔνεκεν	“ψυχὴν ἔνεκεν
		“ἐμοῦ,	“ἐμοῦ,	“ἐμοῦ,
“καὶ τοῦ εὐαγγελίου,	MARK viii. v. . . 35...	. . . . .	. . . . .	“καὶ τοῦ εὐαγγε-
				“λίου,
“οὗτος σώσει αὐτήν.	Luke ix. v. . . 24.	“οὗτος σώσει αὐ-	“εὐρήσει αὐτήν.	“σώσει αὐτήν.
		“τήν.		
“Τί γὰρ ὠφελεῖται ἄνθρωπος,	Matt. xvi. 26. . .	25. “Τί γὰρ ὠφε-	26. “Τί γὰρ ὠφε-	36. “Τί γὰρ ὠφε-
“ἐὰν τὸν κόσμον ὅλον κερδήσῃ,		“λείται ἄνθρω-	“λείται ἄνθρω-	“λήσει ἄνθρω-
		“πος, κερδήσας	“πος, ἐὰν τὸν	“πον, ἐὰν κερ-
		“τὸν κόσμον	“κόσμον ὅλον	“δῇσῃ τὸν κόσ-
“τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ;		“ὅλον, ἑαυτὸν δὲ	“κερδήσῃ, τὴν δὲ	“μον ὅλον, καὶ
		“ἀπολέσας, ἢ ζη-	“ψυχὴν αὐτοῦ	“ζημιωθῇ τὴν
		“μιωθείς ;	“ζημιωθῇ ;	“ψυχὴν αὐτοῦ ;
“ἢ τί δώσει ἄνθρωπος	Matt. xvi. v. . . 26.	. . . . .	“ἢ τί δώσει ἄν-	37. “ἢ τί δώσει
			“θρωπος ἀντάλ-	“ἄνθρωπος ἀν-
“ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ;			“λαγμα τῆς ψυ-	“τάλλαγμα τῆς
			“χῆς αὐτοῦ ;	“ψυχῆς αὐτοῦ ;

LUKE IX.

MARK VIII.

“Ὅς γὰρ ἂν ἐπαισχυνηθῇ με,	Luke ix. 26. . .	26. “Ὅς γὰρ ἂν ἐπαισ-	38, end. “Ὅς γὰρ ἂν
“καὶ τοὺς ἐμοὺς λόγους,		“χυνθῇ με, καὶ τοὺς	“ἐπαισχυνηθῇ με, καὶ
		“ἐμοὺς λόγους,	“τοὺς ἐμοὺς λόγους,
“ἐν τῇ γενεᾷ ταύτῃ	MARK viii. v. . . 38...	. . . . .	“ἐν τῇ γενεᾷ
“τῇ μοιχαλίδι καὶ ἁμαρτωλῷ,			. . . . . “ἁμαρτωλῷ,
“τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου	Luke ix. v. . . 26.	“τοῦτον ὁ υἱὸς τοῦ ἀν-	“καὶ ὁ υἱὸς τοῦ ἀνθρώ-
“ἐπαισχυνηθήσεται,		“θρώπου ἐπαισχυνηθήσε-	“που ἐπαισχυνηθήσεται
		“ται,	“αὐτόν,
“ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ,		“ὅταν ἔλθῃ ἐν τῇ δόξῃ	“ὅταν ἔλθῃ ἐν τῇ δόξῃ
“καὶ τοῦ πατρὸς,		“αὐτοῦ, καὶ τοῦ πατρὸς,	“τοῦ πατρὸς αὐτοῦ,
“καὶ τῶν ἁγίων ἀγγέλων.		“καὶ τῶν ἁγίων ἀγγέ-	“μετὰ τῶν ἀγγέλων τῶν
		“λων.	“ἀγίων.

MATT. XVI. 27.

“Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ,
 “καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

	LUKE IX.	MATT. XVI.	MARK IX.
“Λέγω δὲ ὑμῖν ἀληθῶς,	Luke ix. 27. . .	27. “Λέγω δὲ ὑμῖν	28, end. “Ἀμὴν (1) v. . . 1. “Ἀμὴν
		“ἀληθῶς,	“λέγω ὑμῖν,
“εἰσὶ τινες τῶν ὧδε ἐστώτων	Luke ix. v. . . 27. . .	“εἰσὶ τινες τῶν	“ὅτι εἰσὶ τινες τῶν
		“ὧδε ἐστώτων	“ὧδε ἐσθκότων

SCRIPTURE REFERENCES. (MATT. xvi. 24—27; MARK viii. 34—38; LUKE ix. 23—26.) Job xxxvi. 18; Psalm xlix. 6—9; Matt. x. 32, 33, 37—39; Luke xii. 8, 9, 16—21; xiv. 25—35; xvii. 33; John xii. 25, 26.

EXCLUDED WORDS. (1) Καὶ ἔλεγεν αὐτοῦς.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVI.	MARK IX.
“ οἱ οὐ μὴ γεύσονται θανάτου,	Luke ix. v. . . 27. . .	“ οἱ οὐ μὴ γεύ- σονται θανάτου,	“ οἵτινες οὐ μὴ “ γεύσονται θα- νάτου,	“ οἵτινες οὐ μὴ “ γεύσονται θα- νάτου,
“ ἕως ἂν ἴδωσι		“ ἕως ἂν ἴδωσι	“ ἕως ἂν ἴδωσι	“ ἕως ἂν ἴδωσι
“ τὴν βασιλείαν τοῦ Θεοῦ		“ τὴν βασιλείαν	“ τὸν νῆδον τοῦ ἀν- θρώπου	“ τὴν βασιλείαν
“ ἐλληλυθῦιαν ἐν δυνάμει.”	Mark ix. v. . . 1.	“ τοῦ Θεοῦ.”	“ ἐρχόμενον ἐν τῇ “ βασιλείᾳ αὐτοῦ.”	“ τοῦ Θεοῦ “ ἐλληλυθῦιαν ἐν “ δυνάμει.”

PARAGRAPH 8.

His transfiguration on a mountain, in the presence of Peter, James, and John.

Matt. xvii. 1—8; Mark ix. 2—8; Luke ix. 28—36. . .

		LUKE IX.	MATT. XVII.	MARK IX.
Ἐγένετο δὲ, μετὰ τοὺς λόγους τούτους ὥσεὶ ἡμέραι ὀκτώ,	Luke ix. 28. . .	28. Ἐγένετο δὲ, μετὰ τοὺς λόγους τούτους ὥσεὶ ἡμέ- ραι ὀκτώ,	1. Καὶ μεθ' ἡμέ- ρας ἕξ,	2. Καὶ μεθ' ἡμέρας ἕξ,
παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον,	Matt xvii. v. . . 1. . .	καὶ παραλαβὼν Πέτρον,	παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ- τρον,	παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ- τρον,
καὶ Ἰάκωβον, καὶ Ἰωάννην		καὶ Ἰωάννην, καὶ Ἰάκωβον,	καὶ Ἰάκωβον, καὶ Ἰωάννην	καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην,
τὸν ἀδελφὸν αὐτοῦ,	MATT. xvii. v. . . 1. . .	. . . . .	τὸν ἀδελφὸν αὐ- τοῦ,	. . . . .
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν,	Matt. xvii. v. . . 1.	ἀνέβη εἰς τὸ ὄρος, καὶ ἀναφέρει αὐ- τοὺς εἰς ὄρος ὑψη- λὸν κατ' ἰδίαν,	καὶ ἀναφέρει αὐ- τοὺς εἰς ὄρος ὑψη- λὸν κατ' ἰδίαν, μό- νους,	καὶ ἀναφέρει αὐ- τοὺς εἰς ὄρος ὑψη- λὸν κατ' ἰδίαν μό- νους,
προσεύξασθαι. 29. . . Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν,	LUKE ix. v. . . 28, 29. . .	προσεύξασθαι. 29. Καὶ ἐγένετο, αὐτὸν,	. . . . .	. . . . .
(1) μετεμορφώθη ἔμπροσθεν αὐτῶν :	Matt. xvii. 2. . .	τὸ εἶδος τοῦ προσ- ώπου αὐτοῦ ἔτε- ρον,	2. καὶ μετεμορ- φώθη ἔμπροσθεν αὐτῶν.	καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.
καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὥς ὁ ἥλιος,	MATT. xvii. v. . . 2. . .	. . . . .	Καὶ ἔλαμψε ἥλιος,	. . . . .
καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιών,	Mark ix. 3. . .	καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.	τὰ δὲ ἱμάτια αὐ- τοῦ ἐγένετο λευκά, ὥς τὸ φῶς.	3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκά λίαν ὥς χιών,

SCRIPTURE REFERENCES. (MATT. xvi. 28; MARK ix. 1; LUKE ix. 27.) Psalm lxxii. 16; Daniel ii. 34, 35, 44, 45; Matt. x. 23; xxiv. 32—35; xxvi. 62—64; Mark xiii. 28—31; Luke xxi. 29—33; John xxi. 20—23; James v. 7—9; 1 John ii. 18; Revel. xxii. 6—13. (MATT. xvii. 1; MARK ix. 2; LUKE ix. 28.) Deuteron. iv. 44—49; Judges iii. 1—3; Psalm xlii. 6; lxxxix. 12; cxxxiii. 3; Cant. iv. 8; Matt. xxvi. 36, 37; Mark v. 36, 37; xiv. 32, 33; Luke viii. 51.

EXCLUDED WORD. (1) καὶ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVII.	MARK IX.
οἱ αὐτοὶ γὰρ ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. Καὶ ἰδόν, ἄνδρες δύο συνελάλουν αὐτῶ, οἵτινες ἦσαν Μωσῆς, καὶ Ἑλίας :	MARK ix. v. . . 3. Luke ix. 30. . .	. . . . .	. . . . .	οἱ αὐτοὶ λευκᾶναι.
		30. Καὶ ἰδόν, ἄνδρες δύο συνελάλουν αὐτῶ, οἵτινες ἦσαν Μωσῆς, καὶ Ἑλίας.	3. Καὶ ἰδόν, ὥφθησαν αὐτοῖς Μωσῆς, καὶ Ἑλίας, μετ' αὐτοῦ συλλαλόντες.	4. Καὶ ὥφθη αὐτοῖς Ἑλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλόντες τῷ Ἰησοῦ.

LUKE ix. 31—33.

31. οἱ, ὁφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ. 32. Ὁ δὲ Πέτρος, καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω: διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῶ. 33. . . Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ,

εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν,—	Luke ix. v. . . 33. . .	v. . . 33. εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν,—	4. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ,—	5. Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ,—
“Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι :	Matt. xvii. v. . . 4.	“Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι :	“Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι :	“Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι :
“Εἰ θέλεις,		“καὶ ποιήσωμεν σκηνὰς τρεῖς,	“Εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνὰς,	“καὶ ποιήσωμεν σκηνὰς τρεῖς,
“σοὶ μίαν,		“καὶ Μωσῇ μίαν,	“σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ Ἑλίας :	“σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἑλίας μίαν.”
“καὶ μίαν Ἑλίας :”—		μὴ εἰδὼς ὁ λέγει,	μὴ εἰδὼς ὁ λέγει.	6. Οὐ γὰρ ᾔδει τί λαλήσῃ,
ἦσαν γὰρ ἔκφοβοι.	MARK ix. v. . . 6.	. . . . .	. . . . .	ἦσαν γὰρ ἔκφοβοι.
Ἔτι αὐτοῦ λαλούντος,	Matt. xvii. 5. . .	34. . . Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς :	5. . . Ἔτι αὐτοῦ λαλούντος, ἰδὸν, νεφέλη φωτεινὴ καὶ ἐπεσκίασεν αὐτούς :	7. . . Καὶ ἐγένετο νεφέλη ἐπισκιάουσα αὐτοῖς :

LUKE ix. v. . . 34.

ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.

VARIOUS READING. Matt. xvii. v. . . 5. . . The reading—νεφέλη φωτεινὴ—is adopted by all the other critical editions,—νεφέλη φωτὸς—by Griesbach alone; who however considers this reading equal, if not preferable to the former one.

SCRIPTURE REFERENCES. (MATT. xvii. 1—8; MARK ix. 2—8; LUKE ix. 28—36.) Exodus xxxiv. 29, 30; Deuteron. xviii. 15—19; xxxiv; 2 Kings ii. 1—13; Daniel vii. 9, 10; viii. 17, 18; x. 7—10; Matt. xxviii. 2—4; Luke xxiv. 4; John i. 14; 1 Corinth. xv. 42—54; 2 Corinth. v. 1—4; Philipp. iii. 20, 21; 2 Peter i. 15—18; 1 John iii. 1, 2; Revel. iii. 4, 5; iv. 1—4; vii. 9—15; x. 1; xix. 6—16.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVII.	MARK IX.	2 PETER I.
<i>Καὶ φωνὴ ἐγένετο</i>	<i>Luke ix. 35. . .</i>	<i>35. καὶ φωνὴ ἐγένετο</i>	<i>v. . . 5. Καὶ ἰδοὺ, φωνὴ</i>	<i>v. . . 7. καὶ ἤλθε φωνὴ</i>	<i>v. . . 17. φωνῆς ἐνεχθείσης αὐτῷ τοιαύτῃ ἐκ τῆς μεγαλοπρεποῦς δόξης, —</i>
<i>ἐκ τῆς νεφέλης λέγουσα, —</i>	<i>Luke ix. v. . . 35. . .</i>	<i>ἐκ τῆς νεφέλης λέγουσα, —</i>	<i>ἐκ τῆς νεφέλης λέγουσα, —</i>	<i>ἐκ τῆς νεφέλης, —</i>	<i>τῆς μεγαλοπρεποῦς δόξης, —</i>
<i>“ Οὗτός ἐστιν ὁ υἱός μου</i>		<i>“ Οὗτός ἐστιν ὁ υἱός μου</i>	<i>“ Οὗτός ἐστιν ὁ υἱός μου</i>	<i>“ Οὗτος ἐστιν ὁ υἱός μου</i>	<i>“ Οὗτός ἐστιν ὁ υἱός μου</i>
<i>“ ὁ ἀγαπητός,</i>		<i>“ ὁ ἀγαπητός,</i>	<i>“ ὁ ἀγαπητός,</i>	<i>“ ὁ ἀγαπητός,</i>	<i>“ ὁ ἀγαπητός,</i>
<i>“ ἐν ᾧ εὐδόκησα,</i>	<i>MATT. xvii. v. . . 5.</i>	<i>.</i>	<i>“ ἐν ᾧ εὐδόκησα,</i>	<i>.</i>	<i>“ εἰς ὃν ἐγὼ εὐδόκησα.” —</i>
<i>“ αὐτοῦ ἀκούετε.” —</i>	<i>Luke ix. v. . . 35.</i>	<i>“ αὐτοῦ ἀκούετε.” —</i>	<i>“ αὐτοῦ ἀκούετε.” —</i>	<i>“ αὐτοῦ ἀκούετε.” —</i>	<i>.</i>

MATT. xvii. 6, 7.

6. *Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπесον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. 7. Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν, — “ Ἐγέρθητε, καὶ μὴ φοβεῖσθε.” —*

		LUKE IX.	MATT. XVII.	MARK IX.
<i>Καὶ, ἐν τῷ γενέσθαι τὴν φωνήν,</i>	<i>LUKE ix. 36. . .</i>	<i>36. . . Καὶ, ἐν τῷ γενέσθαι τὴν φωνήν,</i>	<i>.</i>	<i>.</i>
<i>(1) ἐξάπινα περιβλεψάμενοι,</i>	<i>Mark ix. 8.</i>	<i>.</i>	<i>8. Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν,</i>	<i>8. Καὶ, ἐξάπινα περιβλεψάμενοι,</i>
<i>οὐκέτι οὐδένα εἶδον,</i>		<i>εὗρέθη</i>	<i>οὐδένα εἶδον,</i>	<i>οὐκέτι οὐδένα εἶδον,</i>
<i>ἀλλὰ τὸν Ἰησοῦν μόνον</i>		<i>ὁ Ἰησοῦς μόνος.</i>	<i>εἰ μὴ τὸν Ἰησοῦν μόνον.</i>	<i>ἀλλὰ τὸν Ἰησοῦν μόνον</i>
<i>μεθ' ἑαυτῶν.</i>				<i>μεθ' ἑαυτῶν.</i>

PARAGRAPH 9.

And injunction to them not to report this vision until after his resurrection.

Matt. xvii. 9; Mark ix. 9, 10; Luke ix. v. . . 36.

		MATT. XVII.	MARK IX.
<i>Καὶ, καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, —</i>	<i>Matt. xvii. 9.</i>	<i>9. Καὶ, καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, —</i>	<i>9. Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς</i>
<i>“ Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.” —</i>		<i>“ Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.” —</i>	<i>ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.</i>

SCRIPTURE REFERENCES. (MATT. xvii. 5; MARK ix. 7; LUKE ix. 35; 2 PETER i. v. . . 17.) Deuter. xviii. 15—19; Isaiah xlii. 1—4; Matt. iii. 16, 17; xii. 17—21; Mark i. 9—11; Luke iii. 21, 22; John i. 29—34; xii. 27—30; Acts iii. 22, 23; Heb. i. iii. 1—6; 1 John v. 6—9.

EXCLUDED WORD. (1) *Καὶ*.

MARK ix. 10.

Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι :

LUKE ix. v. . . 36.

(1) καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

PARAGRAPH 10.

His second explanation, that John the Baptist was the predicted Elijah.

Matt. xvii. 10—13; Mark ix. 11—13.

COMBINED TEXT.	REFERENCES.	MATT. XVII.	MARK IX.
Καὶ ἐπηρώτων αὐτὸν	Mark ix. 11. . .	10. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ	11. Καὶ ἐπηρώτων αὐτὸν
λέγοντες,—		λέγοντες,—	λέγοντες,—
“ Τί οὖν οἱ γραμματεῖς λέγουσιν	Matt. xvii. v. . . 10.	“ Τί οὖν οἱ γραμματεῖς	“ Ὅτι λέγουσιν οἱ γραμ-
“ ὅτι Ἑλίαν δεῖ ἐλθεῖν πρῶτον ;” —		λέγουσιν ὅτι Ἑλίαν δεῖ	ματεῖς ὅτι Ἑλίαν δεῖ
		“ ἐλθεῖν πρῶτον ;” —	“ ἐλθεῖν πρῶτον ;” —
Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,—	Mark ix. 12. . .	11. Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς,—	12. . . Ὁ δὲ ἀποκριθεὶς
“ Ἑλίας μὲν ἐλθὼν πρῶτον		“ Ἑλίας μὲν ἔρχεται	“ Ἑλίας μὲν ἐλθὼν πρῶ-
“ ἀποκαθιστᾷ πάντα :		“ πρῶτον, καὶ ἀποκατασ-	“ τον ἀποκαθιστᾷ πάντα.
		“ τήσει πάντα.	
MARK ix. v. . . 12.			
“ Καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ὅτι πολλὰ πάθη, καὶ ἐξουδενωθῇ ;			
“ Λέγω δὲ ὑμῖν	Matt. xvii. 12. . .	12. . . “ Λέγω δὲ ὑμῖν	13. “ Ἀλλὰ λέγω ὑμῖν
“ ὅτι Ἑλίας ἤδη ἦλθε,		“ ὅτι Ἑλίας ἤδη ἦλθε,	“ ὅτι καὶ Ἑλίας ἐλήλυθε,
“ καὶ οὐκ ἐπέγνωσαν αὐτόν,	MATT. xvii. v. . . 12. . .	“ καὶ οὐκ ἐπέγνωσαν αὐ-	
		“ τόν,	
“ ἀλλ’ ἐποίησαν ἐν αὐτῷ	Matt. xvii. v. . . 12. . .	“ ἀλλ’ ἐποίησαν ἐν αὐτῷ	“ καὶ ἐποίησαν αὐτῷ
“ ὅσα ἠθέλησαν,		“ ὅσα ἠθέλησαν.	“ ὅσα ἠθέλησαν,
“ καθὼς γέγραπται ἐπ’ αὐτόν.	MARK ix. v. . . 13.		“ καθὼς γέγραπται ἐπ’
			“ αὐτόν.”

MATT. xvii. v. . . 12, 13.

v. . . 12. “ Οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.”—13. Τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

PARAGRAPH 11.

Return to the multitude; and cure of a demoniac youth, after the failure of his disciples.

Matt. xvii. 14—18; Mark ix. 14—27; Luke ix. 37—43. . .

LUKE ix. 37. . .

Ἐγένετο δὲ ἐν τῇ ἐξῇς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους,

VARIOUS READING. Matt. xvii. v. . . 11. . . The word—Ἰησοῦς—is expunged by Knapp, Lachmann, and Tischendorf but retained by the Received Text, Griesbach, Scholz, and Hahn. Griesbach however thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xvii. 10—13; MARK ix. 11—13.) Malachi iii. 1; iv. 5, 6; Matt. xi. 9—15; Luke i. 13—17, 76—79; 1 Corinth. i. 18—21.

EXCLUDED WORDS. (1) Καὶ αὐτοὶ ἐσίγησαν.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XVII.	MARK IX.
(1) ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολλὸν περὶ αὐτοὺς,	Mark ix. 14. . .	14. Καὶ, ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον,	14. . . Καὶ, ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχ- λον πολλὸν περὶ αὐτοὺς,
	MARK ix. v. . . 14, 15. . .		
v. . . 14. καὶ γραμματεῖς συζητοῦντας αὐτοῖς. 15. . .			Καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη,

	LUKE IX.	MATT. XVII.	MARK IX.
καὶ προστρέχοντες ἡσπάζοντο αὐτόν.	Mark ix. v. . . 15.	v. . . 37. συνήντη- σεν αὐτῷ ὄχλος πολύς.	v. . . 15. καὶ προσ- τρέχοντες ἡσπά- ζοντο αὐτόν.
Καὶ ἐπηρώτησε τοὺς γραμματεῖς,— “Τί συζητεῖτε πρὸς αὐτούς;”	MARK ix. 16.	. . . . .	16. Καὶ ἐπηρώ- τησε “αὐτούς;”—
Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου	Luke ix. 38. . .	38. Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου	17. . . Καὶ ἀποκρι- θεις εἰς ἐκ τοῦ ὄχλου
γονυπετῶν αὐτόν, ἀνεβόησε λέγων,— “Διδάσκαλε, δέομαί σου,	MATT. xvii. v. . . 14. Luke ix. v. . . 38. . .	. . . . . γονυπετῶν αὐτόν, ἀνεβόησε λέγων,— “Διδάσκαλε, δέο- μαί σου,	. . . . . εἶπε,— “Διδάσκαλε,
“ἐπίβλεψαι ἐπὶ τὸν υἱόν μου,		“ἐπίβλεψαι ἐπὶ τὸν υἱόν μου,	“ἦνεγκα τὸν υἱόν μου πρὸς σε,
“ὃς (2) μονογενὴς ἐστὶ μοι :	LUKE ix. v. . . 38.	“ὅτι μονογενὴς ἐστὶ μοι.	. . . . .

MATT. xvii. v. . . 15.

“ὅτι σεληνιάζεται, καὶ κακῶς πᾶσχει. Πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ,

	LUKE IX.	MARK IX.	
“ ἔχων (3) πνεῦμα ἄλαλον.	MARK ix. v. . . 17.	v. . . 17. “ ἔχοντα πνεῦμα “ ἄλαλον.	
“ Καὶ, ὅπου ἂν αὐτὸν καταλάβῃ,	Mark ix. 18. . .	39. . . “ Καὶ ἰδοὺ, πνεῦ- “ μα λαμβάνει αὐτόν,	18. . . “ Καὶ, ὅπου ἂν αὐ- “ τὸν καταλάβῃ,
“ (4) ἐξαίφνης κράζει,	LUKE ix. v. . . 39. . .	“ καὶ ἐξαίφνης κράζει,	. . . . .
“ καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,	Luke ix. v. . . 39. . .	“ καὶ σπαράσσει αὐτόν “ μετὰ ἀφροῦ,	“ ῥήσσει αὐτόν, καὶ “ ἀφρίζει,

MARK ix. v. . . 18. . .

“καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται :

VARIOUS READINGS. Mark ix. v. . . 15. . The reading—ἰδόντες αὐτὸν ἐξεθαμβήθησαν—is adopted by Lachmann, and Tischendorf;—ἰδὼν αὐτὸν ἐξεθαμβήθη—by the Received Text, Griesbach, Knapp, Scholz, and Hahn. Griesbach however considers the former reading equal, and perhaps preferable to the latter one.

Mark ix. . . 16. . . The reading—Καὶ ἐπηρώτησε τοὺς γραμματεῖς—is adopted by the Received Text, Scholz, and Hahn;—Καὶ ἐπηρώτησε αὐτούς—by Griesbach, Knapp, Lachmann, and Tischendorf. Griesbach considers the latter reading equal, and perhaps preferable to the former one.

EXCLUDED WORDS. (1) Καὶ. (4) καὶ.

ALTERED WORDS. (2) ὅτι. (3) ἔχοντα.

LUKE ix. v. . . 39.

“ καὶ μόγῃς ἀποχωρεῖ ἀπ’ αὐτοῦ, συντρίβον αὐτόν.

COMBINED TEXT.	REFERENCES	LUKE IX.	MARK XVII.	MARK IX.
“ Καὶ ἐδεήθην τῶν μαθητῶν σου “ ἵνα ἐκβάλωσιν αὐτό, “ καὶ οὐκ ᾔδυνήθησαν.”—	Luke ix. 40.	40. “ Καὶ ἐδεήθην “ τῶν μαθητῶν “ σου ἵνα ἐκβά- “ λωσιν αὐτό, “ καὶ οὐκ ᾔδυνή- “ θησαν.”—	16. “ Καὶ προσή- “ νεγκα αὐτὸν τοῖς “ μαθηταῖς σου, “ καὶ οὐκ ᾔδυνή- “ θησαν αὐτὸν “ θεραπεύσαι.”—	v. . . 18. “ Καὶ εἴ- “ πον τοῖς μαθη- “ ταῖς σου ἵνα αὐ- “ τὸ ἐκβάλωσι, “ καὶ οὐκ ἴσχυ- “ σαν.”—
Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,— “ Ὡ γενεὰ ἄπιστος “ καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς ; “ ἕως πότε ἀνέξομαι ὑμῶν ; “ Φέρετε αὐτὸν πρὸς με.”—	Luke ix. 41. . .	41. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶ- πεν,— “ Ὡ γενεὰ ἄπι- “ στος καὶ διε- “ στραμμένη, “ ἕως πότε ἔσο- “ μαι πρὸς ὑμᾶς,	17. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,— “ Ὡ γενεὰ ἄπι- “ στος καὶ διε- “ στραμμένη, “ ἕως πότε ἔσομαι “ μεθ’ ὑμῶν ; “ ἕως πότε ἀνέξο- “ μαι ὑμῶν ;	19. Ὁ δὲ ἀποκρι- θείς αὐτοῖς λέ- γει,— “ Ὡ γενεὰ ἄπι- “ στος, “ ἕως πότε πρὸς “ ὑμᾶς ἔσομαι ; “ ἕως πότε ἀνέξο- “ μαι ὑμῶν ; “ Φέρετε αὐτὸν “ πρὸς με.”—
Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. ”Ετι δὲ προσερχομένου αὐτοῦ, ἐρρήξεν αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν,	Matt. xvii. v. . . 17... Mark ix. v. . . 19. MARK ix. 20. . .	“ καὶ ἀνέξομαι “ ὑμῶν ; “ Προσάγαγε ὧδε “ τὸν υἱόν σου.”— 	“ ἕως πότε ἀνέξο- “ μαι ὑμῶν ; “ Φέρετέ μοι αὐ- “ τὸν ὧδε.”— 	20. . . Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. Καὶ, ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπά- ραξεν αὐτόν,

MARK ix. v. . . 20—25. . .

ν. . . 20. καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21. Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ,—" Πόσος χρόνος
" ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; "—Ὁ δὲ εἶπε,—" Παιδιόθεν. 22. Καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ
" ἔβαλε, καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν. Ἄλλ', εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς
" ἐφ' ἡμᾶς."—23. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,—" Τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι."—
24. Καὶ, εὐθέως κράξας ὁ πατὴρ τοῦ παιδιοῦ, μετὰ δακρῶν ἔλεγε,—" Πιστεύω, βοήθει μου τῇ ἀπιστίᾳ."—
25. . . Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος,

ἐπετίμησε τῷ πνεύματι	Mark ix. v. . . 25. . .	v. . . 42. . . Ἐπετί-	18. . . Καὶ ἐπετί-	v. . . 25. . . ἐπετί-
τῷ ἀκαθάρτῳ,		μησε δὲ ὁ Ἰησοῦς	μησεν αὐτῷ ὁ Ἰη-	μησε τῷ πνεύματι
		τῷ πνεύματι τῷ	σοῦς,	τῷ ἀκαθάρτῳ,
		ἀκαθάρτῳ,		

MARK ix. v. . . 25, 26. . .

ν. . . 25. λέγων αὐτῷ,—"Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοι ἐπιτάσσω," Ἐξελθε ἐξ αὐτοῦ, καὶ
 "μηκέτι εἰσέλθῃς εἰς αὐτόν."—26. . . Καὶ κράξας, καὶ πολλὰ σπαράξας,

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

MATT. XVII.

MARK IX.

ἐξῆλθε.

Mark ix. v. . . 26 . . .	v. . . 18. . . καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον.
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v. . . 26. . . ἐξῆλθε.

MARK ix. v. . . 26, 27.

v. . . 26. Καὶ ἐγένετο ὥσει νεκρὸς, ὥστε πολλοὺς λέγειν,—"Ὅτι ἀπέθανεν."—27. Ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτὸν, καὶ ἀνέστη :

LUKE ix. v. . . 42.

καὶ (1) ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

MATT. xvii. v. . . 18.

Καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

LUKE ix. 43. . .

Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.

PARAGRAPH 12, end.

Explanation by Christ to the disciples respecting the cause of their failure.

Matt. xvii. 19—21 ; Mark ix. 28, 29.

Καὶ, εἰσελθόντα αὐτὸν εἰς οἶκον,	MARK ix. 28. . .	. . . . .	28. Καὶ, εἰσελθόντα αὐτὸν εἰς οἶκον,
οἱ μαθηταὶ αὐτοῦ	Mark ix. v. . . 28. . .	19. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον,—	οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν,—
ἐπηρώτων αὐτὸν κατ' ἰδίαν,—			
“ Διὰ τί ἡμεῖς	Matt. xvii. v. . . 19, 20. .	“ Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό ;”—	“ Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό ;”—
“ οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό ;”—		20. . . Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,—	29. Καὶ εἶπεν αὐτοῖς,—
20. . . Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,—			

MATT. xvii. v. . . 20.

“ Διὰ τὴν ἀπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν :

“ Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται,	Matt. xvii. 21.	21. “ Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται,	“ Τοῦτο τὸ γένος ἐν οὐ-
“ εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”		“ εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”	“ δεινὴ δύναται ἐξελεῖν,
			“ εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”

SCRIPTURE REFERENCES. (MATT. xvii. 21 ; MARK ix. 29.) Matt. ix. 14, 15 ; Mark ii. 18—20 ; Luke ii. 36, 37 ; v. 33—35 ; Acts x. 30, 31 ; xiii. 1—3 ; xiv. 23 ; 1 Corinth. vii. 5.

EXCLUDED WORDS. (1) ἰάσατο τὸν παῖδα, καὶ.

SECTION II.

INSTRUCTIONS OF CHRIST TO HIS APOSTLES AT CAPERNAUM, RESPECTING CHURCH-DISCIPLINE, AND CHRISTIAN BENEVOLENCE.

Matt. xvii. 22—27, end ; xviii. 1—35, end ; Mark ix. 30—50, end ; Luke ix. v. . . 43—50 ; xvii. 1—10

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Private passage of Christ with his disciples through Galilee ; and second special prediction of his death, and resurrection.

Matt. xvii. 22, 23 ; Mark ix. 30—32 ; Luke ix. v. . . 43—45.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVII.	MARK IX.
Καὶ, ἐκείθεν ἐξελθὼν, (1)	MARK ix. 30. . .	. . . . .	. . . . .	30. Καὶ, ἐκείθεν ἐξελθόντες,
παρεπορεύετο [ὁ Ἰησοῦς, μετὰ τῶν μαθητῶν αὐτοῦ,] διὰ τῆς Γαλιλαίας,	Mark ix. v. . . 30. . .	. . . . .	22. Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,	παρεπορεύοντο διὰ τῆς Γαλιλαίας,
καὶ οὐκ ᾔθελεν ἵνα τις γνῶ :	MARK ix. v. . . 30.	. . . . .	. . . . .	καὶ οὐκ ᾔθελεν ἵνα τις γνῶ :
Πάντων γὰρ (2) θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, (3)	LUKE ix. v. . . 43. . .	v. . . 43. Πάντων δὲ . . . Ἰησοῦς,	. . . . .	. . . . .
ἐδίδασκε (4) τοὺς μαθητὰς αὐτοῦ,	Mark ix. 31. . .	εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ,—	εἶπεν αὐτοῖς ὁ Ἰησοῦς,—	31. Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς,—
καὶ ἔλεγεν αὐτοῖς,—				
“ Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν “ τοὺς λόγους τούτους :	LUKE ix. 44. . .	44. “ Θέσθε . . . “ . . . “ τούτους :	. . . . .	. . . . .
“ ὁ γὰρ υἱὸς τοῦ ἀνθρώπου “ μέλλει παραδίδοσθαι	Luke ix. v. . . 44.	“ ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,”—	“ Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,	“ Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου πα- “ ραδίδοται “ εἰς χεῖρας ἀν- “θρώπων,
“ εἰς χεῖρας ἀνθρώπων,				
“ καὶ ἀποκτενοῦσιν αὐτόν,	Matt. xvii. 23. . .	. . . . .	23. “ καὶ ἀποκτενοῦσιν αὐτόν,	“ καὶ ἀποκτενοῦ- “ σιν αὐτόν,
“ καὶ ἀποκτανθεῖς,	Mark ix. v. . . 31.	. . . . .	“ καὶ	“ καὶ “ ἀποκτανθεῖς,
“ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”—			“ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.”—	“ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”—

SCRIPTURE REFERENCES. (MATT. xvii. 22, 23 ; MARK ix. 31 ; LUKE ix. 43, 44.) Matt. xvi. 21 ; Mark viii. 31 ; Luke ix. 21, 22 : xxiv. 5—8.

ALTERED WORDS. (1) ἐξελθόντες. (2) δέ.

EXCLUDED WORDS. (3) ὁ Ἰησοῦς. (4) γὰρ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVII.	MARK IX.
Οἱ δὲ ἡγνούν το ῥῆμα τούτο,	Luke ix. . . 45 .	45. Οἱ δὲ ἡγνούν τὸ ῥῆμα τούτο,	. . . . .	32. Οἱ δὲ ἡγνούν τὸ ῥῆμα,
καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό:	LUKE ix. v. . . 45. .	καὶ ἦν αὐτοί:	. . . . .	. . . . .
καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν	Luke ix. v. . . 45. .	καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν	. . . . .	καὶ ἐφοβοῦντο αὐ- τὸν ἐπερωτῆσαι.
περὶ τοῦ ῥήματος τούτου,	LUKE ix. v. . . 45.	περὶ τοῦ ῥήματος τούτου.	. . . . .	. . . . .
καὶ ἐλυπήθησαν σφόδρα.	MATT. xvii. v. . . 23.	. . . . .	v. . . 23. Καὶ ἐλυ- πήθησαν σφόδρα.	. . . . .

PARAGRAPH 2.

And miraculous supply, at Capernaum, of tribute money from a fish.

MATT. xvii. 24—27, end.

24. Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ δίδραγμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον,—“Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραγμα;”—25. Λέγει,—“Ναί.”—Καὶ, ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων,—“Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη, ἢ ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;”—26. Λέγει αὐτῷ ὁ Πέτρος,—“Ἀπὸ τῶν ἀλλοτρίων.”—Ἐφη αὐτῷ ὁ Ἰησοῦς,—“Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. 27, end. “Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα: ἐκείνου λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ, καὶ σοῦ.”

PARAGRAPH 3.

His recommendation of humility to the apostles, by the example of a child.

Matt. xviii. 1—5; Mark ix. v. . . 33—37; Luke ix. 46—48.

MATT. xviii. 1.

Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,—“Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;”—

MARK ix. v. . . 33, 34. . .

v. . . 33. (1) Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς,—“Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογί-
“ζεσθε;”—34. . . Οἱ δὲ ἐσιώπων:

πρὸς ἀλλήλους γὰρ
διελέχθησαν ἐν τῇ ὁδῷ,
τίς μείζων;

Mark ix. v. . . 34.

46. Εἰσῆλθε δὲ διαλογί-
μὸς ἐν αὐτοῖς, τὸ τίς ἂν
εἴη μείζων αὐτῶν.

MARK IX.

v. . . 34. Πρὸς ἀλλήλους
γὰρ διελέχθησαν ἐν τῇ
ὁδῷ, τίς μείζων;

VARIOUS READINGS. Matt. xviii. 1. . The reading—Ἐν ἐκείνῃ τῇ ἡμέρᾳ—is adopted by Lachmann alone;—Ἐν ἐκείνῃ τῇ ὥρᾳ—by all the other critical editions. Griesbach nevertheless considers the former reading equal, and perhaps preferable to the latter one.

Mark ix. v. . . 3. . . The words—πρὸς ἑαυτοὺς—are expunged by Lachmann, and Tischendorf, but retained in the other critical editions. Griesbach however thinks they should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xvii. 24—27.) Exodus xxx. 11—16; xxxviii. 25, 26; Psalm xl. 6—8; Matt. iii. 13—15; Philipp. ii. 5—8; Heb. v. 4—8; x. 5—10.

EXCLUDED WORDS. (1) Καὶ ἦλθεν εἰς Καπερναοὺμ.

LUKE ix. 47. . .

‘Ο δὲ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν,

MARK ix. 35.

(1) καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς,—“Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἕσχατος, καὶ πάντων διάκονος.”—

COMBINED TEXT.	REFERENCES.	LUKE IX.	MATT. XVIII.	MARK IX.
Καὶ, προσκαλεσάμενος (2) παιδίον,	Matt. xviii. 2. . .	v. . . 47. ἐπιλαβόμενος παιδίον,	2. Καὶ, προσκαλεσάμενος ὁ Ἰησοῦς παιδίον,	36. Καὶ, λαβὼν παιδίον,
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν :	Matt. xviii. v. . . 2.	ἔστησεν αὐτὸ παρ’ αὐτοῦ,	ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,	ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν :
καὶ, ἐναγκαλισάμενος αὐτὸ,	MARK ix. v. . . 36. . .	. . . . .	. . . . .	καὶ ἐναγκαλισάμενος αὐτὸ,
εἶπεν αὐτοῖς,—	Mark ix. v. . . 36.	48. καὶ εἶπεν αὐτοῖς,—	3. . . καὶ εἶπεν,—	εἶπεν αὐτοῖς,—

MATT. xviii. v. . . 3.

“ Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε, καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

“ Ὅστις οὖν ταπεινώσῃ ἑαυτὸν	Matt. xviii. 4. . .	. . . “ Ὁ γὰρ μικρότερος ἐν πασιν ὑμῖν ὑπάρχει,	4. “ Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο,	. . . . .
ὅς ἐστιν ὁ μείζων		“ οὗτος ἐστι μέγας . . .	“ οὗτος ἐστιν ὁ μείζων	
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.	MATT. xviii. v. . . 4.	. . . . .	“ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.	. . . . .
Καὶ ὃς ἐὰν δέξηται	Matt. xviii. 5. . .	. . . “ Ὁς ἐὰν δέξηται τοῦτο τὸ παιδίον	5. “ Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἐν	37. “ Ὁς ἐὰν ἐν τῶν τοιούτων παιδιῶν δέξηται
ἐπὶ τῷ ὀνόματί μου,	Luke ix. v. . . 48. . .	“ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται :	“ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται :	“ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται :
καὶ ὃς ἐὰν ἐμὲ δέξηται,		“ καὶ ὃς ἐὰν ἐμὲ δέξηται,	. . . . .	“ καὶ ὃς ἐὰν ἐμὲ δέξηται,
οὐκ ἐμὲ δέχεται,	MARK ix. v. . . 37. . .	. . . . .	. . . . .	“ οὐκ ἐμὲ δέχεται,
ἀλλὰ τὸν ἀποστείλαντά με.”	Mark ix. v. . . 37.	“ δέχεται τὸν ἀποστείλαντά με.” . . .	. . . . .	“ ἀλλὰ τὸν ἀποστείλαντά με.”

VARIOUS READINGS. Matt. xviii. v. . 4. . The reading—ταπεινώσει—is adopted by Knapp, Scholz, Lachmann, and Tischendorf; —ταπεινώσῃ—by the Received Text, Griesbach, and Hahn. Griesbach however regards the former reading as equal, if not preferable to the latter one.

Luke ix. v. . . 48. . . The reading—ἔσται—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn; —ἐστι—by Lachmann, and Tischendorf. Griesbach however regards the latter reading as equal, and perhaps preferable to the former one.

SCRIPTURE REFERENCES. (MATT. xviii. 2—4; MARK ix. 35, 36; LUKE ix. 47, 48.) Matt. xix. 13—15; xx. 20—28; xxiii. 8—12; Mark x. 13—16; 35—45; Luke xviii. 15—17; xxii. 24—27; John xiii. 1—17.

EXCLUDED WORDS. (1) Καὶ. (2) ὁ Ἰησοῦς.

PARAGRAPH 4.

Directions respecting their conduct towards a stranger, who performed miracles by his name.

Mark ix. 38—41; Luke ix. 49, 50.

COMBINED TEXT.	REFERENCES.	LUKE IX.	MARK IX.
Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων,—	Mark ix. 38. . .	49. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν,—	38. Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων,—
“Ἐπιστάτα, εἶδομέν τινα	Luke ix. v. . . 49.	“Ἐπιστάτα, εἶδομέν	“Διδάσκαλε, εἶδομέν
“ἐπὶ τῷ ὀνόματί σου		“τινα ἐπὶ τῷ ὀνόματί σου	“τινα τῷ ὀνόματί σου
“ἐκβάλλοντα δαιμόνια,		“σου ἐκβάλλοντα δαιμόνια,	“ἐκβάλλοντα δαιμόνια,
“καὶ ἐκωλύσαμεν αὐτὸν,	Mark ix. 39. . .	“καὶ ἐκωλύσαμεν αὐτὸν,	“καὶ ἐκωλύσαμεν αὐτὸν,
“ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.”—		“ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.”—	“ὅτι οὐκ ἀκολουθεῖ ἡμῖν.”—
‘Ο δὲ Ἰησοῦς εἶπε,—		50. Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς,—	39. . . ‘Ο δὲ Ἰησοῦς εἶπε,—
“Μὴ κωλύετε αὐτόν :		“Μὴ κωλύετε :	“Μὴ κωλύετε αὐτόν :

MARK ix. v. . . 39.

“οὐδεὶς γὰρ ἐστὶν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογήσαί με.

“Ὅς γὰρ οὐκ ἔστι καθ’ ὑμῶν,	Luke ix. v. . . 50.	“ὃς γὰρ οὐκ ἔστι καθ’ ὑμῶν,	40. “Ὅς γὰρ οὐκ ἔστι
“ὑπὲρ ὑμῶν ἐστὶν :		“ὑμῶν, ὑπὲρ ὑμῶν ἐστὶν.”	“καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἐστὶν.

MARK ix. 41.

“ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.”

PARAGRAPH 5.

Denunciation against those who subvert weak disciples.

Matt. xviii. 6—9; Mark ix. 42—48; Luke xvii. 1—3. . .

	LUKE XVII.	MATT. XVIII.	MARK IX.
“Ὅς δ’ ἂν σκανδαλίσῃ	Matt. xviii. 6.	2. “Λυσιτελεῖ αὐτῷ τῷ εἰ μύλος ὀνικὸς περιέκειται	6. “Ὅς δ’ ἂν σκανδαλίσῃ ἓνα τῶν
“ἓνα τῶν μικρῶν τούτων		“περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα	“δαλίσῃ ἓνα τῶν μικρῶν τούτων
“τῶν πιστευόντων εἰς ἐμέ,		“τῶν πιστευόντων εἰς ἐμέ,	“τῶν πιστευόντων
“συμφέρεῖ αὐτῷ		“συμφέρεῖ αὐτῷ	“εἰς ἐμέ,
“ἵνα κρεμασθῇ		“ἵνα κρεμασθῇ	“καλὸν ἐστὶν αὐτῷ μᾶλλον

VARIOUS READING. Luke ix. v. . . 49. The article—τὰ—before—δαιμόνια—is expunged by Knapp, Scholz, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, and Hahn. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MARK ix. 38—41; LUKE ix. 49, 50.) Numbers xi. 27—29; Matt. x. 40—42; Acts xix. 13—17.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XVII.	MATT. XVIII.	MARK IX.
“ μύλος ὀνικὸς “ ἐπὶ τὸν τράχηλον αὐτοῦ, “ καὶ καταποντισθῇ “ ἐν τῷ πελάγει “ τῆς θαλάσσης :	Matt. xviii. v. . . 6.	v. . . 2. “ σκανδα- “ λίσῃ ἔνα τῶν “ μικρῶν τούτων :	v...6. “ μύλος ὀνι- “ κὸς ἐπὶ τὸν τρά- “ χηλον αὐτοῦ, καὶ “ καταποντισθῇ “ ἐν τῷ πελάγει “ τῆς θαλάσσης.	v..42. “ εἴ περὶ κει- “ ται λίθος μυλι- “ κὸς περὶ τὸν “ τράχηλον αὐτοῦ, “ καὶ βέβληται εἰς “ τὴν θάλασσαν.

LUKE xvii. 3. . . 1. . .

3. . . “ Προσέχετε ἑαυτοῖς.”—1. . . Εἶπε δὲ πρὸς τοὺς μαθητάς,—

MATT. xviii. 7. . .

“ Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων :

	LUKE XVII.	MATT. XVIII.
“ Ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, “ πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ “ δι’ οὗ τὸ σκάνδαλον ἔρχεται.	Matt. xviii. v. . . 7. v...1. “ Ἀνένδεκτόν ἐστι “ τοῦ μὴ ἐλθεῖν τὰ σκάν- “ δαλα, οὐαὶ δὲ δι’ οὗ “ ἔρχεται.”	v...7. “ Ἀνάγκη γάρ ἐστιν “ ἐλθεῖν τὰ σκάνδαλα, “ πλὴν οὐαὶ τῷ ἀνθρώπῳ “ ἐκείνῳ δι’ οὗ τὸ σκάν- “ δαλον ἔρχεται.

	MATT. XVIII.	MARK IX.
“ Καὶ ἐὰν σκανδαλίσῃ σε ἡ χεὶρ σου,	Mark ix. 43. . .	43. “ Καὶ ἐὰν σκανδα-
“ ἀπόκοψον αὐτήν,		“ λίσῃ σε ἡ χεὶρ σου,
“ καὶ βάλε ἀπὸ σοῦ :	MATT.XVIII.V...8...	“ ἀπόκοψον αὐτήν :
“ Καλόν σοι ἐστὶν		. . . . .
“ εἰσελθεῖν εἰς τὴν ζωὴν	Matt. xviii. v. . . 8. . .	“ Καλόν σοι ἐστὶ κυλ-
“ χωλὸν, ἢ κυλλὸν,		“ λὸν εἰς τὴν ζωὴν εἰσελ-
“ ἢ τὰς δύο χεῖρας ἔχοντα,	Mark ix. v. . . 43.	“ θεῖν,
“ ἀπελθεῖν εἰς τὴν γέενναν,		“ ἢ τὰς δύο χεῖρας ἔχον-
“ εἰς τὸ πῦρ τὸ ἄσβεστον,		“ τα, ἀπελθεῖν εἰς τὴν
		“ γέενναν, εἰς τὸ πῦρ τὸ
		“ ἄσβεστον,

MARK ix. 44—46.

44. “ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 45. Καὶ ἐὰν ὁ ποὺς σου σκανδαλίσῃ σε, ἀπόκοψον αὐτόν: Καλόν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα, βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, 46. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

“ Καὶ εἰ ὁ ὀφθαλμός σου “ σκανδαλίζει σε, “ ἔξελε αὐτόν, “ καὶ βάλε ἀπὸ σοῦ :	Matt. xviii. 9. . . MATT. XVIII. V. . . 9. . .	9. “ Καὶ εἰ ὁ ὀφθαλμός “ σου σκανδαλίζει σε, “ ἔξελε αὐτόν, “ καὶ βάλε ἀπὸ σοῦ : “	47. “ Καὶ ἐὰν ὁ ὀφθαλ- “ μός σου σκανδαλίσῃ σε, “ ἔκβαλε αὐτόν.
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SCRIPTURE REFERENCES. (MATT. xviii. 6—9; MARK ix. 42—48; LUKE xvii. 1—3.) Isaiah lxvi. 23, 24; Matt. v. 22, 29, 30; x. 28; Luke xii. 4, 5; Romans xiv. 1; xv. 1, 2; 1 Corinth. x. 23—33.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XVIII.	MARK IX.
“ Καλόν σοι ἐστὶ “ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν,	Matt. xviii. v. . . 9. . .	v. . . 9. “ Καλόν σοι ἐστὶ “ μονόφθαλμον εἰς τὴν “ ζωὴν εἰσελθεῖν,	v. . . 47. “ Καλόν σοι ἐστὶ “ μονόφθαλμον εἰσελθεῖν “ εἰς τὴν βασιλείαν τοῦ “ Θεοῦ,
“ ἡ δύο ὀφθαλμοὺς ἔχοντα, “ βληθῆναι εἰς τὴν “ γέενναν τοῦ πυρὸς,	Matt. xviii. v. . . 9.	“ ἡ δύο ὀφθαλμοὺς ἔχον- “ τα, βληθῆναι εἰς τὴν “ γέενναν τοῦ πυρὸς.”	“ ἡ δύο ὀφθαλμοὺς ἔχον- “ τα, βληθῆναι εἰς τὴν “ γέενναν τοῦ πυρὸς,

MARK ix. 48.

“ ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννεται.”

PARAGRAPH 6.

Exhortation to religious constancy, and mutual affection.

MARK ix. 49, 50, end.

49. “ Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται. 50, end. Καλὸν τὸ ἅλας: ἐὰν δὲ
“ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ” Εἴχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.”

PARAGRAPH 7.

First communication of the parable of the lost sheep.

MATT. xviii. 10—14.

10. “ Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων: Λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρα-
“ νοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 11. Ἦλθε γὰρ ὁ υἱὸς τοῦ
“ ἀνθρώπου σῶσαι τὸ ἀπολωλός. 12. Τί ὑμῖν δοκεῖ; Ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ
“ πλανηθῇ ἐν ἑξ αὐτῶν, οὐχὶ, ἀφείς τὰ ἐνεννηκονταενέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον;
13. “ Καὶ ἐὰν γένηται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνεννηκοντα-
“ εννέα τοῖς μὴ πεπλανημένοις. 14. Οὕτως, οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν
“ οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων.”

PARAGRAPH 8.

Directions respecting church discipline.

Matt. xviii. 15—17; Luke xvii. v. . . 3, 4.

	LUKE XVII.	MATT. XVIII.
“ Ἐὰν δὲ ἁμάρτη εἰς σέ “ ὁ ἀδελφός σου,	Luke xvii. v. . . 3. . . “ “ σου,	15. . . “ Ἐὰν δὲ ἁμαρ- “ τῇ εἰς σέ ὁ ἀδελφός “ σου,
“ ὕπαγε, ἔλεγεξον αὐτὸν	Matt. xviii. v. . . 15. . . “ ἐπιτίμησον αὐτῷ,	“ ὕπαγε, ἔλεγεξον αὐτὸν

VARIOUS READING. Luke xvii. v. . . 3. . . The reading—Ἐὰν ἁμάρτη—is adopted by Knapp, Lachmann, and Tischendorf;—
Ἐὰν δὲ ἁμάρτη εἰς σέ—by the Received Text, Griesbach, Scholz, and Hahn. Griesbach, however, regards the former reading
as the more probable one.

SCRIPTURE REFERENCES. (MARK ix. 49, 50.) Levit. ii. 13—16; Psalm cxxxiii.; Matt. iii. 11; v. 13; Luke iii. 15, 16;
xiv. 34, 35; Acts i. 4, 5; ii. 1—4; Romans xii. 1—5; 1 Corinth. xii. 4—14; Ephes. iv. 1—7; Philipp. ii. 17, 18; Coloss. iv. 6;
2 Tim. iv. 6—8. (MATT. xviii. 10—14.) Ezek. xxxiv. 11—16; Matt. ix. 12, 13; Luke i. 19; xv. 1—10; xix. 8—10;
Acts xii. 13—15; Heb. i. 13, 14; 1 John ii. 12, 13.

MATT. xviii. v. . . 15. . .

“ μεταξύ σου καὶ αὐτοῦ μόνου,

LUKE xvii. v. . . 3.

“ καὶ ἐὰν μετανόηση, ἄφες αὐτῷ :

MATT. xviii. v. . . 15.

“ Ἐάν σου ἀκούσῃ, ἐκέρδης τὸν ἀδελφόν σου.

LUKE xvii. 4.

“ Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ λέγων, Μετανοῶ ἀφήσεις αὐτῷ.

MATT. xviii. 16, 17.

16. “ Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα, ἢ δύο : ἵνα ἐπὶ στόματος δύο μαρτύρων, ἢ τριῶν, σταθῇ πᾶν ῥῆμα. 17. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ : ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός, καὶ ὁ τελώνης.”

PARAGRAPH 9.

First investment of the apostles with ecclesiastical authority.

MATT. xviii. 18—20.

18. “ Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ οὐρανῷ. 19. Πάλιν, ἀμὴν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20. Οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.”

PARAGRAPH 10.

Reply to a question from Peter, how often an offending brother should be forgiven.

MATT. xviii. 21, 22.

21. Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε,—“ Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ ; Ἔως ἐπτάκις ;”—22. Λέγει αὐτῷ ὁ Ἰησοῦς,—“ Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ’ ἕως ἑβδομηκοντάκις ἐπτά.”

PARAGRAPH 11.

Parable of the king settling accounts with his servants.

MATT. xviii. 23—35, end.

23. “ Διὰ τοῦτο ὁμοιωθή ἡ βασιλεῖα τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλὴς μυρίων

VARIOUS READINGS. Luke xvii. v. . . 4. . . To the reading adopted by Tischendorf,—καὶ ἐπτάκις ἐπιστρέψῃ,—the Received Text subjoins—ἐπὶ σε,—but Knapp, Lachmann, and Hahn,—πρός σε.—After—ἐπτάκις—the Received Text, Griesbach, Knapp, Scholz, and Hahn insert—τῆς ἡμέρας.—Griesbach rejects—ἐπὶ σε—as certainly erroneous; and regards—ἁμαρτήσῃ—the reading adopted by Knapp, Lachmann, and Tischendorf, as equal, if not preferable to—ἁμάρτη.

SCRIPTURE REFERENCES. (MATT. xviii. 15—17; LUKE xvii. v. . . 3, 4.) Levit. xix. 17; Deuteron. xvii. 6; xix. 15; Matt. xviii. 21, 22; John viii. 17; 1 Corinth. v. ; 2 Corinth. xiii. 1, 2; Galat. vi. 1; 2 Thessalon. iii. 14, 15; 1 Tim. v. 19, 20; James v. 19, 20. (MATT. xviii. 18—20.) Matt. xvi. 15—19; xxviii. 18—20; John xvi. 23—27; xx. 21—23; Acts iii. 1—10; v. 1—11; xiii. 6—11; xv. 22—29; xvi. 4, 5; 2 Corinth. xiii. 1—10.

“ταλάντων. 25. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃναι, καὶ τὴν
 “γυναικα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῇναι. 26. Πесὼν οὖν ὁ δοῦλος
 “προσεκύνει αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ’ ἐμοί, καὶ πάντα σοι ἀποδώσω. 27. Σπλαγχνισθεὶς
 “δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. 28. Ἐξελθὼν δὲ ὁ
 “δοῦλος ἐκεῖνος, εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὀφείλειν αὐτῷ ἑκατὸν δηνάρια: καὶ κρατήσας αὐτὸν
 “ἔπνιγε λέγων, Ἀπόδος εἴ τι ὀφείλεις. 29. Πесὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων,
 “Μακροθύμησον ἐπ’ ἐμοί, καὶ ἀποδώσω σοι. 30. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
 “εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. 31. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα
 “ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. 32. Τότε
 “προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά
 “σοι, ἐπεὶ παρεκάλεσάς με: 33. Οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα;
 “34. Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλό-
 “μενον αὐτῷ. 35, end. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ
 “ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.”

PARAGRAPH 12, end.

And reply to a request of the apostles, that he would increase their faith.

LUKE xvii. 5—10.

5. Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ,—“Πρόσθες ἡμῖν πίστιν.”—6. Εἶπε δὲ ὁ Κύριος,—“Εἰ εἴχετε
 “πίστιν ὥς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ
 “θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. 7. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα, ἢ ποιμαίνοντα, ὃς
 “εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσαι; 8. Ἀλλ’ οὐχὶ ἐρεῖ αὐτῷ; Ἐτοίμασον τί
 “δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πῖω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ.
 “9. Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; Οὐ δοκῶ. 10. Οὕτω καὶ ὑμεῖς,
 “ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν: ὅτι ὁ ὀφειλόμεν
 “ποιῆσαι πεποιήκαμεν.”

VARIOUS READINGS. Matt. xviii. v. . . 28. . . The word—μοι—after—Ἀπόδος—is expunged by Knapp, Lachmann, Tischendorf, and Hahn; but retained by the Received Text, Griesbach, and Scholz. Griesbach, however, thinks it should probably be excluded.

Matt. xviii. v. . . 29. . . The word—πάντα—before—ἀποδώσω—is expunged by Knapp, Scholz, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, and Hahn. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xviii. 23—35.) 2 Kings iv. 1; Matt. v. 25, 26; vi. 14, 15; Mark xi. 25, 26; Luke xii. 57—59; Coloss. iii. 12, 13; James ii. 12, 13. (LUKE xvii. 5—10.) Matt. xvii. 19—21; xxi. 18—22; Mark ix. 23, 24; xi. 20—24; 1 Corinth. xiii. 2.

SECTION III.

MISSION BY CHRIST OF SEVENTY TEMPORARY APOSTLES, DURING HIS FINAL PROGRESS, THROUGH SAMARIA AND GALILEE, TO JERUSALEM.

Matt. xix. 1. . . ; Mark x. 1. . . ; Luke ix. 51—62, end; x. 1—37; xvii. 11—37, end; xviii. 1—14.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Final departure of Christ from Capernaum.

Matt. xix. 1. . . ; Mark x. 1. . . ; Luke ix. 51.

LUKE ix. 51. . .

Ἐγένετο δὲ, ἐν τῷ συμπληροῦσθαι [τὸν Ἰησοῦν] τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ,

MATT. xix. 1. . .

(1) ὅτε ἐτέλεσεν (2) τοὺς λόγους τούτους,

COMBINED TEXT.

REFERENCES.

MATT. XIX.

MARK X.

μετῆρεν ἀπὸ τῆς Γαλιλαίας,

| Matt. xix. v. . . 1. . . | v. . . 1. . . μετῆρεν ἀπὸ 1. . . Κἀκεῖθεν ἀναστὰς,
τῆς Γαλιλαίας,

LUKE ix. v. . . 51.

καὶ (3) τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

PARAGRAPH 2.

His reproof of the anger of the apostles James, and John, on his being repelled from a Samaritan village.

LUKE ix. 52—56.

52. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ: 53. καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. 54. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωάννης, εἶπον,—“Κύριε, θέλεις “ εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἡλίας ἐποίησε;”—55. Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν,—“Οὐκ οἶδατε οἶον πνεύματός ἐστε ὑμεῖς.”—56. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

VARIOUS READING. Luke ix. v. . . 55. The clause,—καὶ εἶπεν,—“Οὐκ οἶδατε οἶον πνεύματός ἐστε ὑμεῖς,”—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded; and with Scholz, Lachmann, and Tischendorf, expunges the subsequent clause,—Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι,—which is, nevertheless, admitted by the Received Text, Knapp, and Hahn.

SCRIPTURE REFERENCES. (MATT. xix. 1. . . ; MARK x. 1. . . ; LUKE ix. 51.) Mark xvi. 19; Luke xiii. 23—25; Acts i. 1, 2, 9—11, 21, 22; 1 Tim. iii. 16. (LUKE ix. 52—56.) 2 Kings i. 9—12; Luke vii. 24; John iv. 1—9; viii. 48; James ii. 25.

EXCLUDED WORDS. (1) Καὶ ἐγένετο. (2) ὁ Ἰησοῦς. (3) αὐτὸς.

PARAGRAPH 3.

Discourse with three of his disciples, respecting their attendance on him.

LUKE ix. 57—62, end.

57. Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπέ τις πρὸς αὐτόν,—"Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε."—58. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς,—"Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν."—59. Εἶπε δὲ πρὸς ἕτερον,—"Ἀκολούθει μοι."—Ο δὲ εἶπε,—"Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου."—60. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,—"Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς: σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ."—61. Εἶπε δὲ καὶ ἕτερος,—"Ἀκολουθήσω σοι, κύριε: πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου."—62, end. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς,—"Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ."

PARAGRAPH 4.

Election and mission of seventy temporary apostles.

LUKE x. 1.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

PARAGRAPH 5.

Second direction to his disciples, to pray for an increase of evangelical labourers.

LUKE x. 2.

Ἐλεγεν οὖν πρὸς αὐτούς,—"Ὁ μὲν θείσμος πολὺς, οἱ δὲ ἐργάται ὀλίγοι: Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ."

PARAGRAPH 6.

Instructions to the seventy respecting their conduct.

LUKE x. 3—12.

3. "Ὑπάγετε: Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 4. Μὴ βαστάξετε βαλάντιον, μὴ πήραν, μὴ δὲ ὑποδήματα, καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσησθε. 5. Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνῃ τῷ οἴκῳ τούτῳ: 6. Καὶ ἐὰν ἡ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν: εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 7. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν: ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν. Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. 8. "Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 10. Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελλθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε, 11. Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν: πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ βασιλεία τοῦ Θεοῦ. 12. Λέγω ὑμῖν, ὅτι Σοδομοῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ."

VARIOUS READING. Luke ix. v. . . 57. The word—κύριε—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (LUKE ix. 57—62.) 1 Kings xix. 19—21; Matt. viii. 18—22; xvii. 24—27; Luke viii. 1—3; xiv. 33; 2 Corinth. viii. 9; Ephes. ii. 1—6; Coloss. ii. 13. (LUKE x. 2—12.) Numbers xi. 16, 17; 2 Kings iv. 29; Malachi iv. 1—3; Matt. iii. 1, 2; iv. 17; ix. 37, 38; x. 1—16; Mark vi. 7—11; Luke ix. 1—5; xxii. 14—18, 35; John iv. 34—38; Acts xiii. 50, 51; xviii. 5, 6; 1 Corinth. ix. 1—14.

PARAGRAPH 7.

Second denunciation against the obdurate cities of Galilee.

LUKE x. 13—15.

13. “Οὐαὶ σοι Χοραζὶν, οὐαὶ σοι Βηθσαιδᾶ: ὅτι, εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ
“γεγόμεναι ἐν ὑμῖν, πόλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. 14. Πλὴν Τύρῳ καὶ Σιδῶνι
“ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15. Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως
“ἕδου καταβιβασθήσῃ.”

PARAGRAPH 8.

Declaration of the authority of the seventy as teachers of the gospel.

LUKE x. 16.

“Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστεί-
“λαντά με.”

PARAGRAPH 9.

Reply to them, on their reporting to him their success.

LUKE x. 17—20.

17. Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες,—“Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν
“ἐν τῷ ὀνόματί σου.”—18. Εἶπε δὲ αὐτοῖς,—“Ἐθεώρουν τὸν Σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ
“πεσόντα. 19. Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων, καὶ σκορπίων, καὶ ἐπὶ πᾶσαν
“τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. 20. Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ
“πνεύματα ὑμῖν ὑποτάσσεται: χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.”

PARAGRAPH 10.

Second thanksgiving to the Father, for revealing Christianity to the humble.

LUKE x. 21, 22.

21. Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν,—“Ἐξομολογούμαί σοι, πάτερ,
“κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
“αὐτὰ ἡπιοῖς: Ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 22. Πάντα μοι παρεδόθη ὑπὸ
“τοῦ πατρός μου: καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ
“υἱὸς, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.”

PARAGRAPH 11.

Second congratulation of the disciples on their superior privileges.

LUKE x. 23, 24.

23. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπε,—“Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ
“βλέπετε. 24. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε,
“καὶ οὐκ εἶδον, καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.”

VARIOUS READINGS. Luke x. v. . . 17. . . Tischendorf reads—οἱ ἐβδομήκοντα δύο;—but all the other critical editions,—
οἱ ἐβδομήκοντα.—Although the latter is the more convenient, the former one is probably the more correct reading.

Luke x. v. . . 21. . . After—τῷ πνεύματι,—the words—τῷ ἁγίῳ—are admitted, as it seems injudiciously, by Knapp,
Lachmann, and Tischendorf; but excluded by the Received Text, Griesbach, Scholz, and Hahn.

SCRIPTURE REFERENCES. (LUKE x. 13—16.) Matt. x. 40; xi. 20—24; xii. 41, 42; xviii. 4, 5; Mark vi. 11; ix. 36, 37;
Luke xi. 29—32; John xiii. 20; 1 Thessalon. ii. 13; iv. 8. (LUKE x. 17—20.) Psalm xci. 13; Matt. vii. 21—23;
Mark xvi. 17, 18; John xii. 30—32; Acts xxviii. 1—6; Philipp. iv. 3; Heb. xii. 22—24; Revel. iii. 5; xvii. 8.
(LUKE x. 21—24.) Matt. xi. 25—27; xiii. 16, 17; John i. 18; iii. 34—36; vi. 43—46; 1 Corinth. i. 17—31; ii. 1—10;
Ephes. iii. 1—11; 1 Peter i. 10—12.

PARAGRAPH 12.

Instructions to a doctor of the law, respecting the way of salvation.

LUKE x. 25—28.

25. Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν καὶ λέγων,—“Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον
“ κληρονομήσω;”—26. Ὁ δὲ εἶπε πρὸς αὐτόν,—“Ἐν τῷ νόμῳ τί γέγραπται; Πῶς ἀναγινώσκεις;”—
27. Ὁ δὲ ἀποκριθεὶς εἶπεν,—“Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου,
“ καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου: καὶ
“ τὸν πλησίον σου ὡς σεαυτόν.”—28. Εἶπε δὲ αὐτῷ,—“Ὁρθῶς ἀπεκρίθης: τοῦτο ποιεῖ, καὶ ζήσῃ.”

PARAGRAPH 13.

And parable of the good Samaritan.

LUKE x. 29—37.

29. Ὁ δὲ, θέλων δικαιῶν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν,—“Καὶ τίς ἐστὶ μου πλησίον;”—30. Ὑπολαβὼν
δὲ ὁ Ἰησοῦς εἶπεν,—“Ἀνθρώπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼν, καὶ λησταῖς περιέπεσεν:
“ οἱ καὶ ἐκδύσαντες αὐτόν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον ἀφέντες ἡμιθανή τυγχάνοντα. 31. Κατὰ
“ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκεῖνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. 32. Ὁμοίως δὲ
“ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. 33. Σαμαρεῖτης δὲ τις ὁδεύων
“ ἦλθε κατ’ αὐτόν, καὶ ἰδὼν αὐτόν ἐσπλαγχνίσθη: 34. καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ,
“ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτόν εἰς πανδο-
“ χεῖον, καὶ ἐπιμελήθη αὐτοῦ. 35. Καὶ ἐπὶ τὴν αὐρίον ἐκβαλὼν δύο δηνάρια, ἔδωκε τῷ πανδοχεῖ,
“ καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ: καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
“ ἀποδώσω σοι. 36. Τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς
“ ληστὰς;”—37. Ὁ δὲ εἶπεν,—“Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ.”—Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς,—
“ Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.”

PARAGRAPH 14.

Passage of Christ through Samaria, and Galilee, on his way to Jerusalem.

LUKE xvii. 11.

Καὶ ἐγένετο, ἐν τῷ πορεύεσθαι αὐτόν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας, καὶ
Γαλιλαίας.

PARAGRAPH 15.

His cure of ten lepers, near a village.

LUKE xvii. 12—19.

12. Καὶ, εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες οἱ ἑστησαν πόρρωθεν:
13. καὶ αὐτοὶ ἤραν φωνὴν λέγοντες,—“Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.”—14. Καὶ ἰδὼν εἶπεν αὐτοῖς,—
“ Πορευθέντες ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι.”—Καὶ ἐγένετο, ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.
15. Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἴαθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, 16. καὶ ἔπεσεν

VARIOUS READING. Luke x. v. . . 35. . . The word—ἐξελθὼν,—is expunged by Lachmann, and Tischendorf, but retained by the Received Text, Griesbach, Knapp, Scholz, and Hahn. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (LUKE x. 25—28.) Levit. xviii. 5; xix. 18; Deuteron. vi. 4, 5; x. 12, 13; xxx. 6; Matt. xix. 16—20; xxii. 34—40; Mark x. 17—20; xii. 28—31; Luke xviii. 18—21; Romans x. 1—5; xiii. 8—10; Galat. v. 13, 14; James ii. 8—11. (LUKE x. 29—37.) Matt. xx. 2; John iv. 6—9; Galat. vi. 10. (LUKE xvii. 11.) John iv. 1—4; Acts xv. 1—4.

ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ: καὶ αὐτὸς ἦν Σαμαρεΐτης. 17. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,—“Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ; 18. Οὐχὶ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος.”—19. Καὶ εἶπεν αὐτῷ,—“Ἀναστὰς πορεύου: ἡ πίστις σου σέσωκέν σε.”

PARAGRAPH 16.

Reply to a question from certain Pharisees, when the kingdom of God would come.

LUKE xvii. 20, 21.

20. Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν,—“Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, 21. οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ Ἰδοὺ ἐκεῖ: Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.”

PARAGRAPH 17.

First special prediction to his disciples, of the destruction of Jerusalem.

LUKE xvii. 22—37, end.

22. Εἶπε δὲ πρὸς τοὺς μαθητάς,—“Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. 23. Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ Ἰδοὺ ἐκεῖ: Μὴ ἀπέλθῃτε, μηδὲ διώξητε. 24. Ὡς περ γὰρ ἡ ἀστραπή, ἡ ἀστράπτουσα ἐκ τῆς ὑπὸ οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25. Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26. Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. 27. Ἦσθιον, ἔπινον, ἐγάμον, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. 28. Ὀμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ. Ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν. 29. Ἡ δὲ ἡμέρα ἐξῆλθε Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας. 30. Κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά: καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρέψατω εἰς τὰ ὀπίσω. 32. Μνημονεύετε τῆς γυναικὸς Λώτ. 33. Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν: καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν. 34. Λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς: εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. 35. Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό: ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.”—36, end. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ,—“Ποῦ, Κύριε;”—Ὁ δὲ εἶπεν αὐτοῖς,—“Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἵετοί.”

PARAGRAPH 18.

Parable of the unjust judge, and the importunate widow.

LUKE xviii. 1—8.

1. Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, 2. λέγων,—“Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. 3. Χήρα δὲ ἦν

REMARK. Luke xvii. 18, is pointed as an affirmation by the Received Text, but as a question by all the other critical editions. The former seems, however, to be the more probable alternative.

VARIOUS READING. Luke xvii. 36. As a verse thus numbered, the passage,—Δύο ἔσονται ἐν τῷ ἀγρῷ: ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται,—is retained by the Received Text, and Scholz; but expunged by all the other critical editions. Griesbach thinks it should undoubtedly be excluded.

SCRIPTURE REFERENCES. (LUKE xvii. 12—19.) Levit. xiii. xiv.; Matt. viii. 2—4; xi. 2—6; Mark i. 40—45; Luke v. 12—15; vii. 18—23; xvii. 5, 6. (LUKE xvii. 20, 21.) Luke xxii. 14—18; John iv. 19—26; xviii. 33—37; Romans xiv. 17. (LUKE xvii. 22—37.) Genesis xix. 24—26; Deuteron. xxviii. 49, 50; Job xxxix. 30; Malachi iv. 1—3; Matt. ix. 14, 15; x. 39; xvi. 24, 25; xxiv. 23—28, 37—41; Mark xiii. 21—23; Luke ix. 23, 24; xxi. 8; John xii. 25; 2 Peter ii. 4—9.

“ ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4. Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον. Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι, 5. διάγε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.”—6. Εἶπε δὲ ὁ Κύριος,—“ Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. 7. “Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ’ αὐτοῖς; 8. Λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. “ Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς;”

PARAGRAPH 19, end.

And parable of the Pharisee, and the publican.

LUKE xviii. 9—14.

9. Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεπειθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην.—10. “ Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. 11. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτός ὁ τελώνης. 12. “ Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. 13. Καὶ ὁ τελώνης, μακρόθεν ἑστὼς, οὐκ ἠθέληεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι, ἀλλ’ ἔτυπτεν εἰς τὸ στήθος αὐτοῦ λέγων, Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.—14. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος: ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψώσεται.”

SCRIPTURE REFERENCES. (LUKE xviii. 1—8.) Luke xi. 5—8; Romans xii. 12; Ephes. vi. 18; Coloss. iv. 2; 1 Thessalon. v. 16—18; Heb. x. 35—37; 2 Peter iii. 8, 9; Revel. vi. 9—17. (LUKE xviii. 9—14.) Matt. ix. 14, 15; xxiii. 12—14; Luke v. 33, 34; xiv. 11; xvi. 14, 15; 1 Peter v. 5, 6.

SECTION IV.

FINAL MINISTRY OF CHRIST IN PERÆA.

Matt. xix. v. . . 1—12; Mark x. v. . . 1—12; Luke xiii. 22—35, end; xiv. 1—35, end; xv. 1—32, end;
xvi. 1—31, end.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Removal of Christ to Peræa:—His instructions and cures among the people there.

Matt. xix. v. . . 1, 2; Mark x. v. . . 1.

COMBINED TEXT.	REFERENCES.	MATT. XIX.	MARK X.
Καὶ ἦλθεν [ὁ Ἰησοῦς] εἰς τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου. 2. . . Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί,	Matt. xix. v. . . 1, 2. . .	v. . . 1. καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου. 2. . . Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί,	v. . . 1. . . ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. Καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν:

MATT. XIX. V. . . 2.

καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ:

MARK X. V. . . 1.

καὶ, ὥς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

PARAGRAPH 2.

Reply to a question from certain Pharisees, respecting the lawfulness of unlimited divorce.

Matt. xix. 3—9; Mark x. 2—9.

Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες,— “ Εἰ ἔξεστιν ἀνθρώπῳ “ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ “ κατὰ πᾶσαν αἰτίαν ;”	Matt. xix. 3. . .	3. Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες,— “ Εἰ ἔξεστιν ἀνθρώπῳ “ ἀπολῦσαι τὴν γυναῖκα “ αὐτοῦ “ κατὰ πᾶσαν αἰτίαν ;”	2. Καὶ προσελθόντες Φα- ρισαῖοι ἐπηρώτησαν αὐτόν,— “ Εἰ ἔξεστιν ἀνδρὶ “ γυναῖκα ἀπολῦσαι ;”— πειράζοντες αὐτόν.
	MATT. XIX. V. . . 3.		

MARK X. 3, 4.

3. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,—“ Τί ὑμῖν ἐνετείλατο Μωσῆς ;”—4. Οἱ δὲ εἶπον,—“ Μωσῆς ἐπέτρεψε
“ βιβλὸν ἀποστασίου γράψαι, καὶ ἀπολῦσαι.”

VARIOUS READING. Matt. xix. v. . . 3. . . The word—αὐτῷ—after—λέγοντες,—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, Scholz, and Hahn. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. XIX. V. . . 1, 2; MARK X. V. . . 1.) Matt. iv. 25; Mark iii. 7, 8; John i. 28; iii. 25, 26; x. 39—42; xi. 7.

MATT. XIX. 4. . .

‘Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,—“ Οὐκ ἀνέγνωτε

COMBINED TEXT.	REFERENCES.	MATT. XIX.	MARK X.
“ ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς, “ ἄρσεν καὶ θῆλυ “ ἐποίησεν αὐτούς ; “ καὶ εἶπεν,— “ Ἐνεκεν τούτου “ καταλείψει ἄνθρωπος “ τὸν πατέρα, “ καὶ τὴν μητέρα, “ καὶ προσκολληθήσεται “ τῇ γυναικὶ αὐτοῦ, “ καὶ ἔσονται οἱ δύο “ εἰς σάρκα μίαν.”— 6. “ Ὡστε οὐκέτι εἰσὶ δύο, “ ἀλλὰ σὰρξ μία : “ Ὁ οὖν ὁ Θεὸς συνέζευξεν, “ ἄνθρωπος μὴ χωριζέτω.”—	Matt. XIX. V. . . 4. MATT. XIX. 5. . . Matt. XIX. V. . . 5, 6.	V. . . 4. “ ὅτι ὁ ποιήσας “ ἀπ’ ἀρχῆς, ἄρσεν καὶ “ θῆλυ ἐποίησεν αὐτούς ; 5. “ καὶ εἶπεν,— “ Ἐνεκεν τούτου κα- “ ταλείψει ἄνθρωπος “ τὸν πατέρα, “ καὶ τὴν μητέρα, “ καὶ προσκολληθή- “ σεται τῇ γυναικὶ “ αὐτοῦ, “ καὶ ἔσονται οἱ δύο “ εἰς σάρκα μίαν.”— 6. “ Ὡστε οὐκέτι εἰσὶ “ δύο, ἀλλὰ σὰρξ μία : “ Ὁ οὖν ὁ Θεὸς συνέζευ- “ ξεν, ἄνθρωπος μὴ χω- “ ριζέτω.”—	6. “ Ἀπὸ δὲ ἀρχῆς κτί- “ σεως, ἄρσεν καὶ θῆλυ “ ἐποίησεν αὐτοὺς ὁ Θεός. . . . 7. “ Ἐνεκεν τούτου κα- “ ταλείψει ἄνθρωπος “ τὸν πατέρα αὐτοῦ, “ καὶ τὴν μητέρα, “ καὶ προσκολληθή- “ σεται πρὸς τὴν “ γυναῖκα αὐτοῦ, 8. “ καὶ ἔσονται οἱ δύο “ εἰς σάρκα μίαν.”— “ Ὡστε οὐκέτι εἰσὶ δύο, “ ἀλλὰ μία σὰρξ : 9. “ Ὁ οὖν ὁ Θεὸς συνέ- “ ζευξεν, ἄνθρωπος μὴ “ χωριζέτω.”—

MATT. XIX. 7.

Λέγουσιν αὐτῷ,—“ Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν ;”—

Λέγει αὐτοῖς,— “ Πρὸς τὴν σκληροκαρδίαν ὑμῶν “ ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην :	Matt. XIX. 8. . . Mark X. V. . . 5.	8. . . Λέγει αὐτοῖς,— “ Ὅτι Μωσῆς πρὸς τὴν “ σκληροκαρδίαν ὑμῶν “ ἐπέτρεψεν ὑμῖν ἀπολύ- “ σαι τὰς γυναῖκας ὑμῶν :	5. Καὶ ἀποκριθεὶς ὁ Ἰη- σοῦς εἶπεν αὐτοῖς,— “ Πρὸς τὴν σκληροκαρ- “ δίαν ὑμῶν “ ἔγραψεν ὑμῖν τὴν “ ἐντολὴν ταύτην :”—
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MATT. XIX. V. . . 8, 9.

V. . . 8. “ ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτω. 9. Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ
“ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται : καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.”

PARAGRAPH 3.

Private repetition of the doctrine to his disciples.

MARK X. 10—12.

10. Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. 11. Καὶ λέγει αὐτοῖς,—
“ Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ’ αὐτήν : 12. καὶ ἐὰν γυνὴ
“ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.”

SCRIPTURE REFERENCES. (MATT. XIX. 3—9; MARK X. 2—9.) Genesis i. 27; ii. 20—24; v. 1, 2; Deuteron. xxiv. 1, 2; Malachi ii. 14—16; Matt. v. 31, 32; xiv. 1—5; Mark vi. 14—20; Luke iii. 19, 20; xvi. 14—18; Romans vii. 1—3; 1 Corinth. vii. 10, 11.

PARAGRAPH 4.

And remarks to them concerning celibacy.

MATT. xix. 10—12.

10. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,—“ Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι.”—11. Ὁ δὲ εἶπεν αὐτοῖς,—“ Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ’ οἱς δέδοται. 12. Εἰσὶ γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.”

PARAGRAPH 5.

His passage through several towns, and villages, in his progress towards Jerusalem.

LUKE xiii. 22.

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ.

PARAGRAPH 6.

Second prediction of the rejection of the Jews, and the adoption of the Gentiles.

LUKE xiii. 23—30.

23. Εἶπε δέ τις αὐτῷ,—“ Κύριε εἰ ὀλίγοι οἱ σωζόμενοι ;”—Ὁ δὲ εἶπε πρὸς αὐτούς,—24. “ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. 25. “ Ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι, καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν· Καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· 26. “ Τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου, καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· 27. “ Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· Ἀπόστητε ἀπ’ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. 28. “ Ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψῃσθε Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29. “ Καὶ ἥξουσιν ἀπὸ ἀνατολῶν, καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ, καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ· 30. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἱ ἔσονται ἔσχατοι.”

PARAGRAPH 7.

Reply to certain Pharisees, who advised him to retire from the dominions of Herod Antipas.

LUKE xiii. 31—33.

31. Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ,—“ Ἐξελθε, καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.”—32. Καὶ εἶπεν αὐτοῖς,—“ Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἐπιτελῶ σήμερον, καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33. Πλὴν δεῖ με σήμερον, καὶ αὔριον, καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.”

VARIOUS READING. Luke xiii. v. . . 24. . . The reading—πόλης,—is adopted by the Received Text, Knapp, Scholz, and Hahn ;—θύρας—by Griesbach, Lachmann, and Tischendorf. Griesbach considers the former reading capable of support, but prefers the latter.

SCRIPTURE REFERENCES. (MATT. xix. 10—12.) 1 Corinth. vii. 6—9, 25, 26 ; 1 Tim. ii. 1—7 ; Heb. xiii. 4. (LUKE xiii. 23—30.) Matt. vii. 13, 21—23 ; viii. 10—12 ; xix. 30 ; xx. 16 ; xxv. 1—12 ; Mark x. 31 ; Luke ix. 51. (LUKE xiii. 31—33.) Amos vii. 10—17 ; Luke iii. 1 ; ix. 7—9 ; xxiii. 6—12.

PARAGRAPH 8.

And first lamentation over Jerusalem.

LUKE xiii. 34, 35, end.

34. “Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἥ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
“ πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς
“ πτέρυγας, καὶ οὐκ ἠθελήσατε. 35, end. Ἴδου, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν: Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ
“ ἴδητε με ἕως ἂν ἤξῃ ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.”

PARAGRAPH 9.

His cure of a dropsical man, while dining at the house of a Pharisee on a sabbath-day.

LUKE xiv. 1—6.

1. Καὶ ἐγένετο, ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν
ἄρτου, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2. Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν
αὐτοῦ. 3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς, καὶ Φαρισαίους λέγων,—“ Εἰ ἔξεστι τῷ
“ σαββάτῳ θεραπεύειν;”—Οἱ δὲ ἡσύχασαν. 4. Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε:
5. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε,—“ Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως
“ ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;”—6. Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

PARAGRAPH 10.

Advice to the company respecting entertainments.

LUKE xiv. 7—14.

7. Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων
“ πρὸς αὐτούς,—8. “Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακληθῇς εἰς τὴν πρωτοκλισίαν, μήποτε
“ ἐντιμότερός σου ᾗ κεκλημένος ὑπ’ αὐτοῦ: 9. καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ
“ τόπον: Καὶ τότε ἄρξῃ μετ’ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10. Ἀλλ’ ὅταν κληθῇς, πορευθεὶς
“ ἀνάπεσαι εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον:
“ Τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί. 11. Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
“ καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.”
12. Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν,—“Ὅταν ποιῇς ἄριστον, ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου,
“ μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ σε
“ ἀντικαλέσωσι, καὶ γένηται σοι ἀνταπόδομα. 13. Ἀλλ’ ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους,
“ χωλοὺς, τυφλοὺς: 14. καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι
“ ἐν τῇ ἀναστάσει τῶν δικαίων.”

VARIOUS READINGS. Luke xiii. v. . . 35. . . The reading—οὐ μὴ ἴδητε με,—is adopted by Lachmann, and Tischendorf;—
οὐ μὴ με ἴδητε—by the other critical editions.

Luke xiv. v. . . 5. . . The reading—ὄνος ἢ βοῦς,—is adopted by the Received Text, Griesbach, and Hahn;—οὐδὲ ἢ βοῦς,—
by Knapp, Scholz, Lachmann, and Tischendorf. Griesbach considers the latter reading deserving of notice, although inferior
to the former one.

SCRIPTURE REFERENCES. (LUKE xiii. 34, 35.) Deuteron. xxxii. 9—12; Psalm cxviii. 26; Matt. xxi. 9; xxiii. 37—39
Mark xi. 9, 10; Luke xix. 37, 38; John viii. 59; x. 31; xi. 7, 8; xii. 12, 13; 2 Corinth. iii. 12—16.
(LUKE xiv. 1—6.) Matt. xii. 9—13; Luke vi. 6—10; xi. 37, 38; xiii. 10—17. (LUKE xiv. 7—14.) Prov. xxv. 6, 7;
Matt. xxiii. 12; Luke xviii. 14; xx. 46, 47; Romans xii. 10; James iv. 5, 6, 10; 1 Peter v. 5, 6.

PARAGRAPH 11.

Parable of the neglected supper.

LUKE xiv. 15—24.

15. Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ,—"Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ."—16. Ὁ δὲ εἶπεν αὐτῷ,—"Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς, 17. καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα. 18. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκη ἐξελθεῖν καὶ ἰδεῖν αὐτόν: ἐρωτῶ σε, ἔχε με παρητημένον. 19. Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά: ἐρωτῶ σε, ἔχε με παρητημένον. 20. Καὶ ἕτερος εἶπε, Γυναικα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21. Καὶ παρ-γενόμενος ὁ δούλος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης, εἶπε τῷ δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως: καὶ τοὺς πτωχοὺς, καὶ ἀναπήρους, καὶ χωλοὺς, καὶ τυφλοὺς εἰσάγαγε ὧδε. 22. Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. 23. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἐξελθε εἰς τὰς ὁδοὺς, καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου: 24. Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου."

PARAGRAPH 12.

And admonitions to the multitude, respecting the constancy required in his disciples.

LUKE xiv. 25—35, end.

25. Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. Καὶ στραφεὶς εἶπε πρὸς αὐτούς,—26. "Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι: 27. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητής. 28. Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29. "Ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρῶνται ἐμπαίζειν αὐτῷ, 30. λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31. "Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεὶ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατὸς ἐστὶν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32. Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. 33. "Οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής. 34. Καλὸν τὸ ἅλας: ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἄρτυθήσεται; 35, end. Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν: ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὅτα ἀκούειν, ἀκουέτω."

PARAGRAPH 13.

Objections of certain Pharisees to his familiar intercourse with publicans, and sinners.

LUKE xv. 1, 2.

1. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι, καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. 2. Καὶ διεγόγγυζον οἱ Φαρισαῖοι, καὶ οἱ γραμματεῖς λέγοντες,—"Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς."

VARIOUS READING. Luke xiv. v. . . 21. . . The word—ἐκείνος—after—δούλος,—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (LUKE xiv. 15—24.) Prov. ix. 1—5; Isaiah xxv. 6; lv. 1, 2; Matt. viii. 10—12; xxii. 1—14; Luke xiii. 23—30; Revel. xix. 6—9; xxi. 9. (LUKE xiv. 25—35.) Deuteron. xxxiii. 8, 9; Matt. v. 13; x. 37—39; Mark viii. 34—38; ix. 49, 50; x. 28—31; Luke ix. 23—26; John xiii. 36, 37; xxi. 18, 19; 2 Peter i. 12—15; Revel. xii. 10, 11. (LUKE xv. 1, 2.) Matt. ix. 9—13; Mark ii. 14—17; Luke v. 27—32; xix. 1—10.

PARAGRAPH 14.

His reply to them, and second communication of the parable of the lost sheep.

LUKE xv. 3—7.

3. *Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,—4. “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν “πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται “ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό. 5. Καὶ εὕρων, ἐπιτίθουσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαιρων :* 6. *“καὶ ἔλθων εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι “εὗρον τὸ πρόβατον μου τὸ ἀπολωλός.—7. Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ “ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννενηκονταεννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.”*

PARAGRAPH 15.

Parable of the lost piece of silver.

LUKE xv. 8—10.

8. *“Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν “οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ ; 9. Καὶ εὕρουσα, συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, “λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.—10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται “ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.”*

PARAGRAPH 16.

Parable of the prodigal son.

LUKE xv. 11—32, end.

11. *Εἶπε δέ,—“Ἀνθρωπὸς τις εἶχε δύο υἱούς. 12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός “μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας : Καὶ διεῖλεν αὐτοῖς τὸν βίον. 13. Καὶ, μετ’ οὐ πολλὰς ἡμέρας, “συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν “αὐτοῦ, ζῶν ἀσώτως. 14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν “ἐκεῖνην, καὶ αὐτὸς ἥρξατο ὑστερεῖσθαι. 15. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας “ἐκεῖνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ, βόσκειν χοίρους : 16. καὶ ἐπεθύμει γεμίσαι τὴν “κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. 17. Εἰς αὐτὸν δὲ ἔλθων “εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ ὧδε λιμῷ ἀπόλλυμαι. 18. Ἀναστὰς “πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμάρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου. 19. “Οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου : Ποίησόν με ὡς ἓνα τῶν μισθίων σου. 20. Καὶ ἀναστὰς “ἦλθε πρὸς τὸν πατέρα αὐτοῦ. Ἐτι δὲ αὐτοῦ μακράν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ “ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. 21. Εἶπε δὲ “αὐτῷ ὁ υἱός, Πάτερ, ἡμάρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός “σου. . . . 22. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ “ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας : 23. καὶ ἐνέγ- “καντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν. 24. Ὅτι οὗτος ὁ υἱός μου νεκρὸς*

VARIOUS READINGS. LUKE xv. v. . . 17. . . The word—*ᾧδε*—is expunged by the Received Text, Knapp, and Hahn ; but retained by Griesbach, Scholz, Lachmann, and Tischendorf. Griesbach regards the present as the probable reading.

LUKE xv. v. . . 22. . . The word—*Ταχὺ*,—before—*ἐξενέγκατε*,—is retained by Knapp, Lachmann, and Tischendorf, but expunged by the Received Text, Griesbach, Scholz, and Hahn.

SCRIPTURE REFERENCES. (LUKE xv. 3—7.) Isaiah xl. 10, 11 ; Ezek. xxxiv. ; Matt. xviii. 10—14 ; Luke v. 29—32 ; John x. 11—18 ; 1 Peter ii. 21—25. (LUKE xv. 8—10.) Matt. xviii. 10, 28 ; Acts xii. 11—15 ; Heb. i. 13, 14.

“ ἦν, καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. 25. Ἦν δὲ ὁ υἱὸς αὐτοῦ
 “ ὁ πρεσβύτερος ἐν ἀγρῷ: καὶ, ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. 26. Καὶ,
 “ προσκαλεσάμενος ἕνα τῶν παιδῶν, ἐπυνθάνετο τί εἶη ταῦτα. 27. Ὁ δὲ εἶπεν αὐτῷ, “Οτι ὁ ἀδελφός
 “ σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.
 28. “ Ὁργίσθη δὲ, καὶ οὐκ ᾔθελεν εἰσελθεῖν: Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29. Ὁ δὲ
 “ ἀποκριθεὶς εἶπε τῷ πατρί, Ἴδού, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ
 “ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. 30. Ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ
 “ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31. Ὁ δὲ εἶπεν
 “ αὐτῷ, Τέκνον σὺ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. 32, end. Εὐφρανθῆναι δὲ καὶ
 “ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.”

PARAGRAPH 17.

Parable of the dishonest steward.

LUKE xvi. 1—8.

1. Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ,—“ Ἀνθρωπὸς τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος
 “ διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2. Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο
 “ ἀκούω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. 3. Εἶπε δὲ ἐν
 “ ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω; ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ. Σκάπτειν οὐκ
 “ ἴσχύω: ἐπαιτεῖν αἰσχύνομαι. 4. Ἐγνων τί ποιήσω: ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνται
 “ με εἰς τοὺς οἴκους αὐτῶν. 5. Καὶ, προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου
 “ ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 6. Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου.
 “ Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως, γράψον πεντήκοντα. 7. Ἐπειτα ἐτέρῳ
 “ εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ
 “ γράμμα, καὶ γράψον ὀγδοήκοντα.”—(8. Καὶ ἐπήνεσεν ὁ Κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως
 “ ἐποίησεν: ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός, εἰς τὴν γενεὰν τὴν
 “ ἑαυτῶν, εἰσι.)

PARAGRAPH 18.

Admonition to his disciples, concerning their obligation to fidelity, and disinterestedness.

LUKE xvi. 9—13.

9. “ Καὶ γὰρ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ Μαρωνᾶ τῆς ἀδικίας: ἵνα, ὅταν ἐκλίπητε,
 “ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ
 “ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. 11. Εἰ οὖν ἐν τῷ ἀδίκῳ Μαρωνᾷ πιστοὶ οὐκ
 “ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12. Καὶ, εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ
 “ ὑμέτερον τίς ὑμῖν δώσει; 13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν: ἢ γὰρ τὸν ἕνα μισήσει,
 “ καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν,
 “ καὶ Μαρωνᾷ.”

VARIOUS READINGS. Luke xvi. v. . . 6. . . The reading—τὰ γράμματα—is adopted by Lachmann, and Tischendorf;—
 τὸ γράμμα—by the other critical editions. The same in v. . . 7. . .

Luke xvi. v. . . 18. . . The second—παῖς—is expunged by Lachmann, and Tischendorf; but retained by the other critical
 editions. Griesbach, however, thinks that both this word, and—ἀπὸ ἀνδρός,—should perhaps be excluded.

SCRIPTURE REFERENCES. (LUKE xv. 11—32.) Genesis xxv. 1—6; Deuteron. x. 8, 9; Psalm xxxii. 1—5; Isaiah lxv. 23, 24;
 Amos vi. 3—6; Matt. xxi. 28—32. (LUKE xvi. 1—8.) Cant. viii. 11, 12; Isaiah vii. 23; Matt. xxiv. 44—51;

Luke xii. 41—46; John xii. 35, 36; 1 Corinth. iv. 1—4; Ephes. v. 6—8; 1 Thessalon. v. 4—8.

(LUKE xvi. 9—13.) Matt. vi. 19—24; xix. 20, 21; xxv. 19—23; xxvi. 14—16; Luke xii. 32—34; xviii. 21, 22; xix. 15—19;
 John xii. 1—6; Romans vi. 16—23; Ephes. v. 1—6; Coloss. iii. 1—6; 1 Tim. vi. 6—10, 17—19; 1 John ii. 15—17.

PARAGRAPH 19.

Reproof of certain Pharisees, who derided this doctrine.

LUKE xvi. 14—18.

14. Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15. Καὶ εἶπεν αὐτοῖς,—“ Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν: ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ. 16. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου: ἀπὸ τότε ἡ βασιλεῖα τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. 17. Εὐκωπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραλαὶν πεσεῖν. 18. Πᾶς ὁ ἀπολύων τὴν γυναικα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει: καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.”

PARAGRAPH 20, end.

And parable of the rich man, and Lazarus.

LUKE xvi. 19—31, end.

19. “ Ἀνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραυνόμενος καθ’ ἡμέραν λαμπρῶς. 20. Πτωχὸς δὲ τις ἦν, ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος, 21. “ καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου: ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. 22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. 23. “ Καὶ ἐν τῷ ἤδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὀρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. 24. Καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάλῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου: ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25. Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά: νῦν δὲ ὁ δε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26. “ Καὶ, ἐπὶ πᾶσι τοῦτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται: ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνανται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. 27. Εἶπε δέ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου: 28. ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29. Λέγει αὐτῷ Ἀβραάμ, “ Ἐχουσι Μωσέα, καὶ τοὺς προφῆτας: ἀκουσάτωσαν αὐτῶν. 30. Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ: ἀλλ’, ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. 31, end. Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθῇσονται.”

VARIOUS READINGS. Luke xvi. v. . . 21. . . The words—τῶν ψιχίων—are denounced, or expunged by Lachmann, and Tischendorf; but retained by the other critical editions.

Luke xvi. v. . . 25. . . The word—σὺ,—after—ἀπέλαβες,—is retained by the Received Text, Knapp, Lachmann, and Hahn; but expunged by Griesbach, Scholz, and Tischendorf. Griesbach thinks it should certainly be excluded.

SCRIPTURE REFERENCES. (LUKE xvi. 14—18.) Matt. v. 17, 18, 31, 32; xi. 11—15; xix. 1—9; xxiv; Mark x. 1—12; Luke x. 25—29; xi. 37—54; Acts x. 34—38. (LUKE xvi. 19—31.) Matt. viii. 10—12; xxv. 41; Mark ix. 43—48; Luke vi. 24, 25; xii. 15—21; John v. 39—47; xi. 43—53; xii. 9—11; Acts iii. 17—26; xiii. 26—30; xv. 21; xvii. 10—12; 1 Peter iii. 18—20; 2 Peter ii. 4; Revel. xix. 19, 20; xx. 10, 14, 15.

SECTION V., END.

FINAL MINISTRY OF CHRIST, BETWEEN THE JORDAN AND BETHANY.

Matt. xix. 13—30, end ; xx. 1—34, end ; Mark x. 13—52, end ; Luke xviii. 15—43, end ; xix. 1—28.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Benediction by Christ of certain children, to whose presentation his disciples had objected.

Matt. xix. 13—15 ; Mark x. 13—16 ; Luke xviii. 15—17.

COMBINED TEXT.	REFERENCES.	LUKE XVIII.	MATT. XIX.	MARK X.
Τότε προσηνέχθη τῷ Ἰησοῦ (1) παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξεται : οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. Ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησε, (1) [καὶ] προσκαλεσάμενος αὐτὰ εἶπεν,— “ Ἀφετε τὰ παιδία “ ἔρχεσθαι πρὸς με, “ καὶ μὴ κωλύετε αὐτά, “ τῶν γὰρ τοιούτων “ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.	Matt. xix. 13. . . MATT. XIX. V. . . 13. . . Mark x. v. . . 13. MARK X. 14. . . LUKE XVIII. 16. . . Luke xviii. v. . . 16. . . Luke xviii. v. . . 16.	15. Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπτη- ται : ιδόντες δὲ οἱ μα- θηταὶ ἐπετίμησαν αὐ- τοῖς. 16. Ὁ δὲ Ἰησοῦς αὐτὰ εἶπεν,— “ Ἀφετε τὰ παι- “ δία “ ἔρχεσθαι πρὸς “ με, καὶ μὴ κω- “ λύτε αὐτά, τῶν “ γὰρ τοιούτων “ ἐστὶν ἡ βασι- “ λεία τοῦ Θεοῦ.	13. Τότε προση- νέχθη αὐτῷ παι- δία, ἵνα τὰς χεῖρας ἐπι- θῇ αὐτοῖς, καὶ προσεύξεται : οἱ δὲ μαθηταὶ ἐπετίμησαν αὐ- τοῖς. 14. Ἰδὼν δὲ ἡγανάκτησε, 16. Ὁ δὲ Ἰησοῦς 14. Ὁ δὲ Ἰησοῦς καὶ εἶπεν αὐτοῖς,— “ Ἀφετε τὰ παι- “ δία, “ καὶ μὴ κωλύετε “ αὐτὰ ἐλθεῖν “ πρὸς με, τῶν “ γὰρ τοιούτων “ ἐστὶν ἡ βασι- “ λεία τοῦ οὐρα- “ νῶν.—	13. Καὶ προσέφε- ρον αὐτῷ παιδία, ἵνα ἀψηται αὐ- τῶν : οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14. Ἰδὼν δὲ ἡγανάκτησε, 14. Ἰδὼν δὲ ἡγανάκτησε, 14. Ἰδὼν δὲ ἡγανάκτησε, 14. Ἰδὼν δὲ ἡγανάκτησε, 14. Ἰδὼν δὲ ἡγανάκτησε,

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XVIII.	MARK X.
17. “ Ἀμὴν λέγω ὑμῖν, “ Ὅς ἐὰν μὴ δέξηται “ τὴν βασιλείαν τοῦ Θεοῦ “ ὡς παιδίον, “ οὐ μὴ εἰσέλθῃ εἰς αὐτήν.”—	Luke xviii. 17.	17. “ Ἀμὴν λέγω ὑμῖν, “ Ὅς ἐὰν μὴ δέξηται “ τὴν βασιλείαν τοῦ “ Θεοῦ ὡς παιδίον, οὐ μὴ “ εἰσέλθῃ εἰς αὐτήν.”—	15. “ Ἀμὴν λέγω ὑμῖν, “ Ὅς ἐὰν μὴ δέξηται “ τὴν βασιλείαν τοῦ “ Θεοῦ ὡς παιδίον, οὐ μὴ “ εἰσέλθῃ εἰς αὐτήν.”—
Καὶ, ἐναγκαλισάμενος αὐτὰ, καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἡϋλόγει αὐτά, [καὶ] ἐπορεύθη ἐκεῖθεν.	MARK X. 16. . . Matt. xix. 15. . . MARK X. V. . . 16. MATT. XIX. V. . . 15.	MATT. XIX. 15. Καὶ, ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.	16. Καὶ, ἐναγκαλισάμε- νος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ’ αὐ- τὰ, ἡϋλόγει αὐτά.

PARAGRAPH 2.

Instructions to a young ruler, respecting the way of salvation.

Matt. xix. 16—22; Mark x. 17—22; Luke xviii. 18—23.

		LUKE XVIII.	MATT. XIX.	MARK X.
Καὶ, ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν τις ἄρχων, (1) καὶ γονυπετήσας αὐτόν, ἐπηρώτα αὐτόν,— “ Διδάσκαλε ἀγαθὲ, “ τί ἀγαθὸν ποιήσω “ ἵνα ἔχω ζωὴν αἰώνιον ;”— Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,— “ Τί με λέγεις ἀγαθόν ; “ Οὐδεὶς ἀγαθὸς “ εἰ μὴ εἷς ὁ Θεός.	MARK X. 17. . . Mark x. v. . . 17. . . MARK X. V. . . 17. . . Mark x. v. . . 17. . . Matt. xix. v. . . 16. Mark x. 18. . . Luke xviii. v. . . 19.	. . . . . . . . . . . . . . . . . . . . 18. Καὶ ἐπηρώτη- σέ τις αὐτὸν ἄρ- χων, λέγων,— “ Διδάσκαλε ἀγα- “ θὲ, τί ποιήσας “ ζωὴν αἰώνιον “ κληρονομή- “ σω ;”— 19. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,— “ Τί με λέγεις “ ἀγαθόν ; “ Οὐδεὶς ἀγαθὸς “ εἰ μὴ εἷς ὁ Θεός.	. . . . . 16. Καὶ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ,— “ Διδάσκαλε ἀγα- “ θὲ, τί ἀγαθὸν “ ποιήσω “ ἵνα ἔχω ζωὴν “ αἰώνιον ;”— 17. Ὁ δὲ εἶπεν αὐτῷ,— “ Τί με ἐρωτᾷς πε- “ ρὶ τοῦ ἀγαθοῦ ; “ Εἷς ἐστὶν ὁ “ ἀγαθός.	17. Καὶ, ἐκπορευ- ομένου . . . ὁδὸν, προσδραμὼν εἰς, καὶ γονυπετήσας αὐτόν, ἐπηρώτα αὐτόν,— “ Διδάσκαλε ἀγα- “ θὲ, τί ποιήσω “ ἵνα ζωὴν αἰώνιον “ κληρονομή- “ σω ;”— 18. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,— “ Τί με λέγεις “ ἀγαθόν ; “ Οὐδεὶς ἀγαθὸς “ εἰ μὴ εἷς ὁ Θεός.

VARIOUS READINGS. Matt. xix. v. . . 16. . . The word—ἀγαθὲ—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

Matt. xix. v. . . 17. . . The reading,—Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός,—is adopted by the Received Text, Knapp, Scholz, and Hahn;—Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; Εἷς ἐστὶν ὁ ἀγαθός,—by Griesbach, Lachmann, and Tischendorf. Of the latter reading, Griesbach considers the first clause preferable merely; but the second undoubtedly genuine.

SCRIPTURE REFERENCES. (MATT. XIX. 13—15; MARK X. 13—16; LUKE XVIII. 15—17.) Isaiah xxviii. 9, 10; Matt. xi. 25—27; xviii. 1—6; Mark ix. 33—37; Luke v. 36—39; x. 21, 22; 1 Corinth. xiv. 20; 1 Peter ii. 1, 2.

MATT. XIX. v. . . 17, 18. . .

v. . . 17. "Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς."—18. . . Λέγει αὐτῷ,—“Ποίας;”—
 Ὁ δὲ Ἰησοῦς εἶπε,—

COMBINED TEXT.	REFERENCES.	LUKE XVIII.	MATT. XIX.	MARK X.
“Τὰς ἐντολάς οἶδας:—	Luke xviii. 20. . .	20. “Τὰς ἐντολάς “οἶδας:—		19. “Τὰς ἐντολάς “οἶδας:—
“Μὴ μοιχεύσης, “μὴ φονεύσης,		“Μὴ μοιχεύ- “σης, μὴ φο- “νεύσης,	v. . . 18. “Τό “Οὐ φονεύσεις, “οὐ μοιχεύσεις,	“Μὴ μοιχεύ- “σης, μὴ φο- “νεύσης,
“μὴ κλέψης, “μὴ ψευδομαρτυρήσης,		“μὴ κλέψης, “μὴ ψευδο- “μαρτυρήσης,	“οὐ κλέψεις, “οὐ ψευδομαρ- “τυρήσεις,	“μὴ κλέψης, “μὴ ψευδο- “μαρτυρήσης,
“μὴ ἀποστερήσης,	MARK X. v. . . 19. . .			“μὴ ἀποστερή- “σης,
“τίμα τὸν πατέρα σου	Luke xviii. v. . . 20.	“τίμα τὸν πα- “τέρα σου	19. “τίμα τὸν “πατέρα	“τίμα τὸν πα- “τέρα σου
“καὶ τὴν μητέρα σου,		“καὶ τὴν μη- “τέρα σου.”—	“καὶ τὴν μη- “τέρα,	“καὶ τὴν μη- “τέρα.”—
“καὶ ἀγαπήσεις τὸν πλησίον “σου ὡς σεαυτόν.”—	MATT. XIX. v. . . 19.		“καὶ ἀγαπή- “σεις “σεαυτόν.”—	
Λέγει αὐτῷ ὁ νεανίσκος,—	Matt. xix. 20. . .	21. Ὁ δὲ εἶπε,—	20. Λέγει αὐτῷ ὁ νεανίσκος,—	20. Ὁ δὲ ἀποκρι- θεὶς εἶπεν αὐτῷ,—
“Διδάσκαλε,	MARK X. v. . . 20. . .			“Διδάσκαλε,
“Ταῦτα πάντα ἐφυλάξάμην	Luke xviii. v. . . 21.	“Ταῦτα πάντα “ἐφυλάξάμην	“Πάντα ταῦτα “ἐφυλάξάμην	“ταῦτα πάντα “ἐφυλάξάμην
“ἐκ νεότητός μου:		“ἐκ νεότητός “μου.”—	“ἐκ νεότητός “μου:	“ἐκ νεότητός “μου.”—
“Τί ἔτι ὑστερῶ;”—	MATT. XIX. v. . . 20.		“Τί ἔτι ὑστε- “ρῶ;”—	
Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς,	LUKE XVIII. 22. . .	22. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς,		
(1) ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν,	MARK X. 21. . .			21. Ὁ δὲ Ἰησοῦς αὐτόν,
καὶ εἶπεν αὐτῷ,—	Mark x. v. . . 21. . .	εἶπεν αὐτῷ,—	21. Ἐφῆ αὐτῷ ὁ Ἰησοῦς,—	καὶ εἶπεν αὐτῷ,—
“Ἐν σοι ὑστερεῖ:		“Ἐτι ἔν σοι λεί- “πει:		“Ἐν σοι ὑστερεῖ:
“Εἰ θέλεις τέλειος εἶναι,	MATT. XIX. v. . . 21. . .		“Εἰ θέλεις τέ- “λειος εἶναι,	
“ὕπαγε,	Matt. xix. v. . . 21. . .		“ὕπαγε,	“ὕπαγε,

VARIOUS READING. Matt. xix. v. . . 20. . . The clause—ἐκ νεότητός μου—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XVIII.	MATT. XIX.	MARK X.
“ πάντα ὅσα ἔχεις πώλησον,	Luke xviii. v. . . 22...	v. 22. “Πάντα ὅσα “ ἔχεις πώλησον,	v. 21. “πώλησόν “ σου τὰ ὑπάρ-	v. 21. “ὅσα ἔχεις “ πώλησον,
“ καὶ διάδος πτωχοῖς,		“ καὶ διάδος πτω- “ χοῖς,	“ καὶ δὸς πτω- “ χοῖς,	“ καὶ δὸς τοῖς “ πτωχοῖς,
“ καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ,	Luke xviii. v. . . 22.	“ καὶ ἔξεις θησαν- “ ρὸν ἐν οὐρανῷ,	“ καὶ ἔξεις θησαν- “ ρὸν ἐν οὐρανῷ,	“ καὶ ἔξεις θη- “ σευρὸν ἐν οὐρα-
“ καὶ δεῦρο ἀκολούθει μοι,		“ καὶ δεῦρο ἀκο- “ λούθει μοι.”—	“ καὶ δεῦρο ἀκο- “ λούθει μοι.”—	“ νῶ, καὶ δεῦρο “ ἀκολούθει μοι,
“ ἄρας τὸν σταυρόν.”—	MARK X. v. . . 21.	. . . . .	. . . . .	“ ἄρας τὸν σταυ- “ ρόν.”—
Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον,	Matt. xix. 22. . .	22. Ὁ δὲ ἀκούσας ταῦτα	22. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον,	22. Ὁ δὲ στυγνὰ- σας ἐπὶ τῷ λόγῳ,
ἀπῆλθε λυπούμενος,		περίλυπος ἐγέ- νετο,	ἀπῆλθε λυπού- μενος,	ἀπῆλθε λυπού- μενος,
ἦν γὰρ ἔχων κτήματα πολλά.	Matt. xix. v. . . 22.	ἦν γὰρ πλούσιος σφόδρα.	ἦν γὰρ ἔχων κτή- ματα πολλά.	ἦν γὰρ ἔχων κτή- ματα πολλά.

PARAGRAPH 3.

Remarks to his disciples on the difficulty of converting the rich.

Matt. xix. 23—26; Mark x. 23—27; Luke xviii. 24—27.

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, (1) περιβλεψάμενος	Luke xviii. 24. . .	24. Ἰδὼν δὲ γενόμενον	. . . . .	. . . . .
(2) εἶπε τοῖς μαθηταῖς αὐτοῦ,—	MARK X. 23. . .	. . . . .	. . . . .	23. Καὶ περιβλε- ψάμενος
	Matt. xix. 23. . .	εἶπε,—	23. Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθη- ταῖς αὐτοῦ,—	ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ,—
“ Πῶς δυσκόλως “ οἱ τὰ χρήματα ἔχοντες “ εἰσελεύσονται	Luke xviii. v. . . 24.	“ Πῶς δυσκόλως “ οἱ τὰ χρήματα “ ἔχοντες εἰσε- “ λεύσονται εἰς	“ Ἀμὴν λέγω ὑμῖν, “ ὅτι δυσκόλως “ πλούσιος εἰσε- “ λύσεται εἰς τὴν	“ Πῶς δυσκόλως “ οἱ τὰ χρήματα “ ἔχοντες εἰς τὴν “ βασιλείαν τοῦ
“ εἰς τὴν βασιλείαν τοῦ Θεοῦ.”—		“ τὴν βασιλείαν “ τοῦ Θεοῦ.	“ βασιλείαν τῶν “ οὐρανῶν.	Θεοῦ εἰσελεύ- “ σονται.”—

MARK X. 24.

Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς,—
“ Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

VARIOUS READING. Mark x. v. . . 21. The clause—ἄρας τὸν σταυρόν—is denounced, or expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. XIX. 16—22; MARK X. 17—22; LUKE XVIII. 18—23.) Exodus xx. 12—16; Levit. xix. 17, 18, 33, 34; Deuteron. v. 16—20; Micah vi. 6—8; Matt. vi. 19—21; x. 37, 38; xxii. 34—40; Mark viii. 34; Luke x. 25—28; xii. 32—34; xvi. 8, 9; Romans iii. 9—20; x. 1—13; xiii. 8—10; Philipp. iii. 1—12; 1 Tim. vi. 17—19.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XVIII.	MATT. XIX.	MARK X.
“ Πάλιν δὲ λέγω ὑμῖν,	MATT. XIX. 24. . .	. . . . .	24. “ Πάλιν δὲ “ λέγω ὑμῖν,	. . . . .
“ Εὐκοπώτερον (1) ἐστὶ κάμηλον	Luke xviii. 25.	25. “ Εὐκοπώτε- “ ρον γάρ ἐστι “ κάμηλον διὰ “ τρυμαλιᾶς ῥαφί- “ dos εἰσελθεῖν, “ ἢ πλούσιον “ εἰς τὴν βασι- “ λείαν τοῦ Θεοῦ “ εἰσελθεῖν.”—	“ Εὐκοπώτερόν “ ἐστὶ κάμηλον “ διὰ τρυπήματος “ ῥαφίδος εἰσελ- “ θεῖν, “ ἢ πλούσιον “ εἰς τὴν βασι- “ λείαν τοῦ Θεοῦ “ εἰσελθεῖν.”—	25. “ Εὐκοπώτε- “ ρόν ἐστι κάμη- “ λον διὰ τῆς τρυ- “ μαλιᾶς τῆς ῥα- “ φίδος διελθεῖν, “ ἢ πλούσιον “ εἰς τὴν βασι- “ λείαν τοῦ Θεοῦ “ εἰσελθεῖν.”—
Ἰακούσαντες δὲ οἱ μαθηταὶ	Matt. XIX. 25. . .	. . . . .	25. Ἰακούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα,	26. Οἱ δὲ περισσῶς ἐξεπλήσσοντο,
λέγοντες πρὸς ἑαυτούς,—	Mark X. V. . . 26. . .	26. Εἶπον δὲ οἱ ἀκούσαντες,—	λέγοντες,—	λέγοντες πρὸς ἑαυτούς,—
“ Καὶ τίς δύναται σωθῆναι ;”—	Luke xviii. V. . . 26.	“ Καὶ τίς δύναται “ σωθῆναι ;”—	“ Τίς ἄρα δύναται “ σωθῆναι ;”—	“ Καὶ τίς δύναται “ σωθῆναι ;”—
Ἐμβλέψας δὲ ὁ Ἰησοῦς	Matt. XIX. 26. . .	. . . . .	26. Ἐμβλέψας δὲ ὁ Ἰησοῦς	27. Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς
εἶπεν αὐτοῖς,—		27. Ὅ δὲ εἶπε,—	εἶπεν αὐτοῖς,—	λέγει,—
“ Παρὰ ἀνθρώποις		“ Τὰ ἀδύνατα πα-	“ Παρὰ ἀνθρώ-	“ Παρὰ ἀνθρώ-
“ τοῦτο ἀδύνατον ἐστὶ,		“ ρὰ ἀνθρώποις “ νατόν ἐστι,	“ ποὺς τοῦτο ἀδύ- “ νατόν ἐστι,	“ ποὺς ἀδύνατόν, “ νατόν ἐστι,
“ ἀλλ’ οὐ παρὰ τῷ Θεῷ :	MARK X. V. . . 27. . .	. . . . .	. . . . .	“ ἀλλ’ οὐ παρὰ “ τῷ Θεῷ :
“ πάντα γὰρ δυνατὰ ἐστὶ	Mark X. V. . . 27.	“ δυνατὰ ἐστὶ πα-	“ παρὰ δὲ Θεῷ	“ πάντα γὰρ δυ-
“ παρὰ τῷ Θεῷ.”		“ ρὰ τῷ Θεῷ.”	“ πάντα δυνα- “ τά.”	“ νατὰ ἐστὶ παρὰ “ τῷ Θεῷ.”

PARAGRAPH 4.

Promise of recompense to themselves, who had sacrificed their worldly interests to his cause.

Matt. XIX. 27—30, end ; Mark X. 28—31 ; Luke XVIII. 28—30.

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ,—	Matt. XIX. 27. . .	28. Εἶπε δὲ ὁ Πέ- τρος,—	27. Τότε ἀποκρι- θεὶς ὁ Πέτρος εἶ- πεν αὐτῷ,—	28. Ἦρξατο ὁ Πέ- τρος λέγειν αὐ- τῷ,—
“ Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα,	Luke XVIII. V. . . 28.	“ Ἰδοὺ, ἡμεῖς ἀφῆ- “ καμεν πάντα, “ καὶ ἡκολουθή- “ σαμέν σοι.”—	“ Ἰδοὺ, ἡμεῖς ἀφῆ- “ καμεν πάντα, “ καὶ ἡκολουθή- “ σαμέν σοι :	“ Ἰδοὺ, ἡμεῖς ἀφῆ- “ καμεν πάντα, “ καὶ ἡκολουθή- “ σαμέν σοι.”—

VARIOUS READINGS. Luke XVIII. V. . . 25. . . The reading,—διὰ τρήματος βελόνης διελθεῖν,—is adopted by Lachmann, and Tischendorf ;—διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν,—by the other critical editions. Griesbach considers the reading,—βελόνης,—equal, if not superior to—ῥαφίδος.

Matt. XIX. V. . . 24. . . The reading—τῶν οὐρανῶν—is adopted by Lachmann, and Tischendorf ;—τοῦ Θεοῦ—by the other critical editions.

SCRIPTURE REFERENCES. (MATT. XIX. 23—26 ; MARK X. 23—27 ; LUKE XVIII. 24—27.) Genesis XVIII. 13, 14 ; Matt. XIII. 22 ; Mark IV. 18, 19 ; Luke I. 35—37 ; VIII. 14 ; XIX. 1—10 ; Ephes. I. 15—19 ; III. 20, 21 ; Coloss. I. 9—11 ; 1 Tim. VI. 5—10 ; 1 Peter I. 1—5.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

LUKE XVIII.

MATT. XIX.

MARK X.

“Τί ἄρα ἔσται ἡμῖν;”—	MATT. XIX. V. . . 27.	. . . . . V. . . 27. “Τί ἄρα “ ἔσται ἡμῖν;”—	. . . . .
‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς,—	Matt. xix. 28. . .	29. ‘Ο δὲ εἶπεν αὐτοῖς,—	28... ‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς,—

MATT. XIX. V. . . 28.

“ Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

“ Ἀμὴν λέγω ὑμῖν, “ ὅτι οὐδεὶς ἔστιν “ ὃς ἀφῆκεν οἰκίαν,	Luke xviii. v. . . 29...	“ Ἀμὴν λέγω ὑμῖν, “ ὅτι οὐδεὶς ἔστιν “ ὃς ἀφῆκεν οἰκί- “ αν,	29. “ Καὶ πᾶς “ ὅστις ἀφῆκεν “ οἰκίας,	“ Ἀμὴν λέγω ὑμῖν, “ Οὐδεὶς ἔστιν ὃς “ ἀφῆκεν οἰκίαν,
“ ἡ ἀδελφούς, ἡ ἀδελφάς, “ ἡ πατέρα, ἡ μητέρα, “ ἡ γυναῖκα, ἡ τέκνα,	Matt. xix. v. . . 29. . .	“ ἡ γονεῖς, ἡ ἀδελ- “ φούς, “ ἡ γυναῖκα, ἡ “ τέκνα,	“ ἡ ἀδελφούς, ἡ “ ἀδελφάς, ἡ πα- “ τέρα, ἡ μητέρα, “ ἡ γυναῖκα, ἡ “ τέκνα,	“ ἡ ἀδελφούς, ἡ “ ἀδελφάς, ἡ πα- “ τέρα, ἡ μητέρα, “ ἡ γυναῖκα, ἡ “ τέκνα,
“ ἡ ἀγρούς, “ ἔνεκεν ἔμοῦ, “ καὶ ἔνεκεν τοῦ εὐαγγελίου,	Mark x. v. . . 29, 30...	“ ἔνεκεν τῆς βα- “ σιλείας τοῦ “ Θεοῦ, 30. “ ὃς οὐ μὴ ἀπο- “ λάβῃ πολλα- “ πλασίονα “ ἐν τῷ καιρῷ “ τούτῳ,	“ ἔνεκεν τοῦ ὀνό- “ ματός μου, “ ἔκατονταπλα- “ σίονα λήψεται, “ ἔκατονταπλα- “ σίονα “ ἐν τῷ καιρῷ “ τούτῳ,	“ ἔνεκεν ἔμοῦ, “ καὶ ἔνεκεν τοῦ “ εὐαγγελίου, 30. . . “ ἐὰν μὴ “ λάβῃ ἑκατοντα- “ πλασίονα “ ἑκατονταπλα- “ σίονα “ ἐν τῷ καιρῷ “ τούτῳ,

MARK X. V. . . 30. . .

“ οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετὰ διωγμῶν,

“ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ “ ζῶνι αἰώνιον.	Luke xviii. v. . . 30.	“ καὶ ἐν τῷ αἰῶνι “ τῷ ἐρχομένῳ “ ζῶνι αἰώνιον.”	“ καὶ ζωὴν αἰώ- “ νιον κληρονομή- “ σει.	v... 30. “ καὶ ἐν τῷ “ αἰῶνι τῷ ἐρχομέ- “ νῳ ζωὴν αἰώνιον.
“ Πολλοὶ δὲ ἔσονται “ πρῶτοι ἔσχατοι, “ καὶ ἔσχατοι πρῶτοι.”	Matt. xix. 30.	. . . . .	30. end, “ Πολλοὶ “ δὲ ἔσονται πρῶ- “ τοι ἔσχατοι, “ καὶ ἔσχατοι “ πρῶτοι.”	31. “ Πολλοὶ δὲ “ ἔσονται πρῶτοι “ ἔσχατοι, “ καὶ ἔσχατοι “ πρῶτοι.”

VARIOUS READINGS. Matt. xix. v. . . 29. . . Mark x. v. . . 29. . . The clause—ἡ γυναῖκα—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions.

SCRIPTURE REFERENCES. (MATT. XIX. 27—30; MARK X. 28—31; LUKE XVIII. 28—30.) Matt. xx. 16; Luke v. 8—11; xiii. 30; xxi. 28—30; Acts iii. 19—21; Romans viii. 16—18; 1 Corinth. i. 3—7; 1 Peter i. 3—9; 2 Peter iii. 13; Revel. xx. 1—6; xxi. 1—5.

PARAGRAPH 5.

And parable of the proprietor hiring labourers into his vineyard.

MATT. XX. 1—16.

1. “Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ’
 “μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2. Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου
 “τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3. Καὶ, ἐξελθὼν περὶ τρίτην ὥραν, εἶδεν
 “ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς: 4. καὶ κέλευσεν αὐτοὺς, ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. 5. Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἑκτὴν, καὶ ἐννάτην ὥραν, ἐποίησεν
 “ὡσαύτως. 6. Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὧδε
 “ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; 7. Αἰετοῦσιν αὐτῷ, ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. 8. Οὐφίας δὲ γενομένης, λέγει ὁ
 “κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλῃσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν,
 “ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. 9. Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον
 “ἀνὰ δηνᾶριον. 10. Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεονα λήψονται, καὶ ἔλαβον καὶ αὐτοὶ
 “ἀνὰ δηνᾶριον. 11. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, 12. λέγοντες, Ὅτι οὗτοι οἱ ἐσχατοὶ
 “μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασσι τὸ βάρος τῆς ἡμέρας, καὶ τὸν
 “καύσωνα. 13. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐν αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε. Οὐχὶ δηναρίου συνεφώνησάς
 “μοι; 14. Ἄρον τὸ σὸν, καὶ ὑπάγε. Θέλω δὲ τοῦτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοι. 15. Ἡ οὐκ ἔξεστὶ
 “μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; Ἡ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν ὅτι ἐγὼ ἀγαθὸς εἰμι—
 16. “Οὕτως ἔσονται οἱ ἐσχατοὶ πρῶτοι, καὶ οἱ πρῶτοι ἐσχατοὶ: πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ
 “ἐκλεκτοί.”

PARAGRAPH 6.

Third special prediction by Christ, of his death and resurrection.

Matt. xx. 17—19; Mark x. 32—34; Luke xviii. 31—34. . .

COMBINED TEXT.	REFERENCES.	LUKE XVIII.	MATT. XX.	MARK X.
Ἦσαν δὲ ἐν τῇ ὁδῷ	Mark x. 32. . .	. . . . .	17. Καὶ ἀναβαί- νων ὁ Ἰησοῦς εἰς	32. . . Ἦσαν δὲ ἐν τῇ ὁδῷ ἀνα- βαίνοντες εἰς
ἀναβαίνοντες εἰς Ἱεροσόλυμα,			Ἱεροσόλυμα,	Ἱεροσόλυμα,
MARK X. V. . . 32. . .				
καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς: καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο.				
Καὶ, παραλαβὼν πάλιν	Mark. x. v. . . 32. . .	31. . . Παραλα- βὼν δὲ	παρέλαβε	v. 32. . . Καὶ, πα- ραλαβὼν πάλιν
τοὺς δώδεκα		τοὺς δώδεκα,	τοὺς δώδεκα μα- θητὰς	τοὺς δώδεκα,
κατ’ ἰδίαν ἐν τῇ ὁδῷ,	MATT. XX. V. . . 17. . .	. . . . .	κατ’ ἰδίαν ἐν τῇ ὁδῷ,	. . . . .

VARIOUS READINGS. Matt. xx. v. . . 6. . . The word—*ὥραν*—is expunged by Knapp, Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

Matt. xx. v. . . 7. The clause,—*καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε*,—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. XX. 1—16.) Judges vii. 1—7; Matt. xix. 30; xxi. 33—41; xxii. 14; Mark x. 31 Luke x. 35; xiii. 30; 1 Corinth. i. 17—31; iii. 4—9; Jude v. 5.

MARK x. v. . . 32.

ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν :

COMBINED TEXT.	REFERENCES.	LUKE xviii.	MATT. xx.	MARK x.
καὶ εἶπεν αὐτοῖς,—	Matt. xx. v. . . 17.	v...31... εἶπε πρὸς αὐτούς,—	v. . . 17. καὶ εἶπεν αὐτοῖς,—	
“ Ἰδοὺ, ἀναβαίνομεν “ εἰς Ἱεροσόλυμα,	Luke xviii. v. . . 31...	“ Ἰδοὺ, ἀναβαίνο- “ μεν εἰς Ἱεροσό- “ λυμα,	18. “ Ἰδοὺ, ἀνα- “ βαίνομεν εἰς “ Ἱεροσόλυμα,	33. “ Ὅτι ἰδοὺ, “ ἀναβαίνομεν εἰς “ Ἱεροσόλυμα,

LUKE xviii. v. . . 31.

“ καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

	Matt. xx. v...18,19...	“ καὶ ὁ υἱὸς τοῦ “ ἀνθρώπου πα- “ ραδοθήσεται “ τοῖς ἀρχιερεῦσι, “ καὶ γραμματεῦ- “ σι, καὶ κατακρι- “ νοῦσιν αὐτὸν “ θανάτῳ,	“ καὶ ὁ υἱὸς τοῦ “ ἀνθρώπου πα- “ ραδοθήσεται “ τοῖς ἀρχιερεῦσι, “ καὶ τοῖς γραμ- “ ματεῦσι, καὶ “ κατακρινούσιν “ αὐτὸν θανάτῳ, “ καὶ παραδώσουσιν “ αὐτὸν τοῖς “ ἔθνεσι,
(1) “ Παραδοθήσεται [γὰρ] “ τοῖς ἀρχιερεῦσι, “ καὶ γραμματεῦσι, “ καὶ κατακρινούσιν “ αὐτὸν θανάτῳ,			
19. . . “ καὶ παραδώσουσιν “ αὐτὸν τοῖς ἔθνεσιν,	32. “ Παραδοθή- “ σεται γὰρ τοῖς “ ἔθνεσι,	19. “ καὶ παρα- “ δώσουσιν αὐτὸν “ τοῖς ἔθνεσιν,	“ καὶ παραδώσουσιν “ αὐτὸν τοῖς “ ἔθνεσι,
“ καὶ ἐμπαυχθήσεται,	Luke xviii. v. . . 32...	“ καὶ ἐμπαυχθή- “ σεται,	34. “ καὶ ἐμπαί- “ ξουσίν αὐτῷ,
“ καὶ ὑβρισθήσεται,	LUKE xviii. v...32...	“ καὶ ὑβρισθήσε- “ ται,	
“ καὶ ἐμπτυσθήσεται :	Luke xviii. v. . 32,33..	“ καὶ ἐμπτυσθή- “ σεται : 33. Καὶ “ μαστιγώσαντες	“ καὶ μαστιγώ- “ σαι, “ καὶ μαστιγώ- “ σουσιν αὐτὸν, “ καὶ ἐμπτύσου- “ σιν αὐτῷ,
33. “ Καὶ μαστιγώσαντες “ ἀποκτενοῦσιν αὐτόν,		“ ἀποκτενοῦσιν “ αὐτόν,	“ καὶ ἀποκτενοῦ- “ σιν αὐτόν,
“ καὶ τῇ ἡμέρᾳ τῇ τρίτῃ “ ἀναστήσεται.”	Luke xviii. v. . . 33.	“ καὶ τῇ ἡμέρᾳ τῇ “ τρίτῃ ἀναστή- “ σεται.”	“ καὶ τῇ τρίτῃ “ ἡμέρᾳ ἀναστή- “ σεται.”

LUKE xviii. 34.

Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

VARIOUS READING. Mark x. v. . . 34. . . The reading,—τῇ τρίτῃ ἡμέρᾳ,—is adopted by the Received Text, Griesbach, Scholz, and Hahn ;—μετὰ τρεῖς ἡμέρας,—by Knapp, Lachmann, and Tischendorf. Griesbach considers the latter reading equal, and perhaps preferable to the former one.

SCRIPTURE REFERENCES. (MATT. xx. 17—19 ; MARK x. 32—34 ; LUKE xviii. 31—34. . .) Matt. xvi. 21 ; xvii. 22, 23 ; Mark viii. 31 ; ix. 9, 10, 30—32 ; Luke ix. 20—22, 43—45 ; x. 30, 31 ; xxii. 37 ; xxiv. 5—8, 44—47 ; John xi. 5—8, 14—16, 53—57.

EXCLUDED WORDS. (1) καὶ ὁ υἱὸς τοῦ ἀνθρώπου.

PARAGRAPH 7.

Reply to the petition of James, and John, for the chief places in his kingdom.

Matt. xx. 20—23; Mark x. 35—40.

COMBINED TEXT.	REFERENCES.	MATT. XX.	MARK X.
Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς,	Matt. xx. 20. . .	20. . . Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς,	35. . . Καὶ προσπορεύον- ται αὐτῷ Ἰάκωβος, καὶ Ἰωάννης, οἱ υἱοὶ Ζεβε- δαίου,
MATT. XX. V. . . 20. προσκυνούσα, καὶ αἰτοῦσά τι παρ' αὐτοῦ:			
MARK X. V. . . 35. λέγοντες,—“ Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσης ἡμῖν.”—			
‘Ο δὲ εἶπεν αὐτοῖς,— “ Τί θέλετε ποιῆσαί με ὑμῖν ;”—	Mark x. 36, 37.	21. ‘Ο δὲ εἶπεν αὐτῇ,— “ Τί θέλεις ;”—	36. ‘Ο δὲ εἶπεν αὐτοῖς,— “ Τί θέλετε ποιῆσαί με ὑμῖν ;”—
37. Οἱ δὲ εἶπον αὐτῷ,— “ Δὸς ἡμῖν “ ἵνα εἰς ἐκ δεξιῶν σου, “ καὶ εἰς ἐξ εὐωνύμων σου, “ καθίσωμεν ἐν τῇ δόξῃ σου.”—		Λέγει αὐτῷ,— “ Εἰπὲ ἵνα καθίσωσιν “ οὗτοι οἱ δύο υἱοὶ μου, “ εἰς ἐκ δεξιῶν σου, καὶ “ εἰς ἐξ εὐωνύμων σου, “ ἐν τῇ βασιλείᾳ σου.”—	37. Οἱ δὲ εἶπον αὐτῷ,— “ Δὸς ἡμῖν ἵνα “ εἰς ἐκ δεξιῶν σου, καὶ “ εἰς ἐξ εὐωνύμων σου, “ καθίσωμεν ἐν τῇ δόξῃ “ σου.”—
Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,—	Matt. xx. 22. . .	22. Ἀποκριθεὶς δὲ ὁ Ἰη- σοῦς εἶπεν,—	38. ‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς,—
“ Οὐκ οἴδατε τί αἰτεῖσθε. “ Δύνασθε πιεῖν “ τὸ ποτήριον ὃ ἐγὼ πίνω ;	Matt. xx. v. . . 22. . . Mark x. v. . . 38. . .	“ Οὐκ οἴδατε τί αἰτεῖσ- “ θε. Δύνασθε πιεῖν τὸ “ ποτήριον ὃ ἐγὼ μελλω “ πίνειν ;”—	“ Οὐκ οἴδατε τί αἰτεῖσ- “ θε. Δύνασθε πιεῖν τὸ “ ποτήριον ὃ ἐγὼ πίνω ;
“ καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι “ βαπτισθῆναι ;”— Λέγουσιν αὐτῷ,— “ Δυνάμεθα.”—	MARK X. V. . . 38. Matt. xx. v. . . 22.	. . . . . Λέγουσιν αὐτῷ,— “ Δυνάμεθα.”—	“ καὶ τὸ “ βαπτισθῆναι ;”— 39. Οἱ δὲ εἶπον αὐτῷ,— “ Δυνάμεθα.”—
‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς,— “ Τὸ μὲν ποτήριον “ ὃ ἐγὼ πίνω πίεσθε, “ καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι “ βαπτισθήσεσθε :	Mark x. v. . . 39. . . MARK X. V. . . 39.	23. Καὶ λέγει αὐτοῖς,— “ Τὸ μὲν ποτήριον “ μου πίεσθε :	‘Ο δὲ Ἰησοῦς εἶπεν αὐ- τοῖς,—“ Τὸ μὲν ποτήριον “ ὃ ἐγὼ πίνω πίεσθε, “ καὶ τὸ “ βαπτισθήσεσθε :

SCRIPTURE REFERENCES. (MATT. XX. 20—23; MARK X. 35—40.) Matt. xix. 27, 28; xxvi. 39, 42; xxvii. 55, 56; Mark xiv. 35, 36; xv. 40, 41; xvi. 1; Luke ix. 49—56; xii. 49, 50; xix. 11; xxii. 31—34, 41, 42; John xiii. 36—38; xviii. 10, 11; Acts xii. 1, 2; 1 Corinth. x. 1—4; xii. 12, 13; Revel. i. 9.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XX.	MARK X.
“ τὸ δὲ καθίσαι ἐκ δεξιῶν μου, “ καὶ ἐξ ἐναντίων μου, “ οὐκ ἔστιν ἐμὸν δοῦναι, “ ἀλλ’ οἷς ἡτοίμασται “ ὑπὸ τοῦ πατρός μου.”	Matt. xx. v. . . 23. . . MATT. XX. V. . . 23.	v. . . 23. “ τὸ δὲ καθίσαι ἐκ “ δεξιῶν μου, καὶ ἐξ ἐναντίων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.”	40. “ τὸ δὲ καθίσαι ἐκ “ δεξιῶν μου, καὶ ἐξ ἐναντίων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.”

PARAGRAPH 8.

And consequent recommendation of humility to the apostles.

Matt. xx. 24—28 ; Mark x. 41—45.

Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου, καὶ Ἰωάννου.	Mark x. 41—44.	24. Καὶ ἀκούσαντες οἱ δέκα, ἤγανάκτησαν περὶ τῶν δύο ἀδελφῶν.	41. Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου, καὶ Ἰωάννου.
42. Ὁ δὲ Ἰησοῦς προσκάλεσάμενος αὐτοὺς λέγει αὐτοῖς,— “ Οἴδατε ὅτι οἱ δοκοῦντες “ ἄρχειν τῶν ἐθνῶν “ κατακυριεύουσιν αὐτῶν, “ καὶ οἱ μεγάλοι αὐτῶν “ κατεξουσιάζουσιν αὐτῶν.		25. Ὁ δὲ Ἰησοῦς προσ- καλεσάμενος αὐτοὺς εἶπεν,— “ Οἴδατε ὅτι οἱ ἄρχον- “ τες τῶν ἐθνῶν “ κατακυριεύουσιν αὐ- “ τῶν, καὶ οἱ μεγάλοι αὐ- “ τῶν κατεξουσιάζουσιν αὐ- “ τῶν.	42. Ὁ δὲ Ἰησοῦς προσ- καλεσάμενος αὐτοὺς λέγει αὐτοῖς,— “ Οἴδατε ὅτι οἱ δοκοῦν- “ τες ἄρχειν τῶν ἐθνῶν “ κατακυριεύουσιν αὐ- “ τῶν, καὶ οἱ μεγάλοι αὐ- “ τῶν κατεξουσιάζουσιν αὐ- “ τῶν.
43. “ Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν : “ ἀλλ’ ὅς ἐάν θέλῃ “ γενέσθαι μέγας ἐν ὑμῖν, “ ἔσται ὑμῶν διάκονος,		26. “ Οὐχ οὕτως ἔσται “ ἐν ὑμῖν : ἀλλ’ ὅς ἐάν “ θέλῃ ἐν ὑμῖν μέγας γε- “ νέσθαι, ἔστω ὑμῶν “ διάκονος,	43. “ Οὐχ οὕτω δὲ ἔσται “ ἐν ὑμῖν : ἀλλ’ ὅς ἐάν “ θέλῃ γενέσθαι μέγας “ ἐν ὑμῖν, ἔσται ὑμῶν “ διάκονος,
44. “ καὶ ὅς ἐάν θέλῃ “ ὑμῶν γενέσθαι πρῶτος, “ ἔσται πάντων δούλος.		27. καὶ ὅς ἐάν θέλῃ ἐν “ ὑμῖν εἶναι πρῶτος, “ ἔστω ὑμῶν δούλος.	44. καὶ ὅς ἐάν θέλῃ “ ὑμῶν γενέσθαι πρῶτος, “ ἔσται πάντων δούλος.
“ Ὡς περὶ ὁ υἱὸς τοῦ ἀνθρώπου “ οὐκ ἦλθε διακονηθῆναι, “ ἀλλὰ διακονῆσαι, “ καὶ δοῦναι τὴν ψυχὴν αὐτοῦ “ λύτρον ἀντὶ πολλῶν.”	Matt. xx. 28.	28. “ Ὡς περὶ ὁ υἱὸς τοῦ “ ἀνθρώπου οὐκ ἦλθε “ διακονηθῆναι, ἀλλὰ “ διακονῆσαι, “ καὶ δοῦναι τὴν ψυχὴν “ αὐτοῦ λύτρον ἀντὶ πολ- “ λῶν.”	45. “ Καὶ γὰρ ὁ υἱὸς τοῦ “ ἀνθρώπου οὐκ ἦλθε “ διακονηθῆναι, ἀλλὰ “ διακονῆσαι, “ καὶ δοῦναι τὴν ψυχὴν “ αὐτοῦ λύτρον ἀντὶ πολ- “ λῶν.”

PARAGRAPH 9.

His cure near Jericho of two blind men.

Matt. xx. 29—34, end ; Mark x. 46—52, end ; Luke xviii. 35—43, end ; xix. 1.

	LUKE XIX.	MATT. XX.	MARK X.
Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά.	Luke xix. 1.	1. Καὶ εἰσελθὼν διήρχετο τὴν Ἱε- ριχά.	46. Καὶ ἔρχονται εἰς Ἱεριχά.

SCRIPTURE REFERENCES. (MATT. XX. 24—28 ; MARK X. 41—45.) Matt. xviii. 1—4 ; xxiii. 8—12 ; xxvi. 26—28 ; Mark ix. 33—37 ; Luke ix. 46—48 ; xxii. 19—27 ; John xiii. 1—17 ; Philipp. ii. 5—8 ; Coloss. i. 12—14 ; 1 Tim. ii. 5, 6 ; Heb. ix. 27, 28 ; 1 Peter i. 18, 19 ; v. 1—5.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XVIII.	MATT. XX.	MARK X.
Ἐγγίσαντος δὲ αὐτοῦ,	LUKE xviii. v. . . 40. . .	v. . . 40. Ἐγγίσαν- τος δὲ αὐτοῦ,	. . . . .	. . . . .
ἐπηρώτησεν αὐτὸν 41. . . λέγων,—	Luke xviii. v. . 40, 41. .	ἐπηρώτησεν αὐ- τὸν 41. λέγων,—	v. . 32. καὶ εἶπε,—	51. Καὶ ἀποκρι- θεις λέγει αὐτῷ ὁ Ἰησοῦς,—
“Τί θέλεις ποιήσω σοι ;”—	Mark x. v. . . 51.	“Τί σοι θέλεις “ποιήσω ;”—	“Τί θέλετε ποι- “ῆσω ὑμῖν ;”—	“Τί θέλεις ποι- “ῆσω σοι ;”—
Ὁ δὲ τυφλὸς εἶπεν αὐτῷ,—		Ὁ δὲ εἶπε,—	33. Λέγουσιν αὐ- τῷ,—	Ὁ δὲ τυφλὸς εἶ- πεν αὐτῷ,—
“Ραββουνι, ἵνα ἀναβλέψω.”—		“Κύριε, ἵνα ἀνα- “βλέψω.”—	“Κύριε, ἵνα ἀνοι- “χθῶσιν ἡμῶν οἱ “ὀφθαλμοί.”—	“Ραββουνι, ἵνα “ἀναβλέψω.”—

MATT. XX. 34. . .

Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤρφατο τῶν ὀφθαλμῶν αὐτοῦ, (1)

καὶ (2) εἶπεν αὐτῷ,—	Luke xviii. 42. . .	42. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ,—	. . . . .	52. end. Ὁ δὲ Ἰη- σοῦς εἶπεν αὐ- τῷ,—
“Ἀνάβλεψον,	LUKE xviii. v. . . 42. . .	“Ἀνάβλεψον,	. . . . .	. . . . .
“ὕπαγε,	MARK x. v. . . 52. . .	. . . . .	. . . . .	“ὕπαγε,
“ἡ πίστις σου σέσωκέ σε.”—	Luke xviii. v. . 42, 43. .	“ἡ πίστις σου “σέσωκέ σε.”—	. . . . .	“ἡ πίστις σου “σέσωκέ σε.”—
43. . . Καὶ παραχρήμα ἀνέβλεψε,		43. . . Καὶ παρα- χρήμα ἀνέβλεψε,	v. . . 34. end, καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλ- μοί,	Καὶ εὐθέως ἀνέ- βλεψε,
καὶ ἠκολούθει αὐτῷ		καὶ ἠκολούθει αὐ- τῷ.	καὶ ἠκολούθησαν αὐτῷ.	καὶ ἠκολούθει αὐ- τῷ
ἐν τῇ ὁδῷ,	MARK x. v. . . 52.	. . . . .	. . . . .	ἐν τῇ ὁδῷ.

LUKE xviii. v. . . 43, end.

δοξάζων τὸν Θεόν: Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

PARAGRAPH 10.

Conversion of Zaccheus.

LUKE xix. 2—10.

2. Καὶ ἰδὼν, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.
3. Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.
4. Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκεῖνης ἡμέλλε διέρχεσθαι.
5. Καὶ, ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν,—“Ζακχαῖε,

VARIOUS READING. Matt. xx. v. . . 34. . . The words,—αὐτῶν οἱ ὀφθαλμοί,—are expunged by Lachmann, and Tischendorf, but retained by the other critical editions.

SCRIPTURE REFERENCES. (MATT. XX. 29—34; MARK x. 46—52; LUKE xviii. 35—43; xix. 1.) Matt. ix. 22, 27—31; xxii. 8—16; Mark v. 34; Luke v. 26; x. 30, 31; xvii. 19; xviii. 31; xix. 11; John xx. 16; Heb. xii. 1, 2.

ALTERED WORD. (1) αὐτῶν.

EXCLUDED WORDS. (2) ὁ Ἰησοῦς.

“σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.”—6. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7. Καὶ ἰδόντες ἅπαντες διεγόγγυζον λέγοντες,—“Ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλύσαι.”—8. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον,—“Ἴδου, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς: καὶ, εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.”—9. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς,—“Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι “καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. 10. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.”

PARAGRAPH 11.

Parable of the prince triumphing over his disaffected subjects.

LUKE xix. 11—27.

11. Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. 12. Εἶπεν οὖν,—“Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. 13. Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς, Πραγματεύεσθε ἕως ἔρχομαι. 14. “Οἱ δὲ πολλοὶ αὐτοῦ ἐμίσησαν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς. 15. Καὶ ἐγένετο, ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἵς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο. 16. “Παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. 17. Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18. Καὶ ἦλθεν ὁ δεύτερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. 19. Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. 20. Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. 21. “Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ: αἶρεις δὲ οὐκ ἔθικας, καὶ θερίζεις δὲ οὐκ ἔσπειρας. 22. “Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε. Ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων δὲ οὐκ ἔθικα, καὶ θερίζω δὲ οὐκ ἔσπειρα. 23. Καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν; καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό. 24. Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ’ αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. (25. Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.) 26. “Λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθίησεται ἀπ’ αὐτοῦ. 27. Πλὴν τοὺς ἐχθροὺς μου ἐκεῖνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου.”

PARAGRAPH 12, end.

And final advance with his disciples towards Jerusalem.

LUKE xix. 28.

Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

VARIOUS READING. Luke xix. v. . . 23. . . The word—τὴν—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (LUKE xix. 2—10.) 1 Chron. xxvii. 28; 2 Chron. i. 15; ix. 27; Matt. ix. 9—13; xviii. 11; Mark x. 17—27; Luke iii. 10—14; v. 27—32; xv. 1, 2; John i. 45—51; viii. 37—44; Galat. iii. 7—9, 26—29; Revel. iii. 20. (LUKE xix. 11—27.) Psalm ii; Psalm cx; Matt. xiii. 12; xxv. 14—30; Mark iv. 25; xiii. 34; Luke viii. 18; xii. 35—37; xvii. 20, 21; xxii. 14—18, 28—30; xxiv. 21; John i. 9—13; Acts i. 6, 7; 1 Corinth. iii. 11—15; Philipp. iv. 1; 1 Thessalon. ii. 18—20; 1 John ii. 28; 2 John v. 8. (LUKE xix. 28.) Matt. xx. 17; Mark x. 32, 33; Luke ix. 51.

PART IX.

CONCLUSION OF THE MINISTRY OF CHRIST IN THE CITY OF JERUSALEM.

Matt. xxi., xxii., xxiii., xxiv., xxv., xxvi. 1, 2, 6—13; Mark xi., xii., xiii., xiv. 3—9; Luke x. 38—42, end; xi. 1—13; xix. 29—48, end; xx., xxi.; John xi. 55—57, end; xii.

SECTION I.

FOURTH AND LAST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

Matt. xxi. 1—22; xxvi. 6—13; Mark xi. 1—26; xiv. 3—9; Luke x. 38—42, end; xi. 1—13; xix. 29—48, end; xxi. 37, 38, end; John xi. 55—57, end; xii. 1—19.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Inquiries respecting Christ by the people assembled at Jerusalem before the Passover.

JOHN xi. 55, 56.

55. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν αὐτούς. 56. Ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες,—“ Τί δοκεῖ ὑμῖν; ” Ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; ”

PARAGRAPH 2.

Note by John, that the Sanhedrim had given orders for his apprehension.

JOHN xi. 57, end.

Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα εἰάν τις γνῶ ποῦ ἐστι μνηύση, ὅπως πιάσωσιν αὐτόν.

PARAGRAPH 3.

Arrival of Christ at Bethany, six days before the Passover.

Luke x. v. . . 38. . . ; John xii. 1.

COMBINED TEXT.	REFERENCES.	LUKE X.	JOHN XII.
‘Ο οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὁ τεθνηκώς ὃν ἤγειρεν ἐκ νεκρῶν:	JOHN xii. 1. . . John xii. v. . . 1. . . JOHN xii. v. . . 1.	. . . . . v. . . 38. . . (1) καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά:	1. ‘Ο οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν ἐκ νεκρῶν.

SCRIPTURE REFERENCES. (JOHN xi. 55—57.) 2 Chron. xxx. 13—20; John vii. 11—14, 30—32, 43—45; xi. 45—54; Acts xxi. 23—26; xxiv. 17, 18.

EXCLUDED WORDS. (1) Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτούς,

PARAGRAPH 4.

His preference of the attentions of Mary to those of Martha.

LUKE x. v. . . 38—42, end.

v. . . 38. καὶ ὑπεδέξατο αὐτὸν Μάρθα εἰς τὸν οἶκον αὐτῆς. 39. Ἡ ἀδελφὴ αὐτῆς Μαρία ἦν παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἀκούσασα τὸν λόγον αὐτοῦ: (1) 40. ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν. Ἐπιστάσα δὲ εἶπε,—“Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με “κατέλιπε διακονεῖν; Εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.”—41. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς,—“Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά, 42, end. ἐνὸς δέ ἐστι χρεῖα: Μαρία δὲ “τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ’ αὐτῆς.”

PARAGRAPH 5.

And unction by Mary during supper with a costly perfume.

Matt. xxvi. 6, 7; Mark xiv. 3; John xii. 2, 3.

JOHN xii. 2.

Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἣν τῶν ἀνακειμένων σὺν αὐτῷ.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.	JOHN XII.
Ἡ οὖν Μαρία, λαβοῦσα λίτραν	John xii. 3. . .	(2) 7. προσήλθεν αὐτῷ γυνὴ ἀλάβαστρον	(3) v. . . 3. κατεκείμενον αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον	3. . . Ἡ οὖν Μαρία, λαβοῦσα λίτραν
μύρου νάρδου πιστικῆς πολυτίμου, προσῆλθεν τῷ Ἰησοῦ: (4) καὶ, συντρίψασα τὸ ἀλάβαστρον,	Matt. xxvi. 7. . .	μύρου ἔχουσα βαρυτίμου,	μύρου νάρδου πιστικῆς πολυτελοῦς,	μύρου νάρδου πιστικῆς πολυτίμου,
(5) κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου,	MARK XIV. v. . . 3. . .	καὶ, συντρίψασα τὸν ἀλάβαστρον,	καὶ, συντρίψασα τὸν ἀλάβαστρον,	. . . . .
	Matt. xxvi. v. . . 7.	καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.	κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.	. . . . .

JOHN xii. v. . . 3.

[καὶ] ἤλειψε τοὺς πόδας αὐτοῦ, (6) καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ: ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

PARAGRAPH 6.

Reproof by Judas Iscariot of Mary's liberality.

JOHN xii. 4, 5.

4. Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,—
5. “Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;”

VARIOUS READING. John xii. v. . . 4. . . Some manuscripts exclude the word—Ἰούδας:—and Griesbach thinks the word—Σίμωνος—should probably be expunged.

SCRIPTURE REFERENCES. (LUKE x. 38—42; JOHN xii. 1.) Deuteron. xxxiii. 1—3; John xi. xii. 1; Acts xxii. 1—3. (MATT. xxvi. 6, 7; MARK xiv. 3; JOHN xii. 2, 3.) Psalm xxiii. 5; Psalm cxxxiii; Luke vii. 36—38, 44—46; x. 40; John xi. 1, 2.

ALTERED PASSAGE. (1) v. . . 38. Γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἡ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἠκούε τὸν λόγον αὐτοῦ: ALTERED WORDS. (4) αὐτῷ. (6) τοῦ Ἰησοῦ.

EXCLUDED PASSAGES. (2) Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, (3) Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, EXCLUDED WORD. (5) καὶ.

PARAGRAPH 7.

Note by John concerning the motive of this reproof.

JOHN xii. 6.

Εἵπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

PARAGRAPH 8.

Repetition of the reproof by some of the other disciples.

Matt. xxvi. 8, 9; Mark xiv. 4, 5.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
'Ησαν δὲ [ἄλλοι ἐκ τῶν μαθητῶν] (1) ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ λέγοντες,— “Εἰς τί ἡ ἀπώλεια αὕτη “ τοῦ μύρου γέγονεν; 5. . . “Ἡδύνατο γὰρ “ τοῦτο τὸ μύρον πραθῆναι “ἐπάνω τριακοσίων δηναρίων, “ καὶ δοθῆναι τοῖς πτωχοῖς.”— Καὶ ἐνεβριμῶντο αὐτή.	Mark xiv. 4, 5. . . Matt. xxvi. v. . . 9. MARK XIV. v. . . 5.	8. Ἵδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέ- γοντες,— “Εἰς τί ἡ ἀπώλεια αὕτη; 9. “Ἡδύνατο γὰρ “ τοῦτο πραθῆναι “ πόλλου, “ καὶ δοθῆναι τοῖς πτω- “ χοῖς.”— 	4. Ἦσαν δὲ <i>τινες</i> ἀγα- νακτοῦντες πρὸς ἑαυτούς, καὶ λέγοντες,— “Εἰς τί ἡ ἀπώλεια αὕτη “ τοῦ μύρου γέγονεν; 5. “Ἡδύνατο γὰρ “ τοῦτο τὸ μύρον πρα- “ θῆναι “ ἐπάνω τριακοσίων “ δηναρίων, “ καὶ δοθῆναι τοῖς πτω- “ χοῖς.”— Καὶ ἐνεβριμῶντο αὐτή.

PARAGRAPH 9.

Approbation of Mary's conduct by Christ.

Matt. xxvi. 10—13; Mark xiv. 6—9; John xii. 7, 8.

	MATT. XXVI.	MARK XIV.	JOHN XII.
Γρὸς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,—	Matt. xxvi. 10. . .	10. Γρὸς δὲ ὁ Ἰησοῦς εἶπεν αὐ- τοῖς,—	6. Ὁ δὲ Ἰησοῦς εἶπεν,—
“ Ἀφετε αὐτήν :	Mark xiv. v. . . 6.	“ Ἀφετε αὐτήν :	7. . . Εἶπεν οὖν ὁ Ἰησοῦς,—
“ Τί αὐτῇ κόπους παρέχετε ;		“ Τί κόπους παρ- έχετε τῇ γυ- ναικί ;	“ Ἀφες αὐτήν :
“ Καλὸν ἔργον εἰργάσατο		“ Ἐργον γὰρ κα- λὸν εἰργάσατο	“ Ἀφες αὐτήν :
“ ἐν ἐμοί.		“ εἰς ἐμέ.	“ Ἀφες αὐτήν :

VARIOUS READING. Matt. xvi. v. . . 8 . . The word—*αὐτοῦ*,—after—*μαθηταί*,—is expunged by Knapp, Lachmann, and Tischendorf: but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 8, 9; MARK xiv. 4, 5; JOHN xii. 4—6.) Matt. xviii. 28; xx. 1, 2; xxvi. 14—16; Mark vi. 35—37; Luke vii. 40, 41; viii. 1—3; John vi. 5—7, 70, 71; xii. 3; xiii. 21—30.

ALTERED WORD. (1) *τινὲς*.

PART IX. SECT. I. FOURTH AND LAST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.	JOHN XII.
“ Πάντοτε γὰρ τοὺς πτωχοὺς “ ἔχετε μεθ’ ἑαυτῶν,	Matt. xxvi. 11...	11. “ Πάντοτε “ γὰρ τοὺς πτω- “ χοὺς ἔχετε μεθ’ “ ἑαυτῶν,	7. “ Πάντοτε γὰρ “ τοὺς πτωχοὺς “ ἔχετε μεθ’ ἑαυ- “ τῶν,	8. “ Τοὺς πτω- “ χοὺς γὰρ πάν- “ τοτε ἔχετε μεθ’ “ ἑαυτῶν,
“ καὶ ὅταν θέλητε δύνασθε αὐτοὺς “ εὖ ποιῆσαι,	MARK xiv. v. . . 7...	. . . . .	“ καὶ ὅταν “ εὖ ποιῆσαι,	. . . . .
“ ἐμὲ δὲ οὐ πάντοτε ἔχετε.	Matt. xxvi. v. . . 11.	“ ἐμὲ δὲ οὐ πάν- “ τοτε ἔχετε.	“ ἐμὲ δὲ οὐ πάν- “ τοτε ἔχετε.	“ ἐμὲ δὲ οὐ πάν- “ τοτε ἔχετε.”—
“ Ὁ ἔσχεν αὕτη ἐποίησε.	MARK xiv. 8. . .	. . . . .	8. . . “ Ὁ ἔσχεν “ αὕτη ἐποίησε.	. . . . .
JOHN xii. v. . . 7.				

“ Εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν τὸ μύρον τοῦτο : (1)

		MATT. XXVI.	MARK XIV.
“ βαλοῦσα γὰρ αὐτὸ (2) “ ἐπὶ τοῦ σώματος μου,	Matt. xxvi. 12.	12. “ Βαλόνσα γὰρ αὕτη “ τὸ μύρον τοῦτο ἐπὶ τοῦ “ σώματός μου,	v. . . 8. “ Προέλαβε μυ- “ ρίσαι μου τὸ σῶμα
“ πρὸς τὸ ἐνταφιάσαι με “ ἐποίησεν.		“ πρὸς τὸ ἐνταφιάσαι με “ ἐποίησεν.	“ εἰς τὸν ἐνταφιασμόν.
“ Ἀμὴν λέγω ὑμῖν, “ ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο	Matt. xxvi. 13.	13. “ Ἀμὴν λέγω ὑμῖν, “ ὅπου ἂν κηρυχθῇ τὸ “ εὐαγγέλιον τοῦτο	9. “ Ἀμὴν λέγω ὑμῖν, “ ὅπου ἂν κηρυχθῇ τὸ “ εὐαγγέλιον τοῦτο
“ ἐν ὅλῳ τῷ κόσμῳ, “ λαληθήσεται καὶ ὁ ἐποίησεν αὕτη,		“ ἐν ὅλῳ τῷ κόσμῳ, “ λαληθήσεται καὶ ὁ “ ἐποίησεν αὕτη,	“ εἰς ὅλον τὸν κόσμον, “ καὶ ὁ ἐποίησεν αὕτη λα- “ ληθήσεται,
“ εἰς μνημόσυνον αὐτῆς.”		“ εἰς μνημόσυνον αὐτῆς.”	“ εἰς μνημόσυνον αὐτῆς.”

PARAGRAPH 10.

Concourse of persons to Bethany, to see Christ, and Lazarus.

JOHN xii. 9.

Ἐγνώσθη ὁ χλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι [ὁ Ἰησοῦς] ἐν Βηθανίᾳ (3) ἐστι : καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἠγειρεν ἐκ νεκρῶν.

PARAGRAPH 11.

Consultation of the chief priests to put Lazarus, as well as Christ, to death.

JOHN xii. 10, 11.

10. Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν : 11. ὅτι πολλοὶ δι’ αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

VARIOUS READING. JOHN xii. v. . . 7. Lachmann, and Tischendorf adopt the reading,—Ἄφες αὐτὴν ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό :—which Griesbach considers not undeserving of attention, although inferior to the other. It is, however, contradicted by the facts of the case, as well as by the statements of Matthew, and Mark.

SCRIPTURE REFERENCES. (MATT. xxvi. 10—13; MARK xiv. 6—9; JOHN xii. 7, 8.) Deuteron. xv. 7—11; 2 Chron. xvi. 13, 14; Jerem. xxxiv. 4, 5; Matt. xxiv. 14; Mark xvi. 1; Luke xxiii. 55, 56; xxiv. 1; John xi. 25—27; xix. 33—40.

(JOHN xii. 10, 11.) Luke xvi. 27—31; John xi. 45—54, 57; xii. 17—19; Acts iv. 1, 2; v. 17, 18; xxiii. 6—9.

ALTERED WORDS. (1) αὐτό. (2) τὸ μύρον τοῦτο. (3) ἐκεῖ.

EXCLUDED WORD. (2) αὕτη.

PARAGRAPH 12.

Approach the next day of a great multitude, to welcome Christ to Jerusalem.

JOHN xii. 12, 13.

12. Τῇ ἐπαύριον, ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,
13. ἔλαβον τὰ βαῖα τῶν φοινίκων, καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον—“Ὡσαννὰ, εὐλογη-
“ μένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.”

PARAGRAPH 13.

His mission of two disciples, to procure him an ass, with her foal.

Matt. xxi. 1—3, 6, 7. . . ; Mark xi. 1—7. . . ; Luke xix. 29—35. . .

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MATT. XXI.	MARK XI.
Καὶ ἐγένετο,	Luke xix. 29.	29. Καὶ ἐγένετο,	1. Καὶ, ὅτε ἤγγι- σαν	1. Καὶ, ὅτε ἐγγί- ζουσιν
ὥς ἤγγισεν εἰς Βηθφαγὴ		ὥς ἤγγισεν εἰς Βηθφαγὴ	εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθ- φαγὴ,	εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ
καὶ Βηθανίαν, πρὸς τὸ ὄρος		καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαι- ῶν,	καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν,	καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν,
τὸ καλούμενον ἐλαιῶν,		ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,	τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς,	ἀποστέλλει δύο τῶν μαθητῶν αὐ- τοῦ,
ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,		λέγων αὐτοῖς,—	2. λέγων αὐ- τοῖς,—	2. καὶ λέγει αὐ- τοῖς,—
λέγων αὐτοῖς,—	Matt. xxi. 2. . .	30. εἰπὼν,—	“Πορεύθητε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι, εὐρήσετε	“Υπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως, εἰσ- πορευόμενοι εἰς αὐτήν, εὐρή- σετε
“Πορεύθητε εἰς τὴν κώμην “τὴν ἀπέναντι ὑμῶν, “καὶ εὐθέως		“Υπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι, εὐρήσετε	“Πορεύθητε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως	“Υπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως, εἰσ- πορευόμενοι εἰς αὐτήν, εὐρή- σετε
“εὐρήσετε		“εὐρήσετε	“εὐρήσετε	“εὐρήσετε
“ὄνον δεδεμένην, “καὶ πῶλον μετ’ αὐτῆς,	Matt. xxi. v. . . 2. . . Matt. xxi. v. . . 2. . .	“ὄνον δεδεμένην, “πῶλον δεδεμέ- νον,	“ὄνον δεδεμένην, “καὶ πῶλον μετ’ αὐτῆς:	“πῶλον δεδεμέ- νον, “πῶλον μετ’ αὐτῆς:
“ἐφ’ ὃν οὐδεὶς πώποτε “ἀνθρώπων ἐκάθισε:	Luke xix. v. . . 2. . .	“ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώ- πων ἐκάθισε:	“ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώ- πων ἐκάθισε:	“ἐφ’ ὃν οὐδεὶς ἀνθρώπων κε- κάθισε:
“λίσαντες ἀγάγετέ μοι.	Matt. xxi. v. . . 2.	“λίσαντες αὐτὸν ἀγάγετε.	“λίσαντες ἀγά- γετέ μοι.	“λίσαντες αὐτὸν ἀγάγετε.
“Καὶ, εἴαν τις ὑμᾶς ἐρωτᾷ, “Διατί λύετε; “οὕτως ἐρεῖτε,—	Luke xix. 31. . .	31. “Καὶ, εἴαν τις ὑμᾶς ἐρωτᾷ, “Διατί λύετε; “οὕτως ἐρεῖτε	3. “Καὶ, εἴαν τις ὑμῖν εἴπῃ τι, “Τί ποιείτε τοῦ- το; “εἰπάτε,	3. “Καὶ εἴαν τις, ὑμῖν εἴπῃ, “Τί ποιείτε τοῦ- το; “εἰπάτε,

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MATT. XXI.	MARK XI.
<p>“Ὁτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει, εὐθέως δὲ ἀποστέλλει αὐτούς.”—</p>	Matt. xxi. v. . . 3.	v. 31. “αὐτῶ, ὅτι ὁ Κύριος αὐτοῦ “χρεῖαν ἔχει.”—	v. . . 3. “Ὁτι ὁ Κύριος αὐτῶν “χρεῖαν ἔχει, “εὐθέως δὲ ἀπο- “στέλλει αὐ- “τούς.”—	v. . . 3. “Ὁτι ὁ Κύριος αὐτοῦ “χρεῖαν ἔχει, “καὶ εὐθέως αὐ- “τὸν ἀποστέλλει “ᾧδε.”—
<p>Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον</p>	Luke xix. 32. . .	32. Ἀπελθόντες δὲ οἱ ἀπεσταλ- μένοι εὗρον	6. . . Πορευθέν- τες δὲ οἱ μαθη- ταί,	4. . . Ἀπῆλθον δὲ, καὶ εὗρον
καθὼς εἶπεν αὐτοῖς,	LUKE XIX. v. . . 32.	καθὼς εἶπεν αὐτοῖς.	. . . . .	. . . . .

MARK xi. v. . . 4.

πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω, ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν.

	LUKE XIX.	MARK XI.
Λυόντων δὲ αὐτῶν τὸν πῶλον,	LUKE XIX. 33. . .	33. Λυόντων δὲ αὐτῶν
εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς,—	Luke XIX. v. . . 33.	εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς,—
“ Τί λύετε τὸν πῶλον ;”—		“ Τί λύετε τὸν πῶλον ;”—
Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς,—	Mark XI. 6. . .	34. Οἱ δὲ εἶπον,—
	MARK XI. v. . . 6. . .	. . . . .
“ Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει,”—	LUKE XIX. v. . . 34.	“ Ὁ Κύριος αὐτοῦ χρεῖαν “ ἔχει.”—
Καὶ ἀφῆκαν αὐτούς.	MARK XI. v. . . 6.	. . . . . Καὶ ἀφῆκαν αὐτούς.

	LUKE XIX.	MATT. XXI.	MARK XI.
v. . . 6. Καὶ (1) 7. . . ἤγαγον τὴν ὄνον	MATT. XXI. v. . . 6, [7. . .	v. . . 6, 7. . . καὶ ἤγαγον τὴν ὄνον	. . . . .
καὶ τὸν πῶλον	Matt. XXI. v. . . 7. . .	35. . . Καὶ ἤγαγον καὶ τὸν πῶλον,	7. . . Καὶ ἤγαγον τὸν πῶλον
πρὸς τὸν Ἰησοῦν :	Luke XIX. v. . . 35. . .	πρὸς τὸν Ἰησοῦν :	πρὸς τὸν Ἰησοῦν.

VARIOUS READING. Mark xi. v. . . 6. . . The reading—καθὼς ἐνετείλατο—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—καθὼς εἶπεν,—by Knapp, Lachmann, and Tischendorf. The latter reading is by Griesbach considered equal, and perhaps preferable to the former one.

EXCLUDED WORDS. (1) ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς.

PARAGRAPH 14.

And advance towards Jerusalem, riding on the foal.

Matt. xxi. v. . . 7; Mark xi. v. . . 7; Luke xix. v. . . 35; John xii. 14. . .

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MATT. XXI.	MARK XI.
καὶ, ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον,	Luke xix. v. . . 35. . .	v...35...καὶ, ἐπιρ- ρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον,	v...7...καὶ ἐπέθη- καν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν,	v. . . 7. . . καὶ ἐπι- βάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν,
ἐπεβίβασαν τὸν Ἰησοῦν.	Luke xix. v. . . 35.	v. . . 35. ἐπεβί- βασαν τὸν Ἰη- σοῦν.	v. . . 7. καὶ ἐπε- κάθισεν ἐπάνω αὐτῶν.	v. . . 7. καὶ ἐκά- θισεν ἐπ' αὐτόν. αὐτόν.

PARAGRAPH 15.

Note by Matthew, and John, that this fulfilled a prophecy of Scripture.

Matt. xxi. 4, 5; John xii. v. . . 14, 15.

		MATT. XXI.	JOHN XII.
Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,—	Matt. xxi. 4.	4. Τοῦτο δὲ ὅλον γέγο- νεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,—	v. . . 14. Καθὼς ἐστι γεγραμμένον,—
“Εἴπατε τῇ θυγατρὶ Σιών,	MATT. XXI. 5. . .	5. “Εἴπατε τῇ θυγατρὶ “Σιών,	. . . . .
“Μὴ φοβοῦ, θύγατερ Σιών,	JOHN xii. 15. . .	. . . . .	15. “Μὴ φοβοῦ, θύγα- “τερ Σιών,
“Ἴδον, ὁ βασιλεὺς σου “ἔρχεται σοι παραῦς,	Matt. xxi. v. . . 5.	“Ἴδον, ὁ βασιλεὺς “σου ἔρχεται σοι “παραῦς,	“Ἴδον, ὁ βασιλεὺς “σου ἔρχεται,
“καὶ ἐπιβεβηκὼς ἐπὶ ὄνον,		“καὶ ἐπιβεβηκὼς ἐπὶ “ὄνον,	“καθήμενος
“καὶ πῶλον υἱὸν ὑποζυγίου.”—		“καὶ πῶλον υἱὸν ὑπο- “ζυγίου.”—	“ἐπὶ πῶλον ὄνον.”—

VARIOUS READINGS. Mark xi. v. . . 7. The reading,—ἐπ' αὐτῷ—is adopted by the Received Text, Griesbach, Scholz, and Hahn;—ἐπ' αὐτόν—by Knapp, Lachmann, and Tischendorf.

Matt. xxi. v. . . 4. . . The word—ὅλον—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, Scholz, and Hahn. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxi. 1—3, 6, 7; MARK xi. 1—7; LUKE xix. 29—35; JOHN xii. 14. . .) Genesis xlix. 10—12; Judges v. 10; x. 3, 4; xii. 13, 14; Jerem. xvii. 24, 25; Luke xxiii. 50—53; John xix. 40, 41. (MATT. xxi. 4, 5; JOHN xii. v. . . 14—16.) Isaiah xl. 9—11; lxii. 11, 12; Zechar. ix. 9; Luke xxiv. 44—48; John ii. 17—22; xiv. 25, 26; Acts xi. 16.

PARAGRAPH 16.

Note by John, that the disciples did not until afterwards perceive its fulfilment.

JOHN xii. 16.

Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον: ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

PARAGRAPH 17.

Homage of the multitude to Christ, by strewing the road with garments, and branches.

Matt. xxi. 8; Mark xi. 8; Luke xix. 36.

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MATT. XXI.	MARK XI.
Πορευομένου δὲ αὐτοῦ,	LUKE XIX. 36. . .	36. Πορευομένου δὲ αὐτοῦ,	. . . . .	. . . . .
ὁ (1) πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια	Matt. xxi. 8. . .	ὑπεστρώννουν τὰ ἱμάτια αὐτῶν	8. Ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια	8. Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν
ἐν τῇ ὁδῷ:		ἐν τῇ ὁδῷ.	ἐν τῇ ὁδῷ:	εἰς τὴν ὁδόν:
ἄλλοι δὲ στοιβάδας ἔκοπτον	Mark xi. v. . . 8.	. . . . .	ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ.	ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς τὴν ὁδόν.

PARAGRAPH 18.

Note by John of the influence produced on them by the resurrection of Lazarus.

JOHN xii. 17, 18.

17. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18. Διὰ τοῦτο καὶ ὑπηύπησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

PARAGRAPH 19.

Advance of Christ towards Jerusalem, amidst the acclamations of the multitude.

Matt. xxi. 9; Mark xi. 9, 10; Luke xix. 37, 38.

LUKE XIX. 37.

Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλήθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ, περὶ πασῶν ὧν εἶδον δυνάμειν.

	MATT XXI.	MARK XI.
Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,— “ Ὡσαννὰ “ τῷ υἱῷ Δαβὶδ.	Matt. xxi. 9. . . 9. . . Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,— “ Ὡσαννὰ MATT. XXI. V. . . 9... “ τῷ υἱῷ Δαβὶδ.	9. . . Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,— “ Ὡσαννὰ

SCRIPTURE REFERENCES. (MATT. xxi. 8; MARK xi. 8; LUKE xix. 36; JOHN xii. 17, 18.) Levit. xxiii. 39—43;
2 Kings vii. 14, 15; ix. 11—13; Nehem. viii. 13—18; Haggai i. 7, 8; John xi. 1—4, 18, 19, 43—45.
EXCLUDED WORD. (1) δὲ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MATT. XXI.	MARK XI.
“Εὐλογημένος ὁ ἐρχόμενος	Matt. xxi. v. . . 9. . .	38. λέγοντες,— “Εὐλογημένος ὁ ἐρχόμενος βασι-	v. . . 9. “Εὐλο- γημένος ὁ ἐρ- χόμενος “ἐν ὀνόματι	v. . . 9. “Εὐλο- γημένος ὁ ἐρ- χόμενος “ἐν ὀνόματι
“ἐν ὀνόματι Κυρίου :		“Κυρίου :	“Κυρίου :	“Κυρίου :

MARK xi. 10. . .

“Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαβὶδ :

“Εἰρήνη ἐν οὐρανῷ,	LUKE xix. v. . . 38. . .	“Εἰρήνη ἐν οὐ- ρανῷ,		
“καὶ δόξα ἐν ὑψίστοις.”	Luke xix. v. . . 38.	“καὶ δόξα ἐν “ὑψίστοις.”	“Ὡσαννὰ ἐν τοῖς “ὑψίστοις.”	v. . . 10. “Ὡσαννὰ “ἐν τοῖς ὑψί- “στοῖς.”

PARAGRAPH 20.

His reply to the objections of the Pharisees.

LUKE xix. 39, 40.

39. Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν,—“Διδάσκαλε, ἐπιτίμησον τοῖς μαθη-
ταῖς σου.”—40. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς,—“Λέγω ὑμῖν ὅτι, ἐὰν οὐτοὶ σιωπήσωσιν, οἱ λίθοι
“κεκράξονται.”

PARAGRAPH 21.

Their uneasiness at his popularity.

JOHN xii. 19.

Οἱ οὖν Φαρισαῖοι εἶπον πρὸς αὐτούς,—“Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν ; ” Ἰδε ὁ κόσμος ὀπίσω αὐτοῦ
“ἀπῆλθεν.”

PARAGRAPH 22.

His second lamentation over the city, and second prediction of its destruction.

LUKE xix. 41—44.

41. Καὶ, ὡς ἤγγισεν ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ’ αὐτῇ, 42. λέγων,—“Ὅτι εἰ ἔγνωσ καὶ σὺ, καί γε ἐν
“τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου : νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 43.” Ὅτι ἤξουσιν
“ἡμέραι ἐπὶ σε καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε
“πάντοθεν, 44. καὶ ἑδαφιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ,
“ἀνθ’ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.”

SCRIPTURE REFERENCES. (MATT. xxi. 9 ; MARK xi. 9, 10 ; LUKE xix. 37, 38.) Psalm lxxii. ; Psalm cxviii. 25, 26 ;
Psalm cxlviii. 1—4 ; Isaiah ix. 6, 7 ; Jerem. xxiii. 5, 6 ; xxxiii. 14—17 ; Ezek. xxxiv. 20—24 ; xxxvii. 24, 25 ; Luke i. 30—33 ;
ii. 13, 14 ; xiii. 34, 35 ; xix. 11 ; John xii. 12—15 ; Acts xv. 13—18.
(LUKE xix. 39, 40 ; JOHN xii. 19.) Habakkuk ii. 9—12 ; Matt. xxi. 14—16 ; xxiii. 13 ; Luke xix. 47, 48 ; John xi. 45—57.
(LUKE xix. 41—44.) Deuteron. xxviii. 49—52 ; xxxii. 29 ; Jerem. xiii. 15—17 ; Lament. iv. 47—51 ; Matt. xxiv. 1, 2 ;
Mark xiii. 1, 2 ; Luke i. 68, 78 ; xix. 27 ; xxi. 5, 6, 20—24.

PARAGRAPH 23.

Sensation excited by his arrival.

MATT. xxi. 10, 11.

10. Καὶ, εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις λέγουσα,—“ Τίς ἐστὶν οὗτος ;”—
 11. Οἱ δὲ ὄχλοι ἔλεγον,—“ Οὗτός ἐστιν Ἰησοῦς, ὁ προφήτης ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.”

PARAGRAPH 24.

His visit to the temple.

MARK xi. 11. . .

Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα, καὶ εἰς τὸ ἱερόν :

PARAGRAPH 25.

Cure of several blind and lame persons there.

MATT. xxi. 14.

καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

PARAGRAPH 26.

Reply to the objections of the chief priests, and scribes.

MATT. xxi. 15, 16.

15. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κρᾶζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας,—“ Ὡσαννὰ τῷ υἱῷ Δαβὶδ,”—ἠγανάκτησαν, 16. καὶ εἶπον αὐτῷ,—“ Ἀκούεις τί οὗτοι λέγουσιν ;”—“ Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς,—“ Ναί : Οὐδέποτε ἀνέγνωτε,—“ Ὅτι ἐκ στόματος
 “ νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον ;”

PARAGRAPH 27.

And retirement in the evening with the apostles to Bethany.

Matt. xxi. 17 ; Mark xi. v. . . 11.

MATT. xxi. 17. . .

Καὶ, καταλιπὼν αὐτούς,

MARK xi. v. . . 11. . .

καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας,

COMBINED TEXT.	REFERENCES.	MATT. XXI.	MARK XI.
ἐξῆλθεν εἰς Βηθανίαν	Mark xi. v. . . 11. . .	v. . . 17. ἐξῆλθεν ἔξω τῆς πόλεως, εἰς Βηθανίαν,	v. . . 11. ἐξῆλθεν εἰς Βηθανίαν
μετὰ τῶν δώδεκα,	MARK xi. v. . . 11.	. . . . .	μετὰ τῶν δώδεκα.
καὶ ἡυλίσθη ἐκεῖ.	MATT. xxi. v. . . 17.	καὶ ἡυλίσθη ἐκεῖ.	. . . . .

VARIOUS READING. Mark xi. v. . . 11. . . The words,—ὁ Ἰησοῦς, καὶ—after—Ἱεροσόλυμα,—are expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks the words,—ὁ Ἰησοῦς,—should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxi. 14—16.) Psalm viii.; Isaiah xxxv. 1—6; Haggai ii. 1—9; Luke xix. 39, 40; Heb. ii. 5—9.

PARAGRAPH 28.

His malediction, on returning to Jerusalem the next morning, of a barren fig-tree.

Matt. xxi. 18, 19; Mark xi. 12—14.

COMBINED TEXT.	REFERENCES.	MATT. XXI.	MARK XI.
Πρωίας δὲ, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,	Matt. xxi. 18. . . MARK xi. v. . . 12. . .	18. Πρωίας δὲ,	12. Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,
ἐπανάγων εἰς τὴν πόλιν,	MATT. XXI. v. . . 18. . .	ἐπανάγων εἰς τὴν πό- λιν,	. . . . .
ἐπείνασε :	Matt. xxi. v. . . 18, 19. . .	ἐπείνασε :	ἐπείνασε :
19. . . Καὶ, ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ	MATT. XXI. v. . . 19. . .	19. Καὶ, ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ,	13. . . Καὶ, ἰδὼν συκὴν

MARK xi. v. . . 13.

ἀπὸ μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ . . . (Οὐ γὰρ ἦν καιρὸς συκων. . .)

Καὶ, ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα.	Mark xi. v. . . 13. . .	ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον.	v. . . 13. . . Καὶ, ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα.
Καὶ λέγει αὐτῇ,—	Matt. xxi. v. . . 19. . .	Καὶ λέγει αὐτῇ,—	14. Καὶ ἀποκριθεὶς εἶπεν αὐτῇ,—
“ Μηκέτι ἐκ σοῦ καρπὸς γένηται “ εἰς τὸν αἰῶνα.”—		“ Μηκέτι ἐκ σοῦ καρπὸς “ γένηται εἰς τὸν αἰ- “ ῶνα.”—	“ Μηκέτι ἐκ σοῦ εἰς τὸν “ αἰῶνα μηδεὶς καρπὸν “ φάγοι.”—
Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.	MARK xi. v. . . 14. . .	. . . . .	Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.
Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.	MATT. XXI. v. . . 19.	Καὶ ἐξηράνθη παραχρῆ- μα ἡ συκὴ.	. . . . .

PARAGRAPH 29.

And second expulsion of traders from the temple.

Matt. xxi. 12, 13; Mark xi. 15—17; Luke xix. 45, 46.

MARK xi. 15. . .

Καὶ ἔρχονται εἰς Ἱεροσόλυμα.

PART IX. SECT. I. FOURTH AND LAST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MATT. XXI.	MARK XI.
<i>Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,</i>	<i>Matt. xxi. 12. . .</i>	<i>45. Καὶ, εἰσελ- θὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλ- λειν τοὺς πω- λοῦντας ἐν αὐτῷ, καὶ ἀγοράζοντας,</i>	<i>12. . . Καὶ εἰσῆλ- θεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε πάν- τας τοὺς πωλοῦν- τας καὶ ἀγοράζον- τας ἐν τῷ ἱερῷ,</i>	<i>v. . . 15. . . Καὶ, εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,</i>
<i>καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς :</i>	<i>Matt. xxi. v. . . 12.</i>	<i>v. . . 12. καὶ τὰς τραπέ- ζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθ- έδρας τῶν πωλούντων τὰς περιστερὰς.</i>	<i>MATT. XXI.</i>	<i>MARK XI.</i>
			<i>v. . . 15. καὶ τὰς τραπέ- ζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι- στερὰς κατέστρεψε :</i>	

MARK xi. 16.

καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

		LUKE XIX.	MATT. XXI.	MARK XI.
<i>Καὶ ἐδίδασκε λέγων αὐτοῖς,— “ Οὐ γέγραπται, “Ὅτι ὁ οἶκός μου “οἶκος προσευχῆς κληθήσεται</i>	<i>Mark xi. 17. . .</i>	<i>46. λέγων αὐ- τοῖς,— “ Γέγραπται, “Ὁ οἶκός μου “οἶκος προσευ- “χῆς ἐστίν :</i>	<i>13. Καὶ λέγει αὐτοῖς,— “ Γέγραπται, “Ὁ οἶκός μου “οἶκος προσευ- “χῆς κληθήσε- “ται :</i>	<i>17. Καὶ ἐδίδασκε λέγων αὐτοῖς,— “ Οὐ γέγραπται, “Ὅτι ὁ οἶκός “μου οἶκος “προσευχῆς “κληθήσεται</i>
<i>“ πᾶσι τοῖς ἔθνεσιν ;</i>	<i>MARK xi. v. . . 17. . .</i>			<i>“ πᾶσι τοῖς “ ἔθνεσιν ;</i>
<i>“ Ὑμεῖς δὲ αὐτὸν ἐποιήσατε “ σπήλαιον ληστῶν.”</i>	<i>Luke xix. v. . . 46.</i>	<i>“ Ὑμεῖς δὲ αὐτὸν “ ἐποιήσατε “ σπήλαιον λη- “ στῶν.”</i>	<i>“ Ὑμεῖς δὲ αὐτὸν “ ἐποιήσατε “ σπήλαιον λη- “ στῶν.”</i>	<i>“ Ὑμεῖς δὲ ἐποι- “ ήσατε αὐτὸν “ σπήλαιον λη- “ στῶν.”</i>

PARAGRAPH 30.

Eagerness of the chief priests and scribes to destroy him.

Mark xi. 18 ; Luke xix. v. . . 47, 48, end.

		LUKE XIX.	MARK XI.
<i>Καὶ ἤκουσαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, ... καὶ οἱ πρῶτοι τοῦ λαοῦ, ...</i>	<i>MARK xi. 18. . . LUKE xix. v. . . 47.</i>	<i>. v. . . 47. καὶ οἱ πρῶτοι τοῦ λαοῦ, . . .</i>	<i>18. . . Καὶ ἤκουσαν οἱ ἀρχ- ιερεῖς, καὶ οἱ γραμματεῖς, </i>

VARIOUS READING. Mark xi. v. . . 18. . . The order preferred by Knapp, Lachmann, and Tischendorf,—οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς,—is here followed, instead of that adopted by the other critical editions,—οἱ γραμματεῖς, καὶ οἱ ἀρχιερεῖς.

SCRIPTURE REFERENCES. (MATT. xxi. 12, 13 ; MARK xi. 15—17 ; LUKE xix. 45, 46.) Deuteron. xiv. 22—26 ; 1 Kings viii. 41—43 ; Isaiah lvi. 1—7 ; Jerem. vii. 8—11 ; Haggai ii. 6—9 ; Malachi iii. 1—5 ; John ii. 13—17 ; xii. 20—22 ; Revel. xi. 1, 2.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XIX.	MARK XI.
καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν :	Mark xi. v. . . 18. . .	v. . . 47. . . (1) Οἱ δὲ ἀρχ- ιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέ- σαι, . . .	v. . . 18. . . καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν :

MARK xi. v. . . 18.

ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ,

LUKE xix. 48, end.

καὶ οὐχ' εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

PARAGRAPH 31.

His retirement from Jerusalem in the evening.

MARK xi. 19.

Καὶ, ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

PARAGRAPH 32.

Summary account by Luke of Christ's daily proceedings.

LUKE xxi. 37, 38, end.

37. Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠΰλιζετο εἰς τὸ ὄρος τὸ καλούμενον ἔλαιων : 38, end. καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ, ἀκούειν αὐτοῦ.

PARAGRAPH 33.

Second communication by Christ to his disciples of the Lord's Prayer.

LUKE xi. 1—4.

1. Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν,—“ Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.”—2. Εἶπε δὲ αὐτοῖς,—“ Ὅταν προσεύχησθε λέγετε, Πάτερ, ἁγιασθήτω τὸ ὄνομά σου, ἔλθέτω σου ἡ βασιλεία. 3. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. 4. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.”

PARAGRAPH 34.

His encouragement to earnest prayer, by the parable of the importunate friend.

LUKE xi. 5—13.

5. Καὶ εἶπε πρὸς αὐτούς,—“ Τίς ἐξ ὑμῶν ἐξεί φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπη αὐτῷ, Φίλε, χρησόν μοι τρεῖς ἄρτους : 6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω δ' παραθήσω αὐτῷ. 7. Καὶ κεῖνος ἔσωθεν ἀποκριθεὶς εἶπη, Μή μοι κόπους πάρεχε, ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν : Οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8. Λέγω ὑμῖν,

SCRIPTURE REFERENCES. (MARK xi. 18 ; LUKE xix. v. . . 47, 48.) Matt. vii. 28, 29 ; xii. 22—24 ; xxi. 45, 46 ; Mark i. 21, 22 ; Luke iv. 30—32 ; xx. 19 ; John viii. 1, 2.

EXCLUDED CLAUSE. (1) The clause,—Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ,—is excluded, as superfluous in this connexion, being repeated in Paragraph 32.

“ εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει. 9. Καὶ γὰρ ὑμῖν λέγω, Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησεται, κρούετε καὶ ἀνοιγήσεται ὑμῖν. 10. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 11. Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτου, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12. ἢ καὶ ἐὰν αἰτήσῃ ὄν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13. “ Εἰ οὖν ὑμεῖς, πονηροὶ ὑπάρχοντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;”

PARAGRAPH 35.

Encouragement to faith in God, by the example of the withered fig-tree.

Matt. xxi. 20—22; Mark xi. 20—24.

MARK xi. 20.

Καὶ πρῶτ', παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν.

MATT. xxi. 20.

Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες,— “ Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ.”—

MARK xi. 21.

Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, (1) “ ‘Ραββὶ, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται.”

COMBINED TEXT.	REFERENCES.	MATT. XXI.	MARK XI.
Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,—	Matt. xxi. 21. . .	21. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,—	22. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς,—
“ Ἐχετε πίστιν Θεοῦ.	MARK xi. v. . . 22.	. . . . .	“ Ἐχετε πίστιν Θεοῦ.
“ Ἀμὴν λέγω ὑμῖν, “ ἐὰν ἔχητε πίστιν, “ καὶ μὴ διακριθῆτε,	Matt. xxi. v. . . 21. . .	“ Ἀμὴν λέγω ὑμῖν, ἐὰν “ ἔχητε πίστιν, καὶ μὴ “ διακριθῆτε,	23. . . “ Ἀμὴν γὰρ λέγω “ ὑμῖν, . . . καὶ μὴ δια- “ κριθῇ ἐν τῇ καρδίᾳ αὐ- “ τοῦ, ἀλλὰ πιστεύσῃ “ ὅτι ὃ λέγει γίνεται, . .
“ οὐ μόνον τὸ τῆς συκῆς ποιήσετε,	MATT. xxi. v. . . 21. . .	“ οὐ μόνον τὸ τῆς συκῆς “ ποιήσετε,	. . . . .
“ ἀλλὰ, καὶ τῷ ὄρει τούτῳ εἰπητε, “ Ἀρθήτι, καὶ βλήθητι “ εἰς τὴν θάλασσαν, “ γενήσεται.	Matt. xxi. v. . . 21.	“ ἀλλὰ, καὶ τῷ ὄρει τού- “ τῳ εἰπητε, “ Ἀρθήτι, καὶ βλήθητι “ εἰς τὴν θάλασσαν, “ γενήσεται.	“ ὅτι ὃς ἂν εἴπῃ τῷ ὄρει “ τούτῳ, “ Ἀρθήτι, καὶ βλήθητι “ εἰς τὴν θάλασσαν, . . v. . . 23. “ ἔσται αὐτῷ ὃ “ ἐὰν εἴπῃ.
“ Διὰ τοῦτο λέγω ὑμῖν,	MARK xi. 24. . .	. . . . .	24. “ Διὰ τοῦτο λέγω ὑμῖν,

SCRIPTURE REFERENCES. (LUKE xi. 1—13.) Ezek. xxxvi. 16—23; Matt. vi. 7—13; vii. 7—12; Luke v. 33; xviii. 1—8; xxii. 40—42.

ALTERED WORD. (1) αὐτῷ.

PART IX. SECT. I. FOURTH AND LAST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXI.	MARK XI.
“ πάντα ὅσα ἂν “ προσευχόμενοι αἰτεῖσθε, “ πιστεύετε ὅτι λαμβάνετε, “ καὶ ἔσται ὑμῖν.”	Mark xi. v. . . 24.	22. “ Καὶ πάντα, ὅσα ἂν “ αἰτήσητε ἐν τῇ προσ- “ ευχῇ πιστεύοντες, “ λήψεσθε.”	v. . . 24. “ πάντα ὅσα “ ἂν προσευχόμενοι “ αἰτεῖσθε, πιστεύετε “ ὅτι λαμβάνετε, “ καὶ ἔσται ὑμῖν.”

PARAGRAPH 36, end.

And exhortation to forgive others, if they would themselves be forgiven by God.

MARK xi. 25, 26.

25. “ Καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε, εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 26. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.”

VARIOUS READINGS. Luke xi. 2—4. Of the Lord's Prayer, as it here occurs, the critical editions consulted in this work present three considerable variations.

The following is the reading adopted in common by the Received Text, Knapp, Scholz, and Hahn; with the sole exception, that Scholz excludes the final clause,—v. 4. ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

v. . . 2. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. 3. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. 4. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

The reading of Lachmann differs from the foregoing by expunging, or denouncing the clauses,—v. 2. ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς:—and v. 4. καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλοντι ἡμῖν.

The common reading of Griesbach, and Tischendorf, chiefly differs from that of the Received Text, &c., by excluding the clauses,—v. 2. ἡμῶν ὁ ἐν τοῖς οὐρανοῖς:—γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς:—and v. 4. ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.—Of the spuriousness of these clauses, and the genuineness of the reading in v. 2. ἐλθέτω σου ἡ βασιλεία,—in preference to—ἐλθέτω ἡ βασιλεία σου,—Griesbach entertains no doubt.

The doxology appended to the Lord's Prayer, in Matt. vi. 9—13,—ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.—occurs in the Received Text alone, being expunged, or denounced by all the other critical editions; neither is it inserted by the Received Text, or by any of the others, in Luke xi. 2—4. Griesbach regards it as undoubtedly spurious.

SCRIPTURE REFERENCES. (MATT. xxi. 20—22; MARK xi. 20—26.) Zechar. xiv. 1—5; Matt. vi. 14, 15; xvii. 19—21; xviii. 18—20, 32—35; Luke xi. 5—13; xvii. 1—6; John xiv. 12—14; xv. 7; 1 Corinth. xiii. 1, 2; Ephes. iv. 31, 32; Coloss. iii. 12, 13; James ii. 12, 13; v. 14—18; 1 John iii. 21, 22; v. 14, 15.

SECTION II.

FINAL CONFLICT OF CHRIST WITH THE CHIEF PRIESTS, SCRIBES, PHARISEES, &c., AT JERUSALEM.

Matt. xxi. 23—46, end ; xxii. 1—46, end ; xxiii. 1—39, end ; Mark xi. 27—33, end ; xii. 1—40 ;
 Luke xx. 1—47, end.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Reply of Christ to a question from the members of the Sanhedrim, by what authority he acted.

Matt. xxi. 23—27; Mark xi. 27—33, end; Luke xx. 1—8.

MARK xi. 27. . .

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα.

[illegible]

EXCLUDED WORDS. (1) ἐν μιᾷ τῶν ἡμερῶν ἐκείνων.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXI.	MARK XI.
<p>“Ἐρωτήσω ὑμᾶς κἀγὼ “λόγον ἓνα, “ὃν ἐὰν εἴπητέ μοι, “κἀγὼ ὑμῖν ἐρῶ “ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p> <p>25. . . “Τὸ βάπτισμα Ἰωάννου “πόθεν ἦν, “ἐξ οὐρανοῦ, “ἢ ἐξ ἀνθρώπων ;</p> <p>“Ἀποκρίθητέ μοι.”—</p> <p>Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες,—</p> <p>“Ὅτι ἐὰν εἴπωμεν “Ἐξ οὐρανοῦ, “ἐρεῖ, Διὰ τί οὖν “οὐκ ἐπιστεύσατε αὐτῷ ;</p> <p>6. “Ἐὰν δὲ εἴπωμεν “Ἐξ ἀνθρώπων,</p> <p>“πᾶς ὁ λαὸς “καταλιθάσει ἡμᾶς : “πεπεισμένος γάρ ἐστιν “Ἰωάννην προφήτην εἶναι.”—</p> <p>Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον,—</p> <p>“Οὐκ οἶδμεν.”— “Ἐφῆ αὐτοῖς καὶ αὐτός,—</p> <p>“Οὐδὲ ἐγὼ λέγω ὑμῖν “ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”</p>	<p>Matt. xxi. v. . . 24, 25. . .</p> <p>MARK xi. v. . . 30.</p> <p>Luke xx. 5, 6. . .</p> <p>Luke xx. v. . . 6.</p> <p>Matt. xxi. 27. . .</p> <p>Luke xx. v. . . 8.</p>	<p>v. . . 3. “Ἐρωτή- “σω ὑμᾶς κἀγὼ “ἓνα λόγον, καὶ “εἴπατέ μοι. 4. “Τὸ βάπτισμα “Ἰωάννου “πόθεν ἦν, “ἐξ οὐρανοῦ ἦν, “ἢ ἐξ ἀνθρώ- “πων ;”—</p> <p>.</p> <p>5. Οἱ δὲ συνελο- γίσαντο πρὸς ἑαυ- τοὺς λέγοντες,— “Ὅτι ἐὰν εἴπωμεν “Ἐξ οὐρανοῦ, “ἐρεῖ, Διὰ τί οὖν “οὐκ ἐπιστεύσα- “τε αὐτῷ ; 6. “Ἐὰν δὲ εἴπω- “μεν Ἐξ ἀνθρώ- “πων, “πᾶς ὁ λαὸς κα- “ταλιθάσει ἡμᾶς : “πεπεισμένος “γάρ ἐστιν Ἰω- “άννην προφή- “την εἶναι.”—</p> <p>7. Καὶ ἀπεκρίθη- σαν μὴ εἰδέναι πόθεν. 8. Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς,—</p> <p>“Οὐδὲ ἐγὼ λέγω “ὑμῖν ἐν ποίᾳ “ἐξουσίᾳ ταῦτα “ποιῶ.”</p>	<p>v. . . 24. “Ἐρωτή- “σω ὑμᾶς κἀγὼ “λόγον ἓνα, ὃν “ἐὰν εἴπητέ μοι, “κἀγὼ ὑμῖν ἐρῶ “ἐν ποίᾳ ἐξου- “σίᾳ ταῦτα ποιῶ. 25. “Τὸ βάπτισ- “μα Ἰωάννου “πόθεν ἦν, “ἐξ οὐρανοῦ, ἢ ἐξ “ἀνθρώπων ;”—</p> <p>.</p> <p>Οἱ δὲ διελογίζον- το παρ’ ἑαυτοῖς λέγοντες,— “Ἐὰν εἴπωμεν “Ἐξ οὐρανοῦ, “ἐρεῖ ἡμῖν, Διὰ τί “οὖν οὐκ ἐπισ- “τεύσατε αὐτῷ ; 26. “Ἐὰν δὲ εἴ- “πωμεν Ἐξ ἀν- “θρώπων, “φοβούμεθα τὸν “ἄλλον : “πάντες γὰρ “ἔχουσι τὸν Ἰω- “άννην ὡς προ- “φήτην.”—</p> <p>27. Καὶ ἀποκρι- θέντες τῷ Ἰησοῦ εἶπον,—</p> <p>“Οὐκ οἶδμεν.”— “Ἐφῆ αὐτοῖς καὶ αὐτός,—</p> <p>“Οὐδὲ ἐγὼ λέγω “ὑμῖν ἐν ποίᾳ “ἐξουσίᾳ ταῦτα “ποιῶ.”</p>	<p>v. . . 29. “Ἐπερω- “τήσω ὑμᾶς κἀγὼ “ἓνα λόγον, καὶ “ἀποκρίθητέ μοι, “καὶ ἐρῶ ὑμῖν “ἐν ποίᾳ ἐξουσίᾳ “ταῦτα ποιῶ. 30. “Τὸ βάπτισ- “μα Ἰωάννου “πόθεν ἦν, “ἐξ οὐρανοῦ ἦν, ἢ “ἐξ ἀνθρώπων ; “Ἀποκρίθητέ “μοι.”—</p> <p>31. Καὶ ἐλογί- ζοντο πρὸς ἑαυ- τοὺς λέγοντες,— “Ἐὰν εἴπωμεν “Ἐξ οὐρανοῦ, “ἐρεῖ, Διὰ τί οὖν “οὐκ ἐπιστεύ- “σατε αὐτῷ ; 32. “Ἄλλ’ εἴπω- “μεν Ἐξ ἀνθρώ- “πων,”—</p> <p>33. end. Καὶ ἀπο- κριθέντες λέγουσι τῷ Ἰησοῦ,—</p> <p>“Οὐκ οἶδμεν.”— Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς,—</p> <p>“Οὐδὲ ἐγὼ λέγω “ὑμῖν ἐν ποίᾳ “ἐξουσίᾳ ταῦτα “ποιῶ.”</p>

VARIOUS READINGS. Luke xx. v. . . 3. . . The word—ἓνα,—before—λόγον,—is expunged by Lachmann, and Tischendorf ; but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

Mark xi. 32. . . The word—ἐὰν—is expunged by Knapp, Scholz, Lachmann, and Tischendorf ; but retained by the Received Text, Griesbach, and Hahn. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxi. 23—27 ; MARK xi. 27—33 ; LUKE xx. 1—8.) Exodus ii. 11—14 ; Matt. xiv. 1—5 ; John ii. 13—21 ; v. 31—40 ; x. 22—26, 37—42 ; Acts vii. 22—28, 35.

PARAGRAPH 2.

Parable of the father commanding his two sons to work in his vineyard.

MATT. xxi. 28—32.

28. “Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο: καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον ὕπαγε, “ σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου: 29. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω. Ὑστερον δὲ μεταμε-
 “ ληθεὶς ἀπήλθε. 30. Καὶ προσελθὼν τῷ ἐτέρῳ εἶπεν ὡσαύτως: Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε:
 “ Καὶ οὐκ ἀπήλθε. 31. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός;”—Λέγουσιν αὐτῷ,—“Ὁ πρῶ-
 “ τος.”—Λέγει αὐτοῖς ὁ Ἰησοῦς,—“Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς
 “ εἰς τὴν βασιλείαν τοῦ Θεοῦ. 32. Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύ-
 “ σατε αὐτῷ: οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον,
 “ τοῦ πιστεῦσαι αὐτῷ.”

PARAGRAPH 3.

Parable of the proprietor and his husbandmen.

Matt. xxi. 33—44; Mark xii. 1—11; Luke xx. 9—18.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXI.	MARK XII.
Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην.—	Luke xx. 9. . .	9. Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην.—	33. “Ἄλλην πα- “ ραβολὴν ἀκού- “ σατε.	1. Καὶ ἤρξατο αὐτοῖς ἐν παρα- βολαῖς λέγειν.—
“ Ἄνθρωπος ἦν οἰκοδεσπότης, “ ὅστις ἐφύτευσεν ἀμπελῶνα:	Matt. xxi. v. . . 33. . .	“ Ἄνθρωπος ἐφύ- “ τευσεν ἀμπε- “ λῶνα:	“ Ἄνθρωπος ἦν “ οἰκοδεσπότης, “ ὅστις ἐφύτευ- “ σεν ἀμπελῶνα:	“ Ἀμπελῶνα ἐφύ- “ τευσεν ἄνθρω- “ πος:
“ καὶ φραγμὸν αὐτῷ περιέθηκε, “ καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, “ καὶ ὠκοδόμησε πύργον, “ καὶ ἐξέδοτο αὐτὸν γεωργοῖς,	Matt. xxi. v. . . 33. . .	. . . . .	“ καὶ φραγμὸν αὐ- “ τῷ περιέθηκε, “ καὶ ὥρυξεν ἐν “ αὐτῷ ληνὸν, “ καὶ ὠκοδόμησε “ πύργον, “ καὶ ἐξέδοτο αὐ- “ τὸν γεωργοῖς,	“ καὶ περιέθηκε “ φραγμὸν, “ καὶ ὥρυξεν ἵπο- “ λήνιον, “ καὶ ὠκοδόμησε “ πύργον, “ καὶ ἐξέδοτο αὐ- “ τὸν γεωργοῖς,
“ καὶ ἀπεδήμησε “ χρόνους ἱκανούς.	Luke xx. v. . . 9.	“ καὶ ἀπεδήμησε “ χρόνους ἱκα- “ νούς.	“ καὶ ἀπεδήμη- “ σεν.	“ καὶ ἀπεδήμησε.
“ Ὅτε δὲ ἤγγισεν “ ὁ καιρὸς τῶν καρπῶν,	Matt. xxi. 34. . .	10. “ Καὶ ἐν καιρῷ	34. “ Ὅτε δὲ ἤγ- “ γισεν ὁ καιρὸς “ τῶν καρπῶν,	2. “ Καὶ ἀπέ- “ στειλε

VARIOUS READINGS. Matt. xxi. v. . . 30. . . The reading—τῷ δευτέρῳ—is preferred by the Received Text, Lachmann, and Hahn:—τῷ ἐτέρῳ—by Griesbach, Knapp, Scholz, and Tischendorf. Griesbach considers the latter to be the preferable reading, although the former one is not without support.

Matt. xxi. v. . . 31. . . The reading—Λέγουσιν, Ὁ ὕστερος—is adopted by Lachmann, and Tischendorf;—Λέγουσιν αὐτῷ, Ὁ πρῶτος—by the other critical editions, with the exception that Knapp denounces the word—αὐτῷ.

SCRIPTURE REFERENCES. (MATT. xxi. 28—32.) Matt. iii. 1—12; xi. 16—19; Luke iii. 1—18; vii. 29—50; xv.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXI.	MARK XII.
“ ἀπέστειλε πρὸς τοὺς γεωργοὺς “ δούλον,	<i>Luke</i> xx. v. . . 10.	v. . . 10. “ ἀπέστει- “ λε πρὸς τοὺς “ γεωργοὺς δου- “ λον, “ ἵνα ἀπὸ τοῦ καρ- “ ποῦ τοῦ ἀμπε- “ λῶνος δώσιν “ αὐτῷ ; “ οἱ δὲ γεωργοὶ “ δείραντες αὐ- “ τὸν, ἐξαπέστει- “ λαν κενόν.	v. . . 2. “ ἀπέστει- “ λε τοὺς δούλους “ αὐτοῦ πρὸς τοὺς “ γεωργοὺς, λα- “ βεῖν τοὺς καρ- “ ποὺς αὐτοῦ. 35. “ Καὶ λαβόν- “ τες οἱ γεωργοὶ “ τοὺς δούλους “ αὐτοῦ, ὃν μὲν “ ἔδειραν, . . .	v. . . 34. “ πρὸς “ τοὺς γεωργοὺς “ τῷ καιρῷ δου- “ λον, “ ἵνα παρὰ τῶν “ γεωργῶν λάβῃ “ ἀπὸ τοῦ καρποῦ “ τοῦ ἀμπελῶνος ; 3. “ οἱ δὲ λαβόν- “ τες αὐτὸν ἔδει- “ ραν, καὶ ἀπέ- “ στειλαν κενόν.
“ Ἰνα ἀπὸ τοῦ καρποῦ “ τοῦ ἀμπελῶνος “ δώσιν αὐτῷ :				
“ οἱ δὲ γεωργοὶ “ δείραντες αὐτὸν, “ ἐξαπέστειλαν κενόν.				
“ Καὶ πάλιν “ ἀπέστειλε πρὸς αὐτοὺς “ ἄλλον δούλον :	<i>Mark</i> xii. 4.	11. “ Καὶ προσέ- “ θετο πέμψαι “ ἕτερον δούλον :	. . . . .	4. “ Καὶ πάλιν “ ἀπέστειλε πρὸς “ αὐτοὺς ἄλλον “ δούλον :
“ κἀκεῖνον “ λιθοβολήσαντες ἐκεφαλαίωσαν, “ καὶ ἀπέστειλαν ἡτιμωμένον.		“ οἱ δὲ κἀκεῖνον “ δείραντες, “ καὶ ἀτιμάσαν- “ τες, ἐξαπέστει- “ λαν κενόν.	“ ὃν δὲ ἐλιθοβό- “ λησαν,	“ κἀκεῖνον λιθο- “ βολήσαντες “ ἐκεφαλαίωσαν, “ καὶ ἀπέστειλαν “ ἡτιμωμένον.
“ Καὶ προσέθετο “ πέμψαι τρίτον :	<i>Luke</i> xx. 12.	12. “ Καὶ προσέ- “ θετο πέμψαι “ τρίτον ; “ οἱ δὲ καὶ τοῦ- “ τον τραυματί- “ σαντες ἐξέβα- “ λον.	. . . . . “ ὃν δὲ ἀπέκτει- “ ναν. (1)	5. . . “ Καὶ ἄλ- “ λον ἀπέστειλε ; “ κἀκεῖνον ἀπέ- “ κτειναν.
“ οἱ δὲ καὶ τοῦτον “ τραυματίσαντες ἐξέβαλον.				
“ Πάλιν ἀπέστειλεν “ ἄλλους δούλους “ πλείονας τῶν πρώτων :	<i>Matt.</i> xxi. 36. . .	. . . . .	36. . . “ Πάλιν “ ἀπέστειλεν ἄλ- “ λους δούλους “ πλείονας τῶν “ πρώτων :	“ Καὶ πολλοὺς “ ἄλλους :

MATT. XXI. v. . . 36.

“ καὶ ἐποίησαν αὐτοῖς ὡσαύτως,

MARK XII. v. . . 5, 6. . .

v. . . 5. “ τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. 6. . . ” Ἐτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ,

VARIOUS READINGS. *Luke* xx. v. . . 10. . . The reading—*δώσουσιν*—is preferred by Lachmann, and Tischendorf;—*δώσιν*—by the other critical editions.

Mark xii. v. . . 4. . . The word—*λιθοβολήσαντες*—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxi. 33—36; MARK xii. 1—5; LUKE xx. 9—12.) 2 Chron. xxxvi. 14—16; Nehem. ix. 22—26; Cant. viii. 11, 12; Isaiah v. 1—7; vii. 23; Jerem. vii. 25, 26; Matt. xxiii. 29—39; *Luke* xiii. 31—35; xvi. 1—8; John iv. 31—38; Acts vii. 51, 52; Romans xi. 11—24; 1 Corinth. iii. 5—9.

NOTE. (1) For the sake of more convenient collation with the two other gospels, some of the clauses of Matt. xxi. 35, are here transposed.

LUKE XX. 13.

“ εἶπε (1) ὁ κύριος τοῦ ἀμπελῶνος, **Τί ποιήσω; Πέμψω τὸν υἱόν μου τὸν ἀγαπητόν: Ἴσως τοῦτον**
 “ ἐντραπήσονται.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXI.	MARK XII.
“ Ἀπέστειλε [οὖν] “ καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, “ λέγων, “ Ἐντραπήσονται “ τὸν υἱόν μου.	Mark xii. v. . . 6. . . Matt. xxi. v. . . 37. . .	. . . . .	37. “ Ὑστερον δὲ “ ἀπέστειλε πρὸς “ αὐτοὺς τὸν υἱόν “ αὐτοῦ, λέγων, “ Ἐντραπήσονται “ τὸν υἱόν μου.	v. . . 6. “ ἀπέστει- “ λε καὶ αὐτὸν “ πρὸς αὐτοὺς ἔσ- “ χατον, λέγων, “ Ὅτι ἐντραπή- “ σονται τὸν υἱόν “ μου.
“ Οἱ δὲ γεωργοὶ, “ ἰδόντες τὸν υἱόν, “ εἶπον ἐν ἑαυτοῖς,	Matt. xxi. 38. . .	14. “ Ἰδόντες δὲ “ αὐτὸν οἱ γεωρ- “ γοί, “ διελογίζοντο “ πρὸς ἑαυτοὺς, “ λέγοντες,	38. “ Οἱ δὲ γεωρ- “ γοί, ἰδόντες τὸν “ υἱόν, “ εἶπον ἐν ἑαυ- “ τοῖς,	7. “ Ἐκεῖνοι δὲ “ οἱ γεωργοὶ “ εἶπον πρὸς ἑαυ- “ τοὺς,
“ Οὗτός ἐστιν ὁ κληρονόμος, “ Δεῦτε, ἀποκτείνωμεν αὐτὸν, “ ἵνα ἡμῶν γένηται “ ἡ κληρονομία.	Luke xx. v. . . 14.	“ Οὗτός ἐστιν ὁ “ κληρονόμος, “ Δεῦτε, ἀποκτεί- “ νωμεν αὐτὸν, “ ἵνα ἡμῶν γένη- “ ται ἡ κληρονο- “ μία.	“ Οὗτός ἐστιν ὁ “ κληρονόμος, “ Δεῦτε, ἀποκτεί- “ νωμεν αὐτὸν, “ καὶ κατὰσχωμεν “ τὴν κληρονο- “ μίαν αὐτοῦ.	“ Ὅτι οὗτός ἐστιν “ ὁ κληρονόμος, “ Δεῦτε, ἀποκτεί- “ νωμεν αὐτὸν, “ καὶ ἡμῶν ἔσται “ ἡ κληρονομία.
“ Καὶ, λαβόντες αὐτὸν, “ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, “ καὶ ἀπέκτειναν.	Matt. xxi. 39.	15. “ Καὶ, ἐκβα- “ λόντες αὐτὸν “ ἔξω τοῦ ἀμπε- “ λῶνος, ἀπέκτει- “ ναν.	39. “ Καὶ, λαβόν- “ τες αὐτὸν, ἐξέ- “ βαλον ἔξω τοῦ “ ἀμπελῶνος, καὶ “ ἀπέκτειναν.	8. “ Καὶ, λαβόντες “ αὐτὸν, ἀπέκτει- “ ναν, καὶ ἐξέβα- “ λον ἔξω τοῦ “ ἀμπελῶνος.
“ Ὅταν οὖν ἔλθῃ “ ὁ κύριος τοῦ ἀμπελῶνος, “ τί ποιήσει “ τοῖς γεωργοῖς ἐκείνοις;”—	MATT. XXI. 40. . . Matt. xxi. v. . . 40.	. . . . . “ Τί οὖν ποιήσει “ αὐτοῖς ὁ κύριος “ τοῦ ἀμπελῶνος;	40. “ Ὅταν οὖν “ ἀμπελῶνος, “ τί ποιήσει τοῖς “ γεωργοῖς ἐκεί- “ νοις;”—	9. “ Τί οὖν ποιή- “ σει ὁ κύριος τοῦ “ ἀμπελῶνος;
Λέγουσιν αὐτῷ,—	MATT. XXI. 41. . .	. . . . .	41. . . Λέγουσιν αὐτῷ,—	. . . . .
“ Κακοὺς κακῶς ἀπολέσει αὐτοὺς,	Matt. xxi. v. . . 41. . .	16. . . “ Ἐλεύσε- “ ται, καὶ ἀπολέ- “ σει τοὺς γεωρ- “ γοὺς τούτους,	“ Κακοὺς κακῶς “ ἀπολέσει αὐ- “ τοὺς, “ γεωργοὺς,	“ Ἐλεύσεται, καὶ “ ἀπολέσει τοὺς “ γεωργοὺς,

VARIOUS READINGS. Luke xx. v. . . 13. . . The word—*ἰδόντες*—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

Luke xx. v. . . 14. . . The word—*Δεῦτε*—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. XXI. 37—41; MARK XII. 6—9; LUKE XX. 13—16.) Psalm ii.; Jerem. xxii. 18, 19; Daniel ix. 26, 27; Matt. xxiv. 15—22; xxvii. 31—36; Mark xv. 20—23; Luke xix. 41—44; xxi. 20—24; John xi. 45—53; xix. 16—20; 1 Thessalon. ii. 14—16; Heb. i. 1—4; xiii. 10—14.

EXCLUDED WORD. (1) δὲ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXI.	MARK XII.
“καὶ τὸν ἀμπελῶνα ἐκδώσεται	Matt. xxi. v. . . 41. . .	v. . . 16. . . “καὶ	v. . . 41. . . “καὶ	v. . . 9. “καὶ δώσει
“ἄλλοις γεωργοῖς,		“δώσει τὸν ἀμ-	“τὸν ἀμπελῶνα	“τὸν ἀμπελῶνα
		“πελῶνα	“ἐκδίδωσεται	
		“ἄλλοις.”—	“ἄλλοις γεωργοῖς,	“ἄλλοις.”—
MATT. XXI. v. . . 41.				
“οἷτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.”—				
LUKE XX. v. . . 16.				
Ἀκούσαντες δὲ εἶπον,—“Μὴ γένοιτο.”				
‘Ο δὲ ἐμβλέψας αὐτοῖς εἶπε,—	Luke xx. 17. . .	17. ‘Ο δὲ ἐμβλέ- ψας αὐτοῖς εἶπε,—	42. Λέγει αὐτοῖς ὁ Ἰησοῦς,—	. . . . .
“Οὐδέποτε ἀνέγνωτε	Matt. xxi. v. . . 42.	“Τί οὖν ἔστι τὸ	“Οὐδέποτε ἀνέ- γνωτε ἐν ταῖς	10. “Οὐ δὲ τὴν
“ἐν ταῖς γραφαῖς,—		“γεγραμμένον	“γραφεῖς ἐν ταῖς	“γραφὴν ταύτην
“Λίθον ὃν ἀπεδοκίμασαν	Luke xx. v. . . 17.	“τοῦτο;	“γραφαῖς;	“ἀνέγνωτε;
“οἱ οἰκοδομοῦντες,		“Λίθον ὃν ἀπε- δοκίμασαν οἱ	“Λίθον ὃν ἀπε- δοκίμασαν οἱ	“Λίθον ὃν ἀπε- δοκίμασαν οἱ
“οὗτος ἐγενήθη		“οἰκοδομοῦν- τες, οὗτος	“οἰκοδομοῦν- τες, οὗτος	“οἰκοδομοῦν- τες, οὗτος
“εἰς κεφαλὴν γωνίας:		“ἐγενήθη εἰς	“ἐγενήθη εἰς	“ἐγενήθη εἰς
		“κεφαλὴν γω- νίας:—	“κεφαλὴν γω- νίας:	“κεφαλὴν γω- νίας:
“Παρὰ Κυρίου ἐγένετο αὕτη,	Matt. xxi. v. . . 42.	. . . . .	“Παρὰ Κυρίου ἐγένετο αὕτη,	11. “Παρὰ Κυ- ρίου ἐγένετο
“καὶ ἔστι θαυμαστὴ			“καὶ ἔστι θαυ- μαστὴ	“αὕτη, καὶ ἔστι
“ἐν ὀφθαλμοῖς ἡμῶν.”—			“ἐν ὀφθαλμοῖς ἡμῶν.	“θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.”—

MATT. XXI. 43.

“Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

“Πᾶς ὁ πεσὼν
ἐπ’ ἐκείνον τὸν λίθον
συνθλασθήσεται:
ἐφ’ ὃν δ’ ἂν πέσῃ,
λικμήσει αὐτόν.”

LUKE XX. 18.

18. “Πᾶς ὁ πεσὼν ἐπ’
ἐκείνον τὸν λίθον συν-
θλασθήσεται:
ἐφ’ ὃν δ’ ἂν πέσῃ, λικ-
μήσει αὐτόν.”

LUKE XX.

MATT. XXI.

44. “Καὶ ὁ πεσὼν ἐπὶ
τὸν λίθον τοῦτον συν-
θλασθήσεται:
ἐφ’ ὃν δ’ ἂν πέσῃ, λικ-
μήσει αὐτόν.”

PARAGRAPH 4.

Discomfiture and retreat of the chief priests, &c.

Matt. xxi. 45, 46, end; Mark xii. 12; Luke xx. 19.

MATT. XXI. 45. . .

Καὶ, ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ,

VARIOUS READING. Matt. xxi. 44, is expunged by Tischendorf, and bracketed by Lachmann; but retained by all the other critical editions. Griesbach thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. XXI. 42—44; MARK XII. 10, 11; LUKE XX. 16—18.) Psalm cxviii. 22, 23; Isaiah viii. 13—15; xxviii. 16, 17; Daniel ii. 34, 35, 44, 45; Matt. viii. 10—12; Acts iv. 7—12; xiii. 44—47; xviii. 1—6; xxviii. 25—28; Romans ix. 22—33; xi. 1—8; 1 Corinth. iii. 9—11; Ephes. ii. 19—22; 1 Peter ii. 1—8.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXI.	MARK XII.
ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.	Matt. xxi. v. . . 45, [46. . .	v. . . 19. ἔγνωσαν γὰρ ὅτι πρὸς αὐ- τοὺς τὴν παραβο- λὴν ταύτην εἶπε.	v. . . 45. ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.	v. . . 12. . . ἔγνωσαν γὰρ ὅτι πρὸς αὐ- τοὺς τὴν παρα- βολὴν εἶπε. . .
46. . . Καὶ, ζητοῦντες αὐτὸν κρατῆσαι		19. . . Καὶ ἐξήτη- σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐ- τὸν τὰς χεῖρας	46, end. Καὶ, ζη- τοῦντες αὐτὸν κρατῆσαι,	12. . . Καὶ ἐξήτουν αὐτὸν κρατῆσαι,
ἐν αὐτῇ τῇ ὥρᾳ, ἐφοβήθησαν τοὺς ὄχλους,	LUKE xx. v. . . 19. . . Matt. xxi. v. . . 46. . .	ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν: . . . (1)	. . . . . ἐφοβήθησαν τοὺς ὄχλους,	. . . . . καὶ ἐφοβήθησαν τὸν ὄχλον: . . .
ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον:	MATT. xxi. v. . . 46.	. . . . . ἐπειδὴ εἶχον.	. . . . . ἐπειδὴ εἶχον.	. . . . . . . . . . . . . . .
καὶ ἀφέντες αὐτὸν ἀπῆλθον.	MARK xii. v. . . 12.	. . . . .	. . . . .	v. . . 12. Καὶ ἀφέν- τες αὐτὸν ἀπῆλ- θον. (1)

PARAGRAPH 5.

Parable of the king celebrating the marriage-supper of his son.

MATT. xxi. 1—14.

1. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων,—2. “Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ: 3. καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. 4. Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἰπάτε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα: Δεῦτε εἰς τοὺς γάμους. 5. Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. 6. Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν, καὶ ἀπέκτειναν. 7. Ἀκούσας δὲ ὁ βασιλεὺς ἐκείνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

8. “Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. 9. “Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε καλέσατε εἰς τοὺς γάμους. 10. “Καὶ ἐξελθόντες οἱ δοῦλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὑρον, πονηροὺς τε καὶ ἀγαθοὺς, καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. 11. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἀνθρώπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, 12. καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφिमώθη. 13. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον: ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων.—14. Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.”

VARIOUS READING. Matt. xxi. 7. . . The words—Ἀκούσας δὲ—are expunged by Knapp, Lachmann, and Tischendorf; but retained by the other critical editions. Scholz, and Hahn read—καὶ ἀκούσας.—The word—ἐκείνος—is expunged by the Received Text, Lachmann, and Hahn; but retained by the other critical editions.

SCRIPTURE REFERENCES. (MATT. xxi. 1—14.) Genesis xxi. 8—13; Proverbs ix. 1—5; Isaiah xxv. 6, 7; Matt. viii. 10—12; ix. 14, 15; xxv. 1—12, 30; Mark ii. 18—20; Luke v. 33—35; xiv. 14—24; xv. 22—24; John iii. 25—29; Romans xiii. 14; Galat. iv. 28—31; Ephes. iv. 20—24; Coloss. iii. 8—12; Heb. xiii. 10; Revel. xix. 9.

NOTE. (1) For the sake of more convenient collation with Matthew, some of the clauses of Mark xii. 12, and Luke xx. 19, are here transposed.

PARAGRAPH 6.

Reply to a question from the Pharisees, and Herodians, whether it was lawful to pay tribute to Cæsar.

Matt. xxii. 15—22; Mark xii. 13—17; Luke xx. 20—26.

MATT. xxii. 15.

Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXII.	MARK XII.
Καὶ ἀποστέλλουσιν αὐτῷ	Matt. xxii. 16. . .	20. . . Καὶ παρα- τηρήσαντες ἀπέ- στειλαν	16. Καὶ ἀποστέλ- λουσιν αὐτῷ	13. Καὶ ἀποστέλ- λουσι πρὸς αὐτόν
τοὺς μαθητὰς αὐτῶν, μετὰ τῶν Ἑρωδιανῶν,		. . . . . τοὺς μαθητὰς αὐ- τῶν, μετὰ τῶν Ἑρωδιανῶν,		τινας τῶν Φαρι- σαίων, καὶ τῶν Ἑρωδιανῶν,
ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι,	LUKE XX. V. . . 20. . .	ἐγκαθέτους, εἶναι,	. . . . .	. . . . .
ἵνα ἐπιλάβωνται αὐτοῦ λόγου,	Luke xx. v. . . 20. . .	ἵνα ἐπιλάβωνται αὐτοῦ λόγου,	. . . . .	ἵνα αὐτὸν ἀγρεύ- σωσι λόγῳ.

LUKE XX. V. . . 20.

εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

Οἱ δὲ ἐλθόντες	MARK xii. 14. . .	. . . . .	14. Οἱ δὲ ἐλθόν- τες
λέγουσιν αὐτῷ,—	Mark xii. v. . . 14. . .	21. Καὶ ἐπηρώτη- σαν αὐτὸν λέγον- τες,—	λέγουσιν αὐτῷ,—
“ Διδάσκαλε, οἶδαμεν “ ὅτι ἀληθὴς εἶ, “ καὶ οὐ μέλει σοι περὶ οὐδενός :		“ Διδάσκαλε, οἶ- “ δαμεν ὅτι ὀρθῶς “ λέγεις, καὶ δι- “ δάσκεις, καὶ οὐ “ λαμβάνεις “ πρόσωπον, ἀλλ’ “ ἐπ’ ἀληθείας “ τὴν ὁδὸν τοῦ “ Θεοῦ διδάσκεις.	“ Διδάσκαλε, οἶ- “ δαμεν ὅτι ἀλη- “ θὴς εἶ, καὶ τὴν “ ὁδὸν τοῦ Θεοῦ “ ἐν ἀληθείᾳ δι- “ δάσκεις, καὶ οὐ “ μέλεις σοι περὶ “ πρόσωπον ἀν- “θρώπων, ἀλλ’ “ ἐπ’ ἀληθείας τὴν “ ὁδὸν τοῦ Θεοῦ “ διδάσκεις.
“ οὐ γὰρ βλέπεις “ εἰς πρόσωπον ἀνθρώπων, “ ἀλλ’ ἐπ’ ἀληθείας “ τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.			
“ Εἰπὲ οὖν ἡμῖν “ τί σοι δοκεῖ :	MATT. xxii. 17. . .	. . . . .	17. “ Εἰπὲ “ δοκεῖ :
“ Ἐξεστὶ δοῦναι κῆνσον Καίσαρι,	Matt. xxii. v. . . 17.	22. “ Ἐξεστὶν “ ἡμῖν Καίσαρι “ φόρον δοῦναι, “ ἡ οὐ ; ”—	“ Ἐξεστὶ δοῦναι “ κῆνσον Καίσα- “ ρι, “ ἡ οὐ ; ”—
“ ἡ οὐ ; “ Δῶμεν, ἡ μὴ δῶμεν ; ”—	MARK xii. v. . . 14.	. . . . .	“ ἡ οὐ ; “ Δῶμεν, ἡ μὴ “ δῶμεν ; ”—

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXII.	MARK XII.
Γινὺς δὲ ὁ Ἰησοῦς τὴν ποιηρίαν αὐτῶν, εἶπε,—	Matt. xxii. 18, 19.	23. Κατανόησας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς,— “Τί με πειρά- “ζετε ; 24. “Δεῖξατέ μοι “δηνάριον.	18. Γινὺς δὲ ὁ Ἰη- σοῦς τὴν ποιηρίαν αὐτῶν, εἶπε,— “Τί με πειράζετε, “ὑποκριταί ; 19. “Ἐπιδείξατέ “μοι “τὸ νόμισμα τοῦ “κῆνσου.”— Οἱ δὲ προσήνεγ- καν αὐτῷ δηνά- ριον.	15. Ὁ δὲ, εἰδὼς αὐτῶν τὴν ὑπό- κρισιν, εἶπεν αὐ- τοῖς,— “Τί με πειρά- “ζετε ; “Φέρετέ μοι “δηνάριον ἵνα “ἰδῶ.”— 16. Οἱ δὲ ἤνεγ- καν.
Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.				
Καὶ λέγει αὐτοῖς,—	Matt. xxii. 20. . .	. . . . .	20. Καὶ λέγει αὐ- τοῖς,—	Καὶ λέγει αὐ- τοῖς,—
“Τίνος ἔχει εἰκόνα, “καὶ ἐπιγραφὴν ;”—	Luke xx. v...24,25...	“Τίνος ἔχει εἰκό- “να, καὶ ἐπιγρα- “φὴν ;”— Ἀποκριθέντες δὲ εἶπον,— “Καίσαρος,”— 25. Ὁ δὲ εἶπεν αὐτοῖς,—	“Τίνος ἢ εἰκὼν “αὐτῇ, καὶ ἡ ἐπι- “γραφή ;”— 21. Λέγουσιν αὐ- τῷ,— “Καίσαρος.”— Τότε λέγει αὐ- τοῖς,—	“Τίνος ἢ εἰκὼν “αὐτῇ, καὶ ἡ ἐπι- “γραφή ;”— Οἱ δὲ εἶπον αὐ- τῷ,— “Καίσαρος.”— 17. Καὶ ἀποκρι- θεὶς ὁ Ἰησοῦς εἶ- πεν αὐτοῖς,—
Ἀποκριθέντες δὲ εἶπον,—				
“Καίσαρος.”—				
25. Ὁ δὲ εἶπεν αὐτοῖς,—				
“Ἀπόδοτε τοῖνυν “τὰ Καίσαρος Καίσαρι, “καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.”—	Luke xx. v. . . 25.	“Ἀπόδοτε τοῖνυν “τὰ Καίσαρος “Καίσαρι, “καὶ τὰ τοῦ Θεοῦ “τῷ Θεῷ.”—	“Ἀπόδοτε οὖν τὰ “Καίσαρος Καί- “σαρι, “καὶ τὰ τοῦ Θεοῦ “τῷ Θεῷ.”—	“Ἀπόδοτε τὰ “Καίσαρος Καί- “σαρι, “καὶ τὰ τοῦ Θεοῦ “τῷ Θεῷ.”—

LUKE xx. 26 . . .

Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ :

καὶ, θανμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.	Luke xx. v. . . 26. ΜΑΤΤ. xxii. v. . . 22.	v. . . 26. καὶ, θαν- μάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν. καὶ ἀφέντες αὐ- τὸν ἀπῆλθον.	22. Καὶ ἀκούσαν- τες ἐθαύμασαν, καὶ ἐθαύμασαν ἐπ' αὐτῷ.
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VARIOUS READING. Luke xx. v. . . 23. The clause—*Τί με πειράζετε*—is expunged by Tischendorf, but retained by all the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxii. 15-22; MARK xii. 13-17; LUKE xx. 20-26.) Deuteron. i. 16, 17; xvii. 14, 15; Matt. xvii. 24-27; xviii. 28; xx. 1-13; Mark iii. 6; viii. 13-15; Luke xi. 53, 54; xxiii. 1-12; Romans xiii. 1-7; 1 Peter ii. 13-15; Revel. vi. 6.

PARAGRAPH 7.

And to an objection of certain Sadducees against the doctrine of the resurrection.

Matt. xxii. 23—32; Mark xii. 18—27; Luke xx. 27—38.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXII.	MARK XII.
Ἐν ἐκείνῃ τῇ ἡμέρᾳ	MATT. xxii. 23. . .	. . . . .	23. Ἐν ἐκείνῃ τῇ ἡμέρᾳ	. . . . .
προσηλθον αὐτῷ	Matt. xxii. v. . . 23. . .	27. Προσελθόντες	προσηλθον αὐτῷ	18. Καὶ ἔρχονται
τινες τῶν Σαδδουκαίων,	Luke xx. 27. . .	δέ τινες τῶν Σαδ- δουκαίων,	Σαδδουκαῖοι,	Σαδδουκαῖοι πρὸς αὐτὸν,
οἱ ἀντιλέγοντες		οἱ ἀντιλέγοντες	οἱ λέγοντες μὴ	οἵτινες λέγουσιν
ἀνάστασιν μὴ εἶναι,		ἀνάστασιν μὴ εἶναι,	εἶναι ἀνάστασιν,	ἀνάστασιν μὴ εἶ- ναι,
καὶ ἐπρώτησαν αὐτὸν	Matt. xxii. v. . 23, 24. .	ἐπρώτησαν αὐ- τὸν	καὶ ἐπρώτησαν αὐτὸν	καὶ ἐπρώτησαν αὐτὸν
24. . . λέγοντες,—		28. λέγοντες,—	24. λέγοντες,—	λέγοντες,—
“ Διδάσκαλε,		“ Διδάσκαλε,	“ Διδάσκαλε,	19. “ Διδάσκαλε,
“ Μωσῆς ἔγραψεν ἡμῖν,	Luke xx. v. . . 28. . .	“ Μωσῆς ἔγρα- ψεν ἡμῖν,	“ Μωσῆς εἶπεν,	“ Μωσῆς ἔγρα- ψεν ἡμῖν,
“ Ἐάν τινος ἀδελφὸς		“ Ἐάν τινος	“ Ἐάν τις ἀπο-	“ Οὔτι ἐάν τινος
“ ἀποθάνῃ,		“ ἀδελφὸς ἀπο- θάνῃ,	“ θάνῃ	“ ἀδελφὸς ἀπο- θάνῃ,
“ ἔχων γυναῖκα,	Luke xx. v. . . 28. . .	“ ἔχων γυναῖκα,	. . . . .	“ καὶ καταλίπη “ γυναῖκα,
“ καὶ οὗτος ἄτεκνος		“ καὶ οὗτος	“ μὴ ἔχων τέκ-	“ καὶ τέκνα μὴ
“ ἀποθάνῃ,		“ ἄτεκνος ἀπο- θάνῃ,	“ να,	“ ἀφῇ,
“ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ	Luke xx. v. . . 28.	“ ἵνα λάβῃ ὁ	“ ἐπιγαμβρεύ-	“ ἵνα λάβῃ ὁ
“ τὴν γυναῖκα,		“ ἀδελφὸς αὐ-	“ σει ὁ ἀδελ-	“ ἀδελφὸς αὐ-
		“ τοῦ τὴν γυ-	“ φὸς αὐτοῦ	“ τοῦ τὴν γυναῖ-
		“ ναῖκα,	“ τὴν γυναῖκα	“ κα,
“ καὶ ἐξαναστήσῃ σπέρμα		“ καὶ ἐξαναστή-	“ αὐτοῦ, καὶ	“ καὶ ἐξαναστή-
		“ σῇ σπέρμα	“ ἀναστήσει	“ σῇ σπέρμα
			“ σπέρμα	
“ τῷ ἀδελφῷ αὐτοῦ.		“ τῷ ἀδελφῷ	“ τῷ ἀδελφῷ	“ τῷ ἀδελφῷ
		“ αὐτοῦ.	“ αὐτοῦ.	“ αὐτοῦ.
“ Ἦσαν δὲ παρ’ ἡμῖν	Matt. xxii. 25. . .	29. “ Ἐπτά οὖν	25. “ Ἦσαν δὲ	20. “ Ἐπτά ἀδελ-
“ ἑπτὰ ἀδελφοί:		“ ἀδελφοὶ ἦσαν:	“ παρ’ ἡμῖν ἑπτὰ	“ φοὶ ἦσαν:
			“ ἀδελφοί:	
“ καὶ ὁ πρῶτος γαμήσας		“ καὶ ὁ πρῶτος	“ καὶ ὁ πρῶτος	“ καὶ ὁ πρῶτος
“ ἐτελεύτησε,		“ λαβὼν γυναῖκα	“ γαμήσας ἐτε-	“ ἔλαβε γυναῖκα,
		“ ἀπέθανεν	“ λεύτησε,	“ καὶ ἀποθνήσκων
“ καὶ, μὴ ἔχων σπέρμα,		“ ἄτεκνος.	“ καὶ, μὴ ἔχων	“ οὐκ ἀφῆκε
			“ σπέρμα,	“ σπέρμα.

VARIOUS READING. Mark xii. v. . . 19. . . The word—αὐτοῦ,—after—τὴν γυναῖκα,—is expunged by Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXII.	MARK XII.
“ ἀφῆκε τὴν γυναῖκα αὐτοῦ “ τῷ ἀδελφῷ αὐτοῦ.	MATT. xxii. v. . . 25.	. . . . .	v. 25. “ ἀφῆκε . . . “ ἀδελφῷ αὐτοῦ.	. . . . .
“ Καὶ ἔλαβεν ὁ δεύτερος “ τὴν γυναῖκα,	Luke xx. 30, 31. . .	30. “ Καὶ ἔλαβεν “ ὁ δεύτερος τὴν “ γυναῖκα, “ καὶ οὗτος ἀπέ- “ θανεν ἄτεκνος.	26. “ Ὅμοίως καὶ “ ὁ δεύτερος,	21. “ Καὶ ὁ δεύ- “ терος ἔλαβεν “ αὐτήν, “ καὶ ἀπέθανεν, “ καὶ οὐδὲ αὐτὸς “ ἀφῆκε σπέρμα :
31. “ Καὶ ὁ τρίτος “ ἔλαβεν αὐτήν, “ ὡσαύτως δὲ καὶ οἱ ἑπτὰ “ οὐ κατέλιπον τέκνα, “ καὶ ἀπέθανον.	. . . . .	31. “ Καὶ ὁ τρίτος “ ἔλαβεν αὐτήν, “ ὡσαύτως δὲ καὶ “ οἱ ἑπτὰ “ οὐ κατέλιπον “ τέκνα, “ καὶ ἀπέθανον.	“ καὶ ὁ τρίτος, “ ἔως τῶν ἑπτὰ.	“ καὶ ὁ τρίτος “ ὡσαύτως. 22. “ Καὶ ἔλαβον “ αὐτήν οἱ ἑπτὰ, “ καὶ οὐκ ἀφῆκαν “ σπέρμα.
“ Ἐσχάτη πάντων “ ἀπέθανε καὶ ἡ γυνή.	LUKE xx. v. . . 31. Mark xii. v. . . 22.	32. “ Ὑστερον “ ἀπέθανε καὶ ἡ “ γυνή.	27. “ Ὑστερον “ ἀπέθανε καὶ ἡ “ γυνή.	“ Ἐσχάτη πάν- “ των ἀπέθανε “ καὶ ἡ γυνή.
“ Ἐν τῇ οὖν ἀναστάσει, “ ὅταν ἀναστῶσι, “ τίνος αὐτῶν γίνεται γυνή ; “ οἱ γὰρ ἑπτὰ “ ἔσχον αὐτὴν γυναῖκα.”—	Luke xx. 33. . . MARK xii. v. . . 23. Luke xx. v. . . 33.	33. “ Ἐν τῇ οὖν “ ἀναστάσει “ τίνος αὐτῶν γί- “ νεται γυνή ; “ οἱ γὰρ ἑπτὰ “ ἔσχον αὐτὴν “ γυναῖκα.”—	28. “ Ἐν τῇ οὖν “ ἀναστάσει “ τίνος τῶν ἑπτὰ “ ἔσται γυνή ; “ πάντες γὰρ ἔσ- “ χον αὐτήν.”—	23. “ Ἐν τῇ οὖν “ ἀναστάσει, “ ὅταν ἀναστῶσι, “ τίνος αὐτῶν “ ἔσται γυνή ; “ οἱ γὰρ ἑπτὰ “ ἔσχον αὐτὴν “ γυναῖκα.”—
Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,— “ Πλανᾶσθε, “ μὴ εἰδοτες τὰς γραφὰς, “ μηδὲ τὴν δύναμιν τοῦ Θεοῦ ;	Matt. xxii. 29.	34. . . Καὶ ἀπο- κριθεὶς εἶπεν αὐ- τοῖς ὁ Ἰησοῦς,—	29. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,— “ Πλανᾶσθε, “ μὴ εἰδοτες τὰς “ γραφὰς, “ μηδὲ τὴν δύνα- “ μιν τοῦ Θεοῦ.	24. Καὶ ἀποκρι- θεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,— “ Οὐ διὰ τοῦτο “ πλανᾶσθε, “ μὴ εἰδοτες τὰς “ γραφὰς, “ μηδὲ τὴν δύνα- “ μιν τοῦ Θεοῦ ;

LUKE xx. v. . . 34, 35. . .

v. . . 34. “ Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι, καὶ ἐκγαμίσκονται: 35. . . οἱ δὲ καταξιοθέντες τοῦ
“ αἰῶνος ἐκείνου τυχεῖν,

VARIOUS READINGS. Luke xx. 32. . . The reading of Knapp, and Lachmann,—“ Ὑστερον ἀπέθανε καὶ ἡ γυνή,—with which that of Tischendorf nearly coincides, should, in the opinion of Griesbach, perhaps be preferred to that adopted by himself, Scholz, and Hahn, as well as by the Received Text; namely,—“ Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

Mark xii. v. . . 23. . . The words—ἔταν ἀναστῶσι,—are expunged, or denounced by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should probably be excluded; as likewise the word—οὖν,—immediately preceding.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXII.	MARK XII.
“καὶ τῆς ἀναστάσεως “τῆς ἐκ νεκρῶν,	Luke xx. v. . . 35. . .	v. . . 35. “καὶ “τῆς ἀναστάσεως “τῆς ἐκ νεκρῶν,	30. “Ἐν γὰρ τῇ “ἀναστάσει	25. “Ὅταν γὰρ “ἐκ νεκρῶν ἀνα- “στῶσιν
“οὔτε γαμοῦσιν, “οὔτε ἐκγαμίσκονται :	Luke xx. v. . . 35.	“οὔτε γαμοῦσιν, “οὔτε ἐκγαμί- “σκονται :	“οὔτε γαμοῦσιν, “οὔτε ἐκγαμί- “ζονται,	“οὔτε γαμοῦσιν, “οὔτε γαμίσκον- “ται,
36. . . “Ὅντε γὰρ ἀποθανεῖν “ἐτι δύνανται :	LUKE xx. 36. . .	36. “Ὅντε γὰρ “ἀποθανεῖν ἐτι “δύνανται,	. . . . .	. . . . .
“ἀλλ’ εἰσὶν ὡς ἄγγελοι “ἐν τοῖς οὐρανοῖς,	Mark xii. v. . . 25.	“ἰσάγγελοι γάρ “εἰσι,	“ἀλλ’ ὡς ἄγγελοι “τοῦ Θεοῦ ἐν οὐ- “ρανῷ εἰσι.	“ἀλλ’ εἰσὶν ὡς “ἄγγελοι ἐν τοῖς “οὐρανοῖς.
“καὶ υἱοὶ εἰσὶ τοῦ Θεοῦ, “τῆς ἀναστάσεως υἱοὶ ὄντες.	LUKE xx. v. . . 36.	“καὶ υἱοὶ “ὄντες.	. . . . .	. . . . .
“Περὶ δὲ τῶν νεκρῶν “ὅτι ἐγείρονται,	Mark xii. 26. . .	37. “Ὅτι δὲ ἐγεί- “ρονται οἱ νεκροί,	31. “Περὶ δὲ τῆς “ἀναστάσεως “τῶν νεκρῶν,	26. “Περὶ δὲ τῶν “νεκρῶν ὅτι ἐγεί- “ρονται, οὐκ “ἀνέγνωτε ἐν τῇ “βίβλῳ Μωσέως,
“οὐκ ἀνέγνωτε “ἐν τῇ βίβλῳ Μωσέως, “ἐπὶ τοῦ βάτου “ὡς εἶπεν αὐτῷ “ὁ Θεὸς λέγων,		“καὶ Μωσὴς ἐμή- “νυσεν “ἐπὶ τῆς βάτου, “ὡς λέγει Κύριον “ὑπὸ τοῦ Θεοῦ “λέγοντος,	“οὐκ ἀνέγνωτε “τὸ ῥηθὲν ὑμῖν “ὑπὸ τοῦ Θεοῦ “λέγοντος,	“ἀνέγνωτε ἐν τῇ “βίβλῳ Μωσέως, “ἐπὶ τοῦ βάτου “ὡς εἶπεν αὐτῷ “ὁ Θεὸς λέ- “γων,
“Ἐγὼ εἶμι “ὁ Θεὸς Ἀβραάμ, “καὶ ὁ Θεὸς Ἰσαάκ,	Matt. xxii. 32.	“τὸν Θεὸν “Ἀβραάμ, “καὶ τὸν Θεὸν “Ἰσαάκ, “καὶ τὸν Θεὸν “Ἰακώβ.	32. “Ἐγὼ εἶμι ὁ “Θεὸς Ἀβραάμ, “καὶ ὁ Θεὸς “Ἰσαάκ, “καὶ ὁ Θεὸς “Ἰακώβ.	“Ἐγὼ ὁ Θεὸς “Ἀβραάμ, “καὶ ὁ Θεὸς “Ἰσαάκ, “καὶ ὁ Θεὸς “Ἰακώβ.
“Οὐκ ἔστιν ὁ Θεὸς “Θεὸς νεκρῶν, “ἀλλὰ ζώντων,		38. “Θεὸς δὲ “οὐκ ἔστι νε- “κρῶν, ἀλλὰ “ζώντων	“Οὐκ ἔστιν ὁ “Θεὸς Θεὸς νε- “κρῶν, ἀλλὰ “ζώντων.”	27. “Οὐκ ἔστιν “ὁ Θεὸς νεκρῶν, “ἀλλὰ ζώντων.
“πάντες γὰρ αὐτῷ ζῶσιν.	LUKE xx. v. . . 38.	“πάντες γὰρ αὐ- “τῷ ζῶσιν.”	. . . . .	. . . . .
“Ὑμεῖς οὖν πολὺ πλανᾶσθε.”	MARK xii. v. . . 27.	. . . . .	. . . . .	“Ὑμεῖς οὖν πολὺ “πλανᾶσθε.”

PARAGRAPH 8.

Astonishment of the multitude at his manner of teaching.

MATT. XXII. 33.

Καὶ, ἀκούσαντες οἱ ὄχλοι, ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ.

VARIOUS READING. Matt. xxii. v. . . 30. . . The words—τοῦ Θεοῦ,—are expunged by Knapp, Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxii. 23—32; MARK xii. 18—27; LUKE xx. 27—38.) Exodus iii. 4—6, 13—16; Deuteron. xxv. 5, 6; Acts iv. 1—6; v. 17, 18; vii. 30—32; xxiii. 6—9; Romans i. 1—4; viii. 14—23; 1 Corinth. xv. 42—49; Philipp. iii. 20, 21; Heb. xi. 13—16; 1 John iii. 1, 2; Revel. xxi. 1—4. (MATT. xxii. 33.) Matt. vii. 28, 29; xiii. 54; Mark i. 21, 22; vi. 1, 2; xi. 18; Luke iv. 22, 31, 32; John vii. 45, 46.

PARAGRAPH 9.

And applause of it by some of the scribes.

LUKE xx. 39.

Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον,—“ Διδάσκαλε, καλῶς εἶπας.”

PARAGRAPH 10.

His reply to a question from a scribe, respecting the principal commandment of the Law.

Matt. xxii. 34—40; Mark xii. 28—31.

MATT. xxii. 34.

Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό.

MARK xii. 28. . .

Καὶ, προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη,

COMBINED TEXT.	REFERENCES.	MATT. XXII.	MARK XII.
ἐπηρώτησεν αὐτόν,	Mark xii. v. . . 28.	35. Καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομκός,	v. . . 28. ἐπηρώτησεν αὐτόν,—
πειράζων αὐτὸν καὶ λέγων,—	MATT. xxii. v. . . 35,	πειράζων αὐτὸν καὶ λέ-	. . . . .
36. . . “ Διδάσκαλε,	36. . .]	γων,—36. “ Διδάσκαλε,	
“ Ποία ἐστὶ πρώτη πάντων ἐντολή;”—	Mark xii. v. . . 28, 29...	“ Ποία ἐντολὴ μεγάλη	“ Ποία ἐστὶ πρώτη πάν-
29. . . Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ,—		“ ἐν τῷ νόμῳ;”—	“ των ἐντολή;—
		37. Ὁ δὲ Ἰησοῦς ἔφη	29. . . Ὁ δὲ Ἰησοῦς ἀπε-
		αὐτῷ,—	κρίθη αὐτῷ,—

MARK xii. v. . . 29.

“ Ὅτι πρώτη πάντων ἐντολή, Ἄκουε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι :

“ Καὶ ἀγαπήσεις	Mark xii. 30. . .	“ Ἀγαπήσεις Κύριον	30. “ Καὶ ἀγαπήσεις
“ Κύριον τὸν Θεόν σου		“ τὸν Θεόν σου	“ Κύριον τὸν Θεόν σου
“ ἐξ ὅλης τῆς καρδίας σου,		“ ἐν ὅλῃ τῇ καρδίᾳ	“ ἐξ ὅλης τῆς καρδίας
“ καὶ ἐξ ὅλης τῆς ψυχῆς σου,		“ σου,	“ σου,
“ καὶ ἐξ ὅλης τῆς διανοίας σου,		“ καὶ ἐν ὅλῃ τῇ ψυχῇ	“ καὶ ἐξ ὅλης τῆς
		“ σου,	“ ψυχῆς σου,
		“ καὶ ἐν ὅλῃ τῇ δια-	“ καὶ ἐξ ὅλης τῆς
		νοίᾳ σου.	“ διανοίας σου,
“ καὶ ἐξ ὅλης τῆς ἰσχύος σου.	MARK xii. v. . . 30. . .	. . . . .	“ καὶ ἐξ ὅλης τῆς ἰσ-
			“ χύος σου.
“ Αὕτη ἐστὶ πρώτη	Matt. xxii. 38.	38. “ Αὕτη ἐστὶ πρώτη	“ Αὕτη πρώτη ἐντολή.
“ καὶ μεγάλη ἐντολή.		“ καὶ μεγάλη ἐντολή.	

VARIOUS READINGS. Mark xii. v. . . 28. . . The reading—ιδὼν—is adopted by Lachmann, and Tischendorf;—εἰδὼς—by the other critical editions.

Mark xii. v. . . 29. . . The reading adopted by Griesbach, Knapp, and Hahn, is—Ὅτι πρώτη πάντων ἐντολή:—by the Received Text, and Scholz,—Ὅτι πρώτη πάντων τῶν ἐντολῶν:—and by Lachmann, and Tischendorf,—Ὅτι πρώτη ἐστίν.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.

REFERENCES.

MATT. XXII.

MARK XII.

“ Δευτέρα δὲ ὁμοία αὐτῇ,
 “ Ἀγαπήσεις τὸν πλησίον σου
 “ ὡς σεαυτόν.

Matt. xxii. 39.

39. “ Δευτέρα δὲ ὁμοία
 “ αὐτῇ, Ἀγαπήσεις
 “ τὸν πλησίον σου
 “ ὡς σεαυτόν.

31. . . “ Καὶ δευτέρα
 “ ὁμοία αὐτῇ, Ἀγαπή-
 “ σεῖς τὸν πλησίον
 “ σου ὡς σεαυτόν.

MATT. xxii. 40.

Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὁλος ὁ νόμος, καὶ οἱ προφῆται κρέμονται.

MARK xii. v. . . 31.

“ Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.”

PARAGRAPH 11.

Approbation of the scribe's sentiments.

MARK xii. 32—34. . .

32. Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς,—“ Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπας ὅτι εἷς ἐστι, καὶ οὐκ ἔστιν
 “ ἄλλος πλὴν αὐτοῦ. 33. Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ
 “ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλείον ἐστι
 “ πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.”—34. . . Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη,
 εἶπεν αὐτῷ,—“ Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.”

PARAGRAPH 12.

And question addressed to the Pharisees, how Christ is at once the son, and the lord of David.

Matt. xxii. 41—45 ; Mark xii. 35—37. . . ; Luke xx. 41—44.

MATT. xxii. 41, 42.

41. Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42. λέγων,—“ Τί ὑμῖν δοκεῖ περὶ
 “ τοῦ Χριστοῦ ; Τίνος υἱὸς ἐστι ;”—Λέγουσιν αὐτῷ,—“ Τοῦ Δαβὶδ.”

LUKE XX.

MATT. XXII.

MARK XII.

Καὶ ἀποκριθεὶς
 ὁ Ἰησοῦς ἔλεγε,

Mark xii. 35. . .

41. Εἶπε δὲ πρὸς τοὺς,
 αὐτοὺς,—

35. Καὶ ἀποκρι-
 θεὶς ὁ Ἰησοῦς
 ἔλεγε,

διδάσκων ἐν τῷ ἱερῷ,—

MARK xii. v. . . 35. . .

.

διδάσκων ἐν τῷ
 ἱερῷ,—

“ Πῶς λέγουσιν οἱ γραμματεῖς

Mark xii. v. . . 35.

“ Πῶς λέγουσι
 “ τὸν Χριστὸν
 “ υἱὸν Δαβὶδ
 “ εἶναι ;

.

“ Πῶς λέγουσιν
 “ οἱ γραμματεῖς
 “ ὅτι ὁ Χριστὸς
 “ υἱὸς ἐστι Δα-
 “ βίδ ;

“ ὅτι ὁ Χριστὸς
 “ υἱὸς ἐστι Δαβὶδ ;

VARIOUS READING. Mark xii. v. . . 33. . . The clause,—καὶ ἐξ ὅλης τῆς ψυχῆς,—is expunged, or denounced by Lachmann, and Tischendorf, but retained by the other critical editions.

SCRIPTURE REFERENCES. (MATT. xxii. 34—40 ; MARK xii. 28—31.) Levit. xix. 17, 18 ; Deuteron. vi. 4, 5 ; x. 12, 13 ; Ezra ix. 8 ; Eccles. xii. 9—11 ; Isaiah xxii. 20—25 ; Matt. vii. 12 ; xix. 19 ; Luke x. 25—28 ; Romans xiii. 8—10 ; Galat. v. 13, 14 ; James ii. 8, 9 ; 1 John iv. 19—21. (MARK xii. 32—34. . .) Deuteron. iv. 35, 39 ; 1 Sam. xv. 22, 23 ; Psalm xl. 5—8 ; Isaiah xlv. 5, 6, 18 ; xlv. 9 ; Micah vi. 6—8 ; Mark vi. 20 ; John iii. 1, 2 ; viii. 30—37 ; xii. 42, 43 ; Acts xxvi. 24—29.

[illegible]

PARAGRAPH 13.

Their dread from that time to ask him any further questions.

Matt. xxii. 46, end; Mark xii. v. . . 34; Luke xx. 40.

MATT. xxii. 46. . .

Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον,

οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.	Matt.xxii.v..46,end.	40. Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτῶν αὐτὸν οὐδέν.	v. . . 46,end,οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.	v. . . 34. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆ- σαι.
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PARAGRAPH 14.

Delight of the people in his discourses.

MARK xii. v. . . 37.

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

VARIOUS READINGS. Mark xii. v. . . 36. . . The reading,—ἐν τῷ πνεύματι τοῦ ἁγίου,—is adopted by the Received Text, Knapp, Lachmann, Tischendorf, and Hahn :—ἐν πνεύματι ἁγίῳ,—by Griesbach, and Scholz. Griesbach regards the latter reading as undoubtedly genuine.

Mark xii. v. . . 36. . . The reading—*Δέγει*—is adopted by Griesbach, and Scholz :—*Εἰπεν*—by the other critical editions.

SCRIPTURE REFERENCES. (MATT. xxii. 41—45; MARK xii. 35—37. . . ; LUKE xx. 41—44.) 2 Sam. xxiii. 1, 2; Psalms ii., viii., cx.; Isaiah xi. 1—10; Matt. xxi. 42—46; Luke xxiv. 44—46; John iii. 10; v. 39, 40; Acts ii. 25—36; xiii. 32—37; 1 Corinth. xv. 20—28; Ephes. i. 19—23; Heb. i., x. 11—14; Revel. v. 4—7; xxii. 16. (MARK xii. v. . . 37.) Ezek. xxxiii. 30—32; Luke iv. 14, 15, 20—22; v. 1; xiii. 17; xix. 48; xx. 19; xxi. 37, 38; John vii. 31, 32.

PARAGRAPH 15.

His second reproof of the vices of the scribes, Pharisees, &c.

Matt. xxiii. 1—7; Mark xii. 38, 39; Luke xx. 45, 46.

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXIII.	MARK XII.
Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις, καὶ τοῖς μαθηταῖς αὐτοῦ,	<i>Matt.</i> xxiii. 1.	45. Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,—	1. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις, καὶ τοῖς μαθηταῖς αὐτοῦ,	38. Καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι- δαχῇ αὐτοῦ,—

MATT. xxiii. 2—5.

2. λέγων,—“ Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3. Πάντα οὖν
 “ ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε: κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ
 “ οὐ ποιοῦσι. 4. Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτίθεασιν ἐπὶ τοὺς ὤμους τῶν
 “ ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. 5. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι
 “ πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις: πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα
 “ τῶν ἱματίων αὐτῶν,

<p>“ Προσέχετε ἀπὸ τῶν γραμματέων,</p> <p>“ τῶν θελούντων</p> <p>“ περιπατεῖν ἐν στολαῖς,</p> <p>“ καὶ φιλοῦντων</p> <p>“ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,</p> <p>“ καὶ πρωτοκαθεδρίας</p> <p>“ ἐν ταῖς συναγωγαῖς,</p> <p>“ καὶ πρωτοκλισίας</p> <p>“ ἐν τοῖς δείπνοις,</p> <p>“ καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων</p> <p>“ Ῥαββί, Ῥαββί.”</p>	<p>Luke xx. 46. . .</p> <p>Luke xx. v. . . 46.</p> <p>ΜΑΤΤ. xxiii. v... 7.</p>	<p>46. “ Προσέχετε</p> <p>“ ἀπὸ τῶν γραμ-</p> <p>“ ματέων, τῶν</p> <p>“ θελούντων περι-</p> <p>“ πατεῖν ἐν στο-</p> <p>“ λαῖς,</p> <p>“ καὶ φιλοῦντων</p> <p>“ ἀσπασμοὺς ἐν</p> <p>“ ταῖς ἀγοραῖς,</p> <p>“ καὶ πρωτοκα-</p> <p>“ θεδρίας</p> <p>“ ἐν ταῖς συναγω-</p> <p>“ γαῖς,</p> <p>“ καὶ πρωτοκλι-</p> <p>“ σίας ἐν τοῖς</p> <p>“ δείπνοις :</p> <p>“ καὶ καλεῖσθαι . . .</p> <p>“ Ῥαββί.”</p>	<p>6. “ φιλοῦσι τε</p> <p>“ τὴν πρωτοκλι-</p> <p>“ σίαν ἐν τοῖς</p> <p>“ δείπνοις, καὶ</p> <p>“ τὰς πρωτοκα-</p> <p>“ θεδρίας</p> <p>“ ἐν ταῖς συναγω-</p> <p>“ γαῖς,</p> <p>7. “ καὶ τοὺς</p> <p>“ ἀσπασμοὺς ἐν</p> <p>“ ταῖς ἀγοραῖς,</p> <p>“ καὶ καλεῖσθαι . . .</p> <p>“ Ῥαββί.”</p>	<p>“ Βλέπετε ἀπὸ</p> <p>“ τῶν γραμμα-</p> <p>“ τέων, τῶν θε-</p> <p>“ λόντων ἐν στο-</p> <p>“ λαῖς περιπα-</p> <p>“ τεῖν,</p> <p>“ καὶ ἀσπασμοὺς</p> <p>“ ἐν ταῖς ἀγοραῖς,</p> <p>39. “ καὶ πρωτο-</p> <p>“ καθεδρίας</p> <p>“ ἐν ταῖς συναγω-</p> <p>“ γαῖς,</p> <p>“ καὶ πρωτοκλι-</p> <p>“ σίας ἐν τοῖς</p> <p>“ δείπνοις :</p>
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PARAGRAPH 16.

Recommendation of humility to the apostles.

MATT. xxi. 8—12.

8. “Τυμείς δὲ μὴ κληθῆτε Ῥαββί, εἰς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε·
9. “Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἰς γάρ ἐστιν ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς·

VARIOUS READING. Matt. xxiii. v. . . 8. . . The words—*ὁ Χριστὸς*,—after—*καθηγηγῆς*,—are expunged, or denounced by Griesbach, Knapp, Lachmann, and Hahn; but retained by the Received Text, Scholz, and Tischendorf. Griesbach thinks they should certainly be excluded.

SCRIPTURE REFERENCES. (MATT. xxiii. 1—12; MARK xii. 38, 39; LUKE xx. 45, 46.) Numbers xv. 37—40; Deuteron. vi. 4—9; xxii. 12; Ezra viii.; Malachi ii. 5—10; Matt. vi. 1, 2, 5, 16; ix. 20, 21; xi. 28—30; xx. 24—28; Mark vi. 53—56; Luke xi. 43, 46; xiv. 7—11; John v. 39—47; xii. 42, 43; Acts xv. 10, 11, 28, 29; 1 Corinth. iii. 4—9; 2 Corinth. x. 1, 2; xi. 18—21; 1 Thessalon. ii. 1—12; James ii. 1—4; iv. 1—12; 1 Peter v. 1—5.

10. “Μηδὲ κληθῆτε καθηγηταί, εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, ὁ Χριστός. 11. Ὁ δὲ μείζων ὑμῶν
 “ἐστὶ ὑμῶν διάκονος: 12. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν
 “ὑψωθήσεται.”

PARAGRAPH 17.

Condemnation of the rapacity and hypocrisy of the scribes, Pharisees, &c.

Matt. xxiii. 14; Mark xii. 40; Luke xx. 47, end.

MATT. xxiii. 14. . .

“Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,

COMBINED TEXT.	REFERENCES.	LUKE XX.	MATT. XXIII.	MARK XII.
“ὅτι κατεσθίετε “τὰς οἰκίας τῶν χηρῶν, “καὶ προφάσει “μακρὰ προσευχόμενοι: “διὰ τοῦτο “λήψεσθε περισσώτερον κρίμα.”	Matt. xxiii. v. . . 14.	47, end. “οἱ κατ- “εσθίουσι τὰς “οἰκίας τῶν χη- “ρῶν, καὶ προ- “φάσει μακρὰ “προσεύχονται: “οὗτοι λήψονται “περισσότερον “κρίμα.”	v. . . 14. “ὅτι “κατεσθίετε τὰς “οἰκίας τῶν χη- “ρῶν, καὶ προ- “φάσει μακρὰ “προσευχόμενοι: “διὰ τοῦτο λή- “ψετε περισσό- “τερον κρίμα.”	40. “οἱ κατεσ- “θίοντες τὰς “οἰκίας τῶν χη- “ρῶν, καὶ προ- “φάσει μακρὰ “προσευχόμενοι: “οὗτοι λήψονται “περισσότερον “κρίμα.”

PARAGRAPH 18.

Exposure of their other vices and errors.

MATT. xxiii. 13, 15—33.

13. “Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν
 “ἐμπροσθεν τῶν ἀνθρώπων: ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. . . .

15. “Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν
 “ποιῆσαι ἓνα προσήλυτον: καὶ, ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16. “Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστὶν: ὅς δ' ἂν ὁμόση ἐν τῷ
 “χρυσῷ τοῦ ναοῦ, ὀφείλει. 17. Μωροὶ, καὶ τυφλοὶ, τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς; ἢ ὁ ναὸς ὁ ἀγιάζων
 “τὸν χρυσόν; 18. Καί, Ὅς ἂν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστὶν: ὅς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ
 “ἐπάνω αὐτοῦ, ὀφείλει. 19. Μωροὶ, καὶ τυφλοὶ: τί γὰρ μείζων, τὸ δῶρον; ἢ τὸ θυσιαστήριον τὸ
 “ἀγιάζον τὸ δῶρον; 20. Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω
 “αὐτοῦ: 21. καὶ ὁ ὁμόσας ἐν τῷ ναῷ, ὁμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικήσαντι αὐτόν: 22. καὶ ὁ ὁμόσας
 “ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23. “Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ
 “τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν. Ταῦτα
 “δὲ ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ ἀφιέναι. 24. Ὅδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ
 “κάμηλον καταπίνοντες.

25. “Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου
 “καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. 26. Φαρισαῖε τυφλὲ, καθά-
 “ρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.
 27. “Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαιμένοις, οἵτινες
 “ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν, καὶ πάσης ἀκαθαρσίας. 28. Οὕτω
 “καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας.

29. “Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
 “ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30. καὶ λέγετε, Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
 “ οὐκ ἂν ἤμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. 31. “Ὡστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ
 “ ἐστε τῶν φονευσάντων τοὺς προφῆτας. 32. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
 33. “Ὁφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης.”

PARAGRAPH 19.

Prediction of their persecution of his disciples.

MATT. xxiii. 34—36.

34. “Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας, καὶ σοφοὺς, καὶ γραμματεῖς: καὶ ἐξ αὐτῶν
 “ ἀποκτενεῖτε, καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ
 “ πόλεως εἰς πόλιν: 35. ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ
 “ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ
 “ ναοῦ καὶ τοῦ θυσιαστηρίου. 36. Ἀμὴν λέγω ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.”

PARAGRAPH 20, end.

And third lamentation over Jerusalem.

MATT. xxiii. 37—39, end.

37. “Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
 “ πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νόσσια
 “ ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. 38. “Ἴδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος:
 39, end. “λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ’ ἄρτι ἕως ἂν εἴπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι
 “ Κυρίου.”

VARIOUS READINGS. Matt. xxiii. 13, 14. These verses are transposed by Griesbach, and Hahn, as in this work. V. 14 is denounced, or expunged by Knapp, Lachmann, and Tischendorf, but retained in the other critical editions. Griesbach thinks it should probably be excluded; but its presence in a Harmony seems necessary, to connect the statements of Mark, and Luke.

Matt. xxiii. v. . . 25. The reading—καὶ ἀδικίας—is adopted by Griesbach, and Scholz;—καὶ ἀκрасίας—by the other critical editions. Griesbach thinks the former reading preferable, although the latter is deserving of attention.

Matt. xxiii. v. . . 26. . . The words—καὶ τῆς παροψίδος—are expunged by Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxiii. 13—33.) Exodus xxix. 36, 37; xxx. 22—29; Levit. xxvii. 30; Numbers xviii. 20, 21; Micah vi. 6—8; Matt. iii. 7—12; v. 33—37; xii. 33—37; xv. 12—20; Mark vii. 1—23; Luke xi. 37—54; Acts vii. 51—53; Romans ii.; Titus i. 14—16. (MATT. xxiii. 34—39.) Genesis iv. 1—12; Deuteron. xxxii. 9—12; 2 Chron. xxiv. 17—22; Psalm xci. 1—4; cxviii. 22—26; Matt. x. 16—18; xxi. 8, 9; Luke xi. 49—51; xiii. 31—35; xix. 41—44; Romans xi. 22—32; 2 Corinth. iii. 12—18; 1 Thessalon. ii. 14—16; 1 John iii. 10—12; Jude v. 11; Revel. vi. 9—11.

SECTION III.

SPECIAL PREDICTION BY CHRIST OF THE DESTRUCTION OF JERUSALEM, AND THE CLOSE OF THE JEWISH DISPENSATION.

Matt. xxiv. 1—51, end ; xxv. 1—46, end ; Mark xii. 41—44, end ; xiii. 1—37, end ; Luke xxi. 1—36.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Commendation by Christ of the small contribution of a poor widow to the temple-treasury.

Mark xii. 41—44, end ; Luke xxi. 1—4.

MARK xii. 41. . .

Καὶ, καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον,

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MARK XII.
καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά :	Mark xii. v. . . 41.	1. Ἀναβλέψας δὲ, εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους :	v. . . 41. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά :
εἶδε δὲ καὶ τινα χήραν πενιχρὰν,	Luke xxi. 2.	2. εἶδε δὲ καὶ τινα χήραν πενιχρὰν, βάλλουσαν ἐκεῖ δύο λεπτά.	42. καὶ ἐλθοῦσα μία χήρα πτωχή, ἔβαλε λεπτά δυο,
βάλλουσαν ἐκεῖ δύο λεπτά,			
ὃ ἐστι κοδράντης.	MARK xii. v. . . 42,		ὃ ἐστι κοδράντης.
43. Καὶ, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ,	43. . .]		43. Καὶ, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ,
εἶπεν αὐτοῖς,—	Mark xii. v. . . 43. . .	3. Καὶ εἶπεν,—“ Ἀληθῶς	εἶπεν αὐτοῖς,—“ Ἀμὴν
“ Ἀμὴν λέγω ὑμῖν,		“ λέγω ὑμῖν, ὅτι ἡ χήρα	“ λέγω ὑμῖν, ὅτι ἡ χήρα
“ ὅτι ἡ χήρα αὕτη ἢ πτωχή		“ ἡ πτωχή αὕτη πλείον	“ αὕτη ἢ πτωχή πλείον
“ πλείον πάντων βέβληκε		“ πάντων ἔβαλεν.	“ πάντων βέβληκε
“ τῶν βαλόντων	MARK xii. v. . . 43.		“ τῶν βαλόντων εἰς τὸ
“ εἰς τὸ γαζοφυλάκιον.			“ γαζοφυλάκιον.
“ Ἀπαντες γὰρ οὗτοι	Luke xxi. 4. . .	4. “ Ἀπαντες γὰρ οὗτοι	44, end. “ Πάντες γὰρ
“ ἐκ τοῦ περισσεύοντος		“ ἐκ τοῦ περισσεύοντος	“ ἐκ τοῦ περισσεύοντος
“ αὐτοῖς ἔβαλον		“ αὐτοῖς ἔβαλον	“ αὐτοῖς ἔβαλον :
“ εἰς τὰ δῶρα τοῦ Θεοῦ :	LUKE xxi. v. . . 4. . .	“ εἰς τὰ δῶρα τοῦ Θεοῦ,	
“ αὕτη δὲ	Mark xii. v. . . 44, end.	“ αὕτη δὲ ἐκ τοῦ ὑστερή-	“ αὕτη δὲ ἐκ τῆς ὑστε-
“ ἐκ τῆς ὑστερήσεως αὐτῆς		“ ματος αὐτῆς ἅπαντα	“ ρήσεως αὐτῆς πάντα
“ πάντα ὅσα εἶχεν ἔβαλεν,		“ τὸν βίον ὃν εἶχεν	“ ὅσα εἶχεν ἔβαλεν, ὅλον
“ ὅλον τὸν βίον αὐτῆς.”		“ ἔβαλε.”	“ τὸν βίον αὐτῆς.”

VARIOUS READING. Mark xii. v. . . 43. . . The reading—εἶπεν αὐτοῖς—is adopted by Griesbach, Knapp, and Lachmann ;—λέγει αὐτοῖς—by the Received Text, Scholz, Tischendorf, and Hahn. Griesbach considers the former reading undoubtedly genuine.

SCRIPTURE REFERENCES. (MARK xii. 41—44 ; LUKE xxi. 1—4.) 2 Kings xii. 1—10 ; 1 Chron. xxix ; Matt. x. 29 ; Luke xii. 6 ; John viii. 20 ; 2 Corinth. viii. 1—12.

PARAGRAPH 2.

Prediction, on leaving the temple, of its approaching destruction.

Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.

MATT. XXIV. V. . . 1.

Καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ, ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. . .

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MATT. XXIV.	MARK XIII.
Καὶ, ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν, (1) “ Διδάσκαλε ἴδε, “ ποταποὶ λίθοι, “ καὶ ποταπαὶ οἰκοδομαί.”—	Mark xiii. 1, 2. . .	. . . . .	1. . . Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύ- ετο ἀπὸ τοῦ ἱεροῦ.	1. Καὶ, ἐκπορευο- μένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ,— “ Διδάσκαλε, ἴδε “ ποταποὶ λίθοι, “ καὶ ποταπαὶ “ οἰκοδομαί.”—
2. . . Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ,— “ Βλέπεις ταύτας “ τὰς μεγάλας οἰκοδομὰς ; “ Ἀμὴν λέγω ὑμῖν, “ ἐλεύσονται ἡμέραι ἐν αἷς “ οὐκ ἀφεθήσεται “ λίθος ἐπὶ λίθῳ, “ ὃς οὐ καταλυθήσεται.”	MATT. XXIV. V. . . 2. . . LUKE XXI. V. . . 6. . . LUKE XXI. V. . . 6.	εἶπε,— 6. “ Ταῦτα ἃ θεω- “ ρεῖτε, “ Ἀμὴν λέγω “ ὑμῖν, “ ἐλεύσονται ἡμέ- “ ραι ἐν αἷς “ οὐκ ἀφεθήσεται “ λίθος ἐπὶ λίθῳ, “ ὃς οὐ καταλυθή- “ σεται.”	2, Ὁ δὲ ἀποκρι- θεὶς εἶπεν αὐ- τοῖς,— “ Οὐ βλέπετε “ πάντα ταῦτα ; “ Ἀμὴν λέγω “ ὑμῖν, “ οὐ μὴ ἀφεθῇ “ ὃς ἐπὶ λίθῳ “ λίθον, ὃς οὐ κα- “ ταλυθήσεται.”	2. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ,— “ Βλέπεις ταύτας “ τὰς μεγάλας “ οἰκοδομὰς ; “ Οὐ μὴ ἀφεθῇ “ λίθος ἐπὶ λίθῳ, “ ὃς οὐ μὴ κατα- “ λυθῇ.”

PARAGRAPH 3.

Third and principal prediction of the destruction of Jerusalem.—Caution not to be deceived by the first signs of that event.

Matt. xxiv. 3—8; Mark xiii. 3—9. . . ; Luke xxi. 7—11.

	MATT. XXIV.	MARK XIII.
Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, κατέναντι τοῦ ἱεροῦ,	Matt. xxiv. 3. . . MARK xiii. v. . . 3. . .	3. Καὶ, καθημένον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν, κατέναντι τοῦ ἱεροῦ,

VARIOUS READING. Matt. xxiv. v. . . 2. . . The reading—Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς—is adopted by the Received Text, Griesbach, Scholz, and Hahn.—Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς—by Knapp, Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MATT. XXIV. 1, 2; MARK XIII. 1, 2; LUKE XXI. 5, 6.) 1 Kings ix. 6—9; 2 Chron. vii. 19—22; Jerem. xxvi. ; Micah iii. 9—12; Luke xix. 41—44; John ii. 18—21.

EXCLUDED WORD. (1) αὐτοῦ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MATT. XXIV.	MARK XIII.
ἐπηρώτων αὐτὸν κατ' ἰδίαν	<i>Mark.</i> xiii. v. . . 3. . .	7. Ἐπηρώτησαν δὲ αὐτὸν	v. . . 3. προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν,	v. . . 3. ἐπηρώτων αὐτὸν κατ' ἰδίαν
Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας,	<i>MARK</i> xiii. v. . . 3.	. . . . .	. . . . .	Πέτρος, Ἀνδρέας,—
λέγοντες,— “ Διδάσκαλε,	<i>Luke</i> xxi. v. . . 7. . .	λέγοντες,— “ Διδάσκαλε,	λέγοντες,—	. . . . .
“ εἰπὲ ἡμῖν, “ πότε ταῦτα ἔσται ; “ καὶ τί τὸ σημεῖον	<i>Matt.</i> xxiv. v. . . 3. . .	. . . . . “ πότε οὖν ταῦτα “ ἔσται ; “ καὶ τί τὸ σημεῖον	“ Εἰπὲ ἡμῖν, “ πότε ταῦτα “ ἔσται ; “ καὶ τί τὸ σημεῖον	4. “ Εἰπὲ ἡμῖν, “ πότε ταῦτα “ ἔσται ; “ καὶ τί τὸ σημεῖον
“ τῆς σῆς παρουσίας, “ καὶ τῆς συντελείας “ τοῦ αἰῶνος ;”—	<i>Matt.</i> xxiv. v. . . 3, 4. . .	“ ὅταν μέλλῃ “ ταῦτα γίνεσ- “ θαι ;”—	“ τῆς σῆς παρουν- “ τείας, καὶ τῆς “ συντελείας τοῦ “ αἰῶνος ;”—	“ ὅταν μέλλῃ πάν- “ τα ταῦτα συντε- “ λείσθαι ;”—
4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,—		8. Ὁ δὲ εἶπε,—	4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,—	5. Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν,—
“ Βλέπετε “ μὴ τις ὑμᾶς πλανήσῃ.	<i>Matt.</i> xxiv. v. . . 4.	“ Βλέπετε μὴ “ πλανηθῇτε.	“ Βλέπετε μὴ τις “ ὑμᾶς πλανήσῃ.	“ Βλέπετε μὴ τις “ ὑμᾶς πλανήσῃ.
“ Πολλοὶ γὰρ ἐλεύσονται “ ἐπὶ τῷ ὀνόματί μου,	<i>Luke</i> xxi. v. . . 8. . .	“ Πολλοὶ γὰρ “ ἐλεύσονται ἐπὶ “ τῷ ὀνόματί μου, “ λέγοντες,	5. “ Πολλοὶ γὰρ “ ἐλεύσονται ἐπὶ “ τῷ ὀνόματί μου, “ λέγοντες,	6. “ Πολλοὶ γὰρ “ ἐλεύσονται ἐπὶ “ τῷ ὀνόματί μου, “ λέγοντες,
“ λέγοντες, “ Ἐγὼ εἰμι ὁ Χριστός :	<i>Matt.</i> xxiv. v. . . 5. . .	“ Ὅτι ἐγὼ εἰμι :	“ Ἐγὼ εἰμι ὁ “ Χριστός :	“ Ὅτι ἐγὼ εἰμι :
“ καὶ πολλοὺς πλανήσουσι.	<i>Matt.</i> xxiv. v. . . 5.	. . . . .	“ καὶ πολλοὺς “ πλανήσουσι.	“ καὶ πολλοὺς “ πλανήσουσιν.
“ Καὶ ὁ καιρὸς ἤγγικε. “ Μὴ οὖν πορευθῇτε ὀπίσω αὐτῶν.	<i>LUKE</i> xxi. v. . . 8.	“ Καὶ ὁ καιρὸς . . . “ αὐτῶν.	. . . . .	. . . . .
“ Μελλήσετε δὲ “ ἀκούειν πολέμων, “ καὶ ἀκοὰς πολέμων. “ Ὅρατε μὴ θροεῖσθε :	<i>Matt.</i> xxiv. 6. . .	9. “ Ὅταν δὲ “ ἀκούσῃτε πολέ- “ μους, καὶ ἀκα- “ ταστασίας, μὴ “ ποιοθῇτε :	6. “ Μελλήσετε “ δὲ ἀκούειν πολέ- “ μους, καὶ ἀκοὰς “ πολέμων. Ὅρα- “ τε μὴ θροεῖσθε :	7. “ Ὅταν δὲ “ ἀκούσῃτε πολέ- “ μους, καὶ ἀκοὰς “ πολέμων, μὴ “ θροεῖσθε :
“ δεῖ γὰρ ταῦτα “ γενέσθαι πρῶτον,	<i>Luke</i> xxi. v. . . 9.	“ δεῖ γὰρ ταῦτα “ γενέσθαι πρῶ- “ τον,	“ δεῖ γὰρ πάντα “ γενέσθαι, “ θαι,	“ δεῖ γὰρ γενέσ- “ θαι,
“ ἀλλ' οὐκ εὐθέως “ τὸ τέλος.”—		“ ἀλλ' οὐκ εὐθέως “ τὸ τέλος.”—	“ ἀλλ' οὐπω ἐστὶ “ τὸ τέλος.	“ ἀλλ' οὐπω “ τὸ τέλος.

VARIOUS READING. *Matt.* xxiv. v. . . 6. . . The word—πάντα—before—γενέσθαι—is retained by the Received Text, Griesbach, Scholz, Tischendorf, and Hahn ; but expunged by Knapp, and Lachmann. Griesbach thinks it should perhaps be excluded.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MATT. XXIV.	MARK XIII.
10. Τότε ἔλεγεν αὐτοῖς,—	LUKE XXI. 10. . .	10. Τότε ἔλεγεν αὐτοῖς,—	. . . . .	. . . . .
“ Ἐγερθήσεται “ ἔθνος ἐπὶ ἔθνος,	Luke XXI. v. . . 10.	“ Ἐγερθήσεται “ ἔθνος ἐπὶ ἔθνος,	7. “ Ἐγερθήσεται “ γὰρ ἔθνος ἐπὶ “ ἔθνος,	8. “ Ἐγερθήσεται “ γὰρ ἔθνος ἐπὶ “ ἔθνος,
“ καὶ βασιλεία ἐπὶ βασιλείαν,		“ καὶ βασιλεία “ ἐπὶ βασιλείαν,	“ καὶ βασιλεία “ ἐπὶ βασιλείαν,	“ καὶ βασιλεία “ ἐπὶ βασιλείαν,
11. “ σεισμοὶ τε μεγάλοι “ κατὰ τόπους,	Luke XXI. 11. . .	11. “ σεισμοὶ τε “ μεγάλοι κατὰ “ τόπους, καὶ λι-	“ καὶ ἔσονται λι- “ μοὶ, καὶ λοιμοὶ, “ καὶ σεισμοὶ “ κατὰ τόπους.	“ καὶ ἔσονται “ σεισμοὶ κατὰ “ τόπους, καὶ “ ἔσονται λιμοὶ, “ καὶ παραχαί.
“ καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται :		“ μοὶ, καὶ λοιμοὶ “ ἔσονται :		
“ φόβητρά τε, καὶ σημεῖα “ ἀπ’ οὐρανοῦ μεγάλα ἔσται.	LUKE XXI. v. . . 11.	“ φόβητρά τε, . . “ “ ἔσται.”	. . . . .	. . . . .
“ Πάντα δὲ ταῦτα “ ἀρχὴ ὧδίνων.”	Matt. XXIV. 8.	. . . . .	8. “ Πάντα δὲ “ ταῦτα ἀρχὴ “ ὧδίνων.”	9. “ Ἀρχαὶ ὧδί- “ νων ταῦτα.”

PARAGRAPH 4.

Prediction of the persecution of the apostles by those in power ; and assurance that their replies before tribunals would be dictated by the Holy Spirit.

Matt. xxiv. 9 ; Mark xiii. v. . . 9, 11, 13. . . ; Luke xxi. 12—15, 17—19.

“ Βλέπετε (1) ὑμεῖς ἑαυτοῦς.	MARK XIII. v. . . 9.	. . . . .	“ Βλέπετε δὲ “ ὑμεῖς ἑαυτοῦς.
“ Πρὸ δὲ τούτων πάντων “ ἐπιβαλοῦσιν ἐφ’ ὑμᾶς “ τὰς χεῖρας αὐτῶν,	Luke XXI. 12. . .	12. “ Πρὸ δὲ τού- “ των πάντων ἐπι- “ βαλοῦσιν ἐφ’ “ ὑμᾶς τὰς χεῖρας “ αὐτῶν, καὶ διώ- “ ξουσι, . . .	9. “ Τότε παρα- “ δώσουσιν ὑμᾶς “ εἰς θλίψιν,
“ καὶ διώξουσιν,			
“ καὶ ἀποκτενοῦσιν ὑμᾶς.	MATT. XXIV. v. . . 9. . .	. . . . .	“ καὶ ἀποκτενοῦ- “ σιν ὑμᾶς :
“ Παραδώσουσι γὰρ ὑμᾶς “ εἰς συνέδρια,	MARK XIII. v. . . 9. . .	. . . . .	“ Παραδώσουσι “ γὰρ . . . συνέδρια,
“ καὶ φυλακὰς,	LUKE XXI. v. . . 12. . .	“ καὶ φυλακὰς, . . .	. . . . .

VARIOUS READINGS. Matt. xxiv. v. . . 7. . . The word—λοιμοὶ—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions.

Mark xiii. v. . . 8. The words—καὶ παραχαί—are expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. XXIV. 3—8 ; MARK XIII. 3—9. . . ; LUKE XXI. 7—11.) Jerem. li. 45, 46 ; Matt. xvi. 28 ; xxiv. 32—35 ; Mark ix. 1 ; xiii. 28—31 ; Luke ix. 27 ; xxi. 29—33 ; John xxi. 21—23 ; Acts v. 33—39 ; xi. 27—30 ; xxi. 38 ; Heb. x. 25, 37 ; xii. 25—29 ; James v. 3, 8, 9 ; 1 Peter iv. 7 ; 1 John ii. 18, 19 ; iv. 1 ; 2 John v. . . 7.

EXCLUDED WORD. (1) δὲ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MARK XIII.
“καὶ εἰς συναγωγὰς “δαρήσεσθε, “καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων “σταθήσεσθε “ἔνεκεν τοῦ ὀνόματός μου.	Mark xiii. v. . . 9. . . Luke xxi. v. . . 12—14.	v. . . 12. “ παραδιδόντες “ εἰς συναγωγὰς . . . “ ἀγομένους ἐπὶ βασι- “ λείς καὶ ἡγεμόνας “ ἔνεκεν τοῦ ὀνόματος “ μου. 13. “ Ἀποβήσεται δὲ “ ὑμῖν εἰς μαρτύριον. 14. “ Θέσθε οὖν εἰς τὰς “ καρδίας ὑμῶν μὴ προ- “ μελετᾶν ἀπολογηθῆ- “ ναι :	v. . . 9. “ καὶ εἰς συνα- “ γωγὰς δαρήσεσθε, “ καὶ ἐπὶ ἡγεμόνων καὶ “ βασιλέων σταθήσεσθε “ ἔνεκεν ἐμοῦ, “ εἰς μαρτύριον αὐτοῖς. v. . . 11. . . “ μὴ προμε- “ ριμνᾶτε τί λαλήσητε, “ μὴδὲ μελετᾶτε, . . .
13. “ Ἀποβήσεται δὲ ὑμῖν “ εἰς μαρτύριον. 14. “ Θέσθε οὖν “ εἰς τὰς καρδίας ὑμῶν “ μὴ προμελετᾶν ἀπολογηθῆναι,			

MARK xiii. 11. . . 11.

“ ὅταν (1) ἄγωσιν ὑμᾶς παραδιδόντες, . . . ἀλλ’ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε :
“ Οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον :

LUKE xxi. 15.

“ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντειπεῖν ἢ ἀντιστῆναι πάντες οἱ ἀντικείμε-
“ νοι ὑμῖν.

	LUKE XXI.	MATT. XXIV.	MARK XIII.
“ Καὶ ἔσεσθε μισούμενοι “ ὑπὸ πάντων “ διὰ τὸ ὄνομά μου :	Luke xxi. 17. 	17. “ καὶ ἔσεσθε “ μισούμενοι “ ὑπὸ πάντων “ διὰ τὸ ὄνομά “ μου :	v. . . 9. “ καὶ ἔσεσθε “ μισούμενοι “ ὑπὸ πάντων τῶν “ ἐθνῶν “ διὰ τὸ ὄνομά “ μου.” 13. . . “ καὶ ἔσεσθε “ μισούμενοι “ ὑπὸ πάντων “ διὰ τὸ ὄνομά “ μου :”

LUKE xxi. 18, 19.

18. “ καὶ θριξέκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19. Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς
“ ὑμῶν.”

PARAGRAPH 5.

Prediction of the heresies, apostacies, and enmities, which would arise among Christians.

Matt. xxiv. 10—14; Mark xiii. 10, 12, v. . . 13; Luke xxi. 16.

MATT. xxiv. 10.

“ Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους.

VARIOUS READING. Mark xiii. v. . . 11. . . The words—μὴδὲ μελετᾶτε—are denounced, or expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxiv. 9; MARK xiii. v. . . 9, 11, 13. . . ; LUKE xxi. 12—15, 17—19.) Exodus iv. 10—16; Matt. x. 16—22, 30; Luke xii. 7, 11, 12; John xv. 17—21; xvi. 1—4; Acts iv. 1—14; v. 21—32; vii., xxii., xxiv., xxvi.; Ephes. vi. 18—20; Philipp. i. 27—30; 2 Thessalon. i. 1—7; 2 Tim. iv. 16, 17.

EXCLUDED WORD. (1) δὲ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MARK XIII.
<p>“ Παραδώσει δὲ “ ἀδελφὸς ἀδελφὸν εἰς θάνατον, “ καὶ πατὴρ τέκνον, “ καὶ ἐπαναστήσονται “ τέκνα ἐπὶ γονεῖς, “ καὶ θανατώσουσιν αὐτούς.</p>	<p>Mark xiii. 12. . .</p>	<p>16. “ Παραδοθήσεσθε “ δὲ καὶ ὑπὸ γονέων, “ καὶ ἀδελφῶν, καὶ συγ- “ γενῶν, καὶ φίλων, “ καὶ θανατώσουσιν ἐξ “ ὑμῶν,”</p>	<p>12. “ Παραδώσει δὲ “ ἀδελφὸς ἀδελφὸν εἰς “ θάνατον, καὶ πατὴρ “ τέκνον, καὶ ἐπανα- “ στήσονται τέκνα “ ἐπὶ γονεῖς, “ καὶ θανατώσουσιν “ αὐτούς,</p>

MATT. xxiv. 11, 12.

11. “ Καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς : 12. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν,

	MATT. XXIV.	MARK XIII.
<p>“ ὁ δὲ ὑπομείνας εἰς τέλος “ οὗτος σωθήσεται. 14. “ Καὶ κερυχθήσεται “ τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας “ ἐν ὅλῃ τῇ οἰκουμένῃ, “ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, “ καὶ τότε ἥξει τὸ τέλος.”</p>	<p>Matt. xxiv. 13. Matt. xxiv. 14. . . MATT. xxiv. v. . . 14.</p>	<p>v. . . 13. “ ὁ δὲ ὑπομεί- “ νας εἰς τέλος “ οὗτος σωθήσεται. 10. “ Καὶ εἰς πάντα τὰ “ ἔθνη δεῖ πρῶτον κη- “ ρυχθῆναι τὸ εὐαγγέ- “ λιον.” “ τὸ τέλος.”</p>

PARAGRAPH 6.

Direction, on observing certain signs, to flee from Judæa; and prediction of the unparalleled sufferings which would then befall the Jewish people.

Matt. xxiv. 15—22; Mark xiii. 14—20; Luke xxi. 20—24.

LUKE xxi. 20.

“ Ὄταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

<p>“ Ὄταν οὖν ἴδῃτε “ τὸ βδέλυγμα τῆς ἐρημώσεως, “ τὸ ῥηθὲν “ διὰ Δανιὴλ τοῦ προφήτου, “ ἐστὼς ἐν τόπῳ ἁγίῳ, “ (Ὁ ἀναγινώσκων νοεῖτω),</p>	<p>Matt. xxiv. 15. . . MATT. xxiv. v. . . 15... Matt. xxiv. v. . . 15... Matt. xxiv. v. . . 15.</p>	<p>15. “ Ὄταν οὖν ἴδῃτε “ τὸ βδέλυγμα τῆς ἐρη- “ μώσεως, “ τὸ ῥηθὲν “ προφήτου, “ ἐστὼς ἐν τόπῳ ἁγίῳ, “ (Ὁ ἀναγινώσκων νοεῖ- “ τω),</p>	<p>14. “ Ὄταν δὲ ἴδῃτε “ τὸ βδέλυγμα τῆς ἐρη- “ μώσεως “ ἐστὼς ὅπου οὐ δεῖ, “ (Ὁ ἀναγινώσκων νοεῖ- “ τω),</p>
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VARIOUS READING. Mark xiii. v. . . 14. . . The clause,—τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου—is retained by the Received Text, and Scholz; but denounced, or expunged by the other critical editions. Griesbach thinks it should certainly be excluded; but there does not seem to be much foundation for so strong a decision.

SCRIPTURE REFERENCES. (MATT. xxiv. 10—14; MARK xiii. 10, 12, v. . . 13; LUKE xxi. 16.) Micah vii. 5, 6; Matt. x. 21, 22, 34—36; xiii. 20—22; xxviii. 18—20; Luke xii. 49—53; Romans x. 16—21; Coloss. i. 1—6, 23; Heb. iii. 5, 6, 14; James i. 9—12; Revel. ii., iii.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MATT. XXIV.	MARK XIII.
“ τότε οἱ ἐν τῇ Ἰουδαίᾳ	Luke xxi. 21. . .	21. . . “ Τότε οἱ	16. “ τότε οἱ ἐν τῇ	v. . . 14. “ τότε οἱ
“ φευγέτωσαν εἰς τὰ ὄρη,		“ ἐν τῇ Ἰουδαίᾳ	“ Ἰουδαίᾳ	“ ἐν τῇ Ἰουδαίᾳ
		“ φευγέτωσαν	“ φευγέτωσαν	“ φευγέτωσαν
		“ εἰς τὰ ὄρη,	“ ἐπὶ τὰ ὄρη.	“ εἰς τὰ ὄρη.

LUKE XXI. v. . . 21.

“ καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.

		MATT. XXIV.	MARK XIII.
“ Ὁ (1) ἐπὶ τοῦ δώματος	Mark xiii. 15. . .	17. “ Ὁ ἐπὶ τοῦ δώματος	15. “ Ὁ δὲ ἐπὶ τοῦ δώ-
“ μὴ καταβάτω		“ μὴ καταβαινέτω,	ματος μὴ καταβάτω
“ εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω,	MARK xiii. v. . . 15.	. . . . .	“ εἰς τὴν
			. . . . . “ εἰσελθέτω,
“ ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ,	Mark xiii. v. . . 15, 16.	“ ἄραι τὰ ἐκ τῆς οἰκίας	“ ἄραί τι ἐκ τῆς οἰκίας
		“ αὐτοῦ,	“ αὐτοῦ,
16. “ καὶ ὁ εἰς τὸν ἀγρὸν ὦν		18. “ καὶ ὁ ἐν τῷ ἀγρῷ	16. “ καὶ ὁ εἰς τὸν ἀγρον
“ μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω,		“ μὴ ἐπιστρεψάτω	“ ὦν μὴ ἐπιστρεψάτω
		“ ὀπίσω,	“ εἰς τὰ ὀπίσω,
“ ἄραι τὸ ἱμάτιον αὐτοῦ.		“ ἄραι τὰ ἱμάτια αὐτοῦ.	“ ἄραι τὸ ἱμάτιον αὐτοῦ.

LUKE XXI. 22.

“ Ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσι, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

	LUKE XXI.	MATT. XXIV.	MARK XIII.
“ Οὐαὶ δὲ	Luke xxi. 23 . . .	23. . . “ Οὐαὶ δὲ	17. “ Οὐαὶ δὲ
“ ταῖς ἐν γαστρὶ ἐχούσαις,		“ ταῖς ἐν γαστρὶ	“ ταῖς ἐν γαστρὶ
“ καὶ ταῖς θηλαζούσαις,		“ ἐχούσαις,	“ ἐχούσαις,
“ ἐν ἐκείναις ταῖς ἡμέραις.		“ καὶ ταῖς θηλα-	“ καὶ ταῖς θηλα-
		“ ζούσαις,	“ ζούσαις,
		“ ἐν ἐκείναις ταῖς	“ ἐν ἐκείναις ταῖς
		“ ἡμέραις.”	“ ἡμέραις.

	MATT. XXIV.	MARK XIII.
“ Προσεύχεσθε δὲ “ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν “ χειμῶνος, “ μηδὲ σαββάτῳ :	Matt. xxiv. 20. . . MATT. XXIV. v. . . 20.	20. “ Προσεύχεσθε δὲ “ ἵνα μὴ γένηται ἡ φυγὴ “ ὑμῶν χειμῶνος, “ μηδὲ σαββάτῳ :
21. . . “ ἔσται γὰρ τότε “ θλίψις μεγάλη,	Matt. xxiv. 21. . .	21. “ ἔσται γὰρ τότε “ θλίψις μεγάλη, 19. “ ἔσονται γὰρ αἱ “ ἡμέραι ἐκείναι θλίψις,

SCRIPTURE REFERENCES. (MATT. xxiv. 15—22; MARK xiii. 14—20; LUKE xxi. 20—24.) Exodus xvi. 27—30; Psalm lxxiv. 1—7; Daniel ix. 20—27; xi. 29—31; xii. 1, 9—11; Joel ii. 1, 2; Luke xvii. 31—33; xix. 41—44; xxiii. 27—31; Acts i. 12; Romans xi. ; 2 Corinth. iii. 12—18; Revel. vii. 1—12; xi. 1—3.

EXCLUDED WORD. (1) δὲ.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXIV.	MARK XIII.
"οἷα οὐ γέγονε τοιαύτη	Mark xiii. v. . . 19, 20.	v. . . 21. "οἷα οὐ γέγονε	v. . . 19. "οἷα οὐ γέγονε
"ἀπ' ἀρχῆς κτίσεως		"ἀπ' ἀρχῆς κόσμου	"τοιαύτη
"ἥς ἔκτισεν ὁ Θεὸς			"ἀπ' ἀρχῆς κτίσεως
"ἕως τοῦ νῦν,		"ἕως τοῦ νῦν,	"ἥς ἔκτισεν ὁ Θεὸς
"καὶ οὐ μὴ γένηται.		"οὐδ' οὐ μὴ γένηται.	"ἕως τοῦ νῦν,
20. "Καὶ, εἰ μὴ Κύριος		22. "Καὶ, εἰ μὴ ἐκολο-	"καὶ οὐ μὴ γένηται.
"ἐκολόβωσε τὰς ἡμέρας,		"βώθησαν αἱ ἡμέραι	20. "Καὶ, εἰ μὴ Κύριος
"οὐκ ἂν ἐσώθη πᾶσα σάρξ:		"ἐκείναι, οὐκ ἂν ἐσώθη	"ἐκολόβωσε τὰς ἡμέρας,
"ἀλλὰ διὰ τοὺς ἐκλεκτοὺς		"πᾶσα σάρξ: διὰ δὲ	"οὐκ ἂν ἐσώθη πᾶσα
		"τοὺς ἐκλεκτοὺς	"σάρξ: ἀλλὰ διὰ τοὺς
"οὓς ἐξελέξατο			"ἐκλεκτοὺς
"ἐκολόβωσε τὰς ἡμέρας.		"κολοβωθήσονται αἱ	"οὓς ἐξελέξατο
		"ἡμέραι ἐκείναι."	"ἐκολόβωσε τὰς ἡμέρας."

LUKE XXI. v. . . 23, 24.

"Ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ: 24. καὶ πεσοῦνται στόματι
 "μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν.
 "ἄχρι πληρωθῶσι καιροὶ ἐθνῶν."

PARAGRAPH 7.

Caution not to be deceived by the false Christs, and false prophets, who would then arise.

Matt. xxiv. 23—28; Mark xiii. 21—23.

"Καὶ τότε, ἐάν τις ὑμῖν εἴπῃ,	Mark xiii. 21.	23. "Τότε, ἐάν τις ὑμῖν	21. "Καὶ τότε, ἐάν τις
"Ἴδου ὧδε ὁ Χριστὸς,		"εἴπῃ, Ἴδου ὧδε ὁ Χρισ-	"ὑμῖν εἴπῃ, Ἴδου ὧδε
"ἢ ἰδοὺ ἐκεῖ,		"τὸς, ἢ ὧδε,	"ὁ Χριστὸς, ἢ ἰδοὺ ἐκεῖ,
"μὴ πιστεύετε:		"μὴ πιστεύσητε:	"μὴ πιστεύετε:
"ἐγερθήσονται γὰρ ψευδόχριστοι,	Matt. xxiv. 24.	24. "ἐγερθήσονται γὰρ	22. "ἐγερθήσονται γὰρ
"καὶ ψευδοπροφῆται,		"ψευδόχριστοι,	"ψευδόχριστοι,
"καὶ δώσουσι σημεῖα		"καὶ ψευδοπροφῆται,	"καὶ ψευδοπροφῆται,
"καὶ τέρατα,		"καὶ δώσουσι σημεῖα	"καὶ δώσουσι σημεῖα
"ὥστε πλανῆσαι, εἰ δυνατὸν,		"μεγάλα καὶ τέρατα,	"καὶ τέρατα,
		"ὥστε πλανῆσαι, εἰ δυ-	"πρὸς τὸ ἀποπλανᾶν, εἰ
"καὶ τοὺς ἐκλεκτοὺς.		"νατὸν,	"δυνατὸν,
"Ὑμεῖς δὲ βλέπετε:	MARK xiii. 23. . .	"καὶ τοὺς ἐκλεκτοὺς.	"καὶ τοὺς ἐκλεκτοὺς.
"ἰδοὺ, προεῖρηκα ὑμῖν πάντα.	Mark xiii. v. . . 23.	25. "Ἴδου, προεῖρηκα	23. "Ὑμεῖς δὲ βλέπετε:
		"ὑμῖν.	"ἰδοὺ, προεῖρηκα ὑμῖν
			"πάντα."

MATT. XXIV. 26—28.

26. "Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἴδου, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθῃτε: Ἴδου, ἐν τοῖς ταμείοις, μὴ πιστεύ-
 "σητε. 27. "Ὡς περ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται
 "ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28. "Ὅπου γὰρ ἐὰν ᾦ τὸ πτώμα, ἐκεῖ συναχθήσονται
 "οἱ ἄετοί."

VARIOUS READING. Matt. xxiv. v. . . 27. . . The word—καὶ—after—ἔσται—is expunged by Knapp, Scholz, Lachmann, and Tischendorf; but retained by the Received Text, Griesbach, and Hahn. Griesbach, however, thinks it should probably be excluded.

PARAGRAPH 8.

Prediction of the subsequent extinction of the luminaries of the Jewish dispensation, and of his own glorious coming.

Matt. xxiv. 29—31; Mark xiii. 24—27; Luke xxi. 25—27.

COMBINED TEXT.	REFERENCES.	MATT. XXIV.	MARK XIII.
<p>“ Εὐθέως δὲ μετὰ τὴν “ θλίψιν τῶν ἡμερῶν ἐκείνων,</p>	<p><i>Matt.</i> xxiv. 29. . .</p>	<p>29. . . “ Εὐθέως δὲ μετὰ “ τὴν θλίψιν τῶν ἡμε- “ ρῶν ἐκείνων,</p>	<p>24. . . “ ἌΛΛ’ ἐν ἐκεί- “ ναις ταῖς ἡμέραις, μετὰ “ τὴν θλίψιν ἐκείνην,</p>

LUKE xxi. 25, 26. . .

25. (1) “ ἔσται σημεῖα ἐν ἡλίῳ, καὶ σελήνῃ, καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, “ ἡχούσης θαλάσσης καὶ σάλου, 26. . . ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, καὶ προσδοκίας τῶν “ ἐπερχομένων τῇ οἰκουμένῃ:

	LUKE XXI.	MATT. XXIV.	MARK XIII.
“ Ὁ ἥλιος σκοτισθήσεται,	Matt. xxiv. v. . . 29...	v. . . 29. “ ὁ ἥλιος	v. . . 24. “ ὁ ἥλιος
“ καὶ ἡ σελήνη		“ σκοτισθήσεται,	“ σκοτισθήσεται,
“ οὐ δώσει τὸ φέγγος αὐτῆς,		“ καὶ ἡ σελήνη	“ καὶ ἡ σελήνη
“ καὶ οἱ ἀστέρες		“ οὐ δώσει τὸ	“ οὐ δώσει τὸ
“ πεσοῦνται		“ φέγγος αὐτῆς,	“ φέγγος αὐτῆς,
“ ἀπὸ τοῦ οὐρανοῦ,		“ καὶ οἱ ἀστέρες	25. “ καὶ οἱ ἀστέ-
		“ πεσοῦνται ἀπὸ	“ ρες τοῦ οὐρανοῦ
		“ τοῦ οὐρανοῦ,	“ ἔσονται ἐκπί-
			“ πτοντες,
“ αἱ γὰρ δυνάμεις τῶν οὐρανῶν	Luke xxi. v. . . 26.	v. . . 26. “ αἱ γὰρ	“ καὶ αἱ δυνάμεις
		“ δυνάμεις τῶν	“ τῶν οὐρανῶν
		“ οὐρανῶν	“ αἱ ἐν τοῖς οὐρα-
		“ σαλευθήσονται.	“ νοῖς
“ σαλευθήσονται.		“ σαλευθήσονται.	“ σαλευθήσονται.

MATT. xxiv. 30. . .

“Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ
“φυλαὶ τῆς γῆς :

<p>“καὶ ὄψονται “τὸν υἱὸν τοῦ ἀνθρώπου</p> <p>“ἐρχόμενον “ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ,</p> <p>“μετὰ δυνάμεως “καὶ δόξης πολλῆς.</p>	<p>Matt. xxiv. v. . . 30...</p> <p>27. “Καὶ τότε “ὄψονται τὸν “υἱὸν τοῦ ἀνθρώ- “που ἐρχόμενον “ἐν νεφέλῃ,</p> <p>Luke xxi. v. . . 27.</p> <p>“μετὰ δυνάμεως “καὶ δοξῆς πολ- “λῆς.”</p>	<p>v. . . 30. “καὶ “ὄψονται τὸν “υἱὸν τοῦ ἀνθρώ- “που ἐρχόμενον “ἐπὶ τῶν νεφελῶν “τοῦ οὐρανοῦ,</p> <p>“μετὰ δυνάμεως “καὶ δοξῆς πολ- “λῆς.</p>	<p>26. “Καὶ τότε “ὄψονται τὸν “υἱὸν τοῦ ἀνθρώ- “που ἐρχόμενον “ἐν νεφέλαις, “μετὰ δυνάμεως “πολλῆς καὶ “δόξης.</p>
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SCRIPTURE REFERENCES. (MATT. xxiv. 23—28; MARK xiii. 21—23.) Job xxxix. 27—30; Luke xvii. 22—25, 37; Acts v. 34—37; xxi. 37, 38; 2 Thessalon. ii. 7—12; 1 John ii. 18; iv. 1—3; 2 John v. 7; Revel. xi. 11—14.

EXCLUDED WORD. (1) Kai.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXIV.	MARK XIII.
“Καὶ ἀποστελεῖ “ τοὺς ἀγγέλους αὐτοῦ,	Matt. xxiv. 31. . .	31. “Καὶ ἀποστελεῖ “ τοὺς ἀγγέλους αὐτοῦ,	27. “Καὶ τότε ἀποστε- “ λεί τοὺς ἀγγέλους “ αὐτοῦ,
“ μετὰ σάλπιγγος φωνῆς μεγάλης,	MATT. xxiv. v...31...	“ μετὰ σάλπιγγος φωνῆς “ μεγάλης,	. . . . .
“ καὶ ἐπισυνάξουσιν “ τοὺς ἐκλεκτοὺς αὐτοῦ “ ἐκ τῶν τεσσάρων ἀνέμων, “ ἀπ’ ἄκρων οὐρανῶν “ ἕως ἄκρων αὐτῶν.”	Matt. xxiv. v. . . 31.	“ καὶ ἐπισυνάξουσιν “ τοὺς ἐκλεκτοὺς αὐτοῦ “ ἐκ τῶν τεσσάρων ἀνέ- “ μων, ἀπ’ ἄκρων οὐρανῶν “ ἕως ἄκρων αὐτῶν.”	“ καὶ ἐπισυνάξει “ τοὺς ἐκλεκτοὺς αὐτοῦ “ ἐκ τῶν τεσσάρων ἀνέ- “ μων, ἀπ’ ἄκρου γῆς ἕως “ ἄκρου οὐρανοῦ.”

PARAGRAPH 9.

Assurance of the speedy approach of all these events.

Matt. xxiv. 32—36 ; Mark xiii. 28—32 ; Luke xxi. 28—33.

LUKE xxi. 28.

“ Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύ-
“ τρωσις ὑμῶν.”

	LUKE XXI.	MATT. XXIV.	MARK XIII.
Καὶ εἶπε παραβολὴν αὐτοῖς.—	Luke xxi. 29. . .	29. Καὶ εἶπε παρα- βολὴν αὐτοῖς:—	28. “ Ἀπὸ δὲ τῆς “ συκῆς μάθετε “ τὴν παραβολὴν.
“ Ἴδετε τὴν συκὴν, καὶ πάντα “ τὰ δένδρα.	LUKE xxi. v. . . 29.	“ Ἴδετε “ δένδρα.	. . . . .
“ Ὅταν ἦδη ὁ κλάδος αὐτῶν (1)	Matt. xxiv. v. . . 32...	“ Ὅταν ἦδη ὁ “ κλάδος αὐτῆς “ γένηται ἀπαλός, “ καὶ τὰ φύλλα “ ἐκφύη,	“ Ὅταν αὐτῆς “ ἦδη ὁ κλάδος “ ἀπαλὸς γένηται, “ καὶ ἐκφύη τὰ “ φύλλα,
“ γένηται ἀπαλός, “ καὶ τὰ φύλλα ἐκφύη,		30. “ Ὅταν προ- “ βάλῳσιν ἡδη, “ βλέποντες, ἀφ’ “ ἑαυτῶν γινώ- “ σκετε	“ καὶ τὰ φύλλα “ ἐκφύη, “ γινώσκετε “ γινώσκετε
“ βλέποντες “ ἀφ’ ἑαυτῶν γινώσκετε	Luke xxi. v. . . 30.	“ βλέποντες, ἀφ’ “ ἑαυτῶν γινώ- “ σκετε	“ γινώσκετε “ γινώσκετε
“ ὅτι ἡδη ἐγγὺς “ τὸ θέρος ἐστίν.		“ ὅτι ἡδη ἐγγὺς “ τὸ θέρος ἐστίν.	“ ὅτι ἐγγὺς τὸ θέ- “ ρος ἐστιν.
31. . . “ Οὕτω καὶ ὑμεῖς, “ ὅταν ἴδῃτε ταῦτα γινόμενα,	Luke xxi. 31. . .	31. “ Οὕτω καὶ “ ὑμεῖς, ὅταν “ ἴδῃτε ταῦτα “ γινόμενα, “ γινώσκετε ὅτι “ ἐγγὺς ἐστιν	29. “ Οὕτω καὶ “ ὑμεῖς, ὅταν ταῦ- “ τα ἴδῃτε γινό- “ μενα, “ γινώσκετε ὅτι “ ἐγγὺς ἐστιν
“ γινώσκετε ὅτι ἐγγὺς ἐστίν		“ γινώσκετε ὅτι “ ἐγγὺς ἐστίν	“ γινώσκετε ὅτι “ ἐγγὺς ἐστίν

SCRIPTURE REFERENCES. (MATT. xxiv. 29—31; MARK xiii. 24—27; LUKE xxi. 25—27.) Genesis xxxvii. 5—11; Isaiah xiii. 9—11; Ezek. xxxii. 7, 8; Daniel vii. 9—14; viii. 9—12; Joel ii. 10, 28—32; iii. 15; Matt. xxvi. 63, 64; Mark xiv. 61, 62; Acts ii. 14—21; Romans x. 18; Heb. xii. 25—29; Revel. i. 7; vi., vii., viii.

ALTERED WORD. (1) αὐτῆς.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MATT. XXIV.	MARK XIII.
" ἐπὶ θύραις	Matt. xxiv. v. . . 33.	. . . . .	v. 33. " ἐπὶ θύραις.	v. 29. " ἐπὶ θύραις.
" ἡ βασιλεία τοῦ Θεοῦ.	LUKE xxi. v. . . 31.	v. . . 31. " ἡ βασι- " λεία τοῦ Θεοῦ.	. . . . .	. . . . .
" Ἀμὴν λέγω ὑμῖν, " ὅτι οὐ μὴ παρέλθῃ " ἡ γενεὰ αὕτη	Luke xxi. 32. . .	32. " Ἀμὴν λέγω " ὑμῖν, ὅτι οὐ μὴ " παρέλθῃ ἡ γε- " νεὰ αὕτη	34. " Ἀμὴν λέγω " ὑμῖν, οὐ μὴ παρ- " ἐλθῇ ἡ γενεὰ " αὕτη	30. " Ἀμὴν λέγω " ὑμῖν, ὅτι οὐ μὴ " παρέλθῃ ἡ γε- " νεὰ αὕτη
" μέχρις οὗ πάντα ταῦτα γένηται.	Mark. xiii. v. . . 30.	" ἔως ἂν πάντα " γένηται.	" ἔως ἂν πάντα " ταῦτα γένηται.	" μέχρις οὗ πάντα " ταῦτα γένηται.
" Ὁ οὐρανὸς καὶ ἡ γῆ " παρελεύσονται,	Luke xxi. 33.	33. " Ὁ οὐρανὸς " καὶ ἡ γῆ παρε- "λεύσονται, " οἱ δὲ λόγοι μου " οὐ μὴ παρέλ- "θωσι.	35. " Ὁ οὐρανὸς " καὶ ἡ γῆ παρε- "λεύσεται, " οἱ δὲ λόγοι μου " οὐ μὴ παρέλ- "θωσι.	31. " Ὁ οὐρανὸς " καὶ ἡ γῆ παρε- "λεύσεται, " οἱ δὲ λόγοι μου " οὐ μὴ παρέλ- "θωσι.
" Περὶ δὲ τῆς ἡμέρας ἐκείνης " καὶ ὥρας " οὐδεὶς οἶδεν, " οὐδὲ οἱ ἄγγελοι " οἱ ἐν οὐρανῷ, " οὐδὲ ὁ υἱὸς, " εἰ μὴ ὁ πατὴρ μόνος."	Matt. xxiv. 36. . . Mark xiii. v. . . 32... MARK xiii. v. . . 32... Matt. xxiv. v. . . 36.	. . . . . . . . . . . . . . . . . . . .	36. " Περὶ δὲ τῆς " ἡμέρας ἐκείνης " καὶ ὥρας " οὐδεὶς οἶδεν, " οὐδὲ οἱ ἄγγελοι " τῶν οὐρανῶν, " εἰ μὴ ὁ πατὴρ " μόνος."	32. " Περὶ δὲ τῆς " ἡμέρας ἐκείνης " ἡ τῆς ὥρας " οὐδεὶς οἶδεν, " οὐδὲ οἱ ἄγγελοι " οἱ ἐν οὐρανῷ, " οὐδὲ ὁ υἱὸς, " εἰ μὴ ὁ πατὴρ."

PARAGRAPH 10.

Exhortation to watchfulness ; since these events would take the world at large by surprise.

Matt. xxiv. 37—41 ; Mark xiii. 33 ; Luke xxi. 34—36.

LUKE xxi. 34, 35.

34. " Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρῆθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις
" βιωτικαῖς, καὶ αἰφνιδίως ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη : 35. ὥς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας
" τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

MATT. xxiv. 37—41.

37. " Ὡςπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 38. Ὡςπερ
" γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες, καὶ πίνοντες, γαμοῦντες, καὶ ἐγκαμί-
" ζοντες, ἄχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, 39. καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς,

VARIOUS READINGS. Luke xxi. v. . . 33. The reading—οὐ μὴ παρελεύσονται—is adopted by Knapp, Lachmann, and Tischendorf ;—οὐ μὴ παρέλθωσι—by the other critical editions.

Matt. xxiv. v. . . 36. The word—μου—after—πατὴρ—is expunged by Griesbach, and Lachmann, but retained by the other critical editions. Griesbach thinks it should certainly be excluded.

SCRIPTURE REFERENCES. (MATT. xxiv. 32—36 ; MARK xiii. 28—32 ; LUKE xxi. 28—33.) Isaiah li. 6 ; Matt. x. 23 ; xvi. 27, 28 ; xxiii. 34—36 ; Mark ix. 1 ; Luke ix. 26, 27 ; xxiii. 27—31 ; John xiv. 28 ; xxi. 20—23 ; Acts i. 6, 7 ; Romans viii. 18—25 ; xiii. 11 ; Heb. x. 36, 37 ; James v. 8, 9 ; 1 Peter i. 13 ; iv. 7.

“ καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται: 41. δύο ἀλήθουσai ἐν τῷ μύλῳ, μία παραλαμβάνεται, καὶ μία ἀφίεται.

COMBINED TEXT.	REFERENCES.	LUKE XXI.	MARK XIII.
“ Ἀγρυπνεῖτε οὖν “ ἐν παντὶ καιρῷ δεόμενοι,	<i>Luke</i> xxi. 36. . .	36. . . “ Ἀγρυπνεῖτε “ οὖν ἐν παντὶ καιρῷ “ δεόμενοι,	33. . . “ Βλέπετε, ἀγρυπ- “ νεῖτε καὶ προσεύχεσθε:

LUKE xxi. v. . . 36.

“ ἵνα καταξιοθῇτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου:

MARK xiii. v. . . 33.

“ οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν.”

PARAGRAPH 11.

Illustration of the master of a family returning home late at night.

Matt. xxiv. 42; Mark xiii. 34—37, end.

MARK xiii. 34.

“ Ὡς ἄνθρωπος ἀπόδημος, ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκίστω
“ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή:

	MATT. XXIV.	MARK XIII.
“ Γρηγορεῖτε οὖν, “ ὅτι οὐκ οἶδατε ποῖα ὥρα “ ὁ κύριος ὑμῶν ἔρχεται,	<i>Matt.</i> xxiv. 42. 42. “ Γρηγορεῖτε οὖν, “ ὅτι οὐκ οἶδατε ποῖα “ ὥρα ὁ κύριος ὑμῶν “ ἔρχεται.”	35. . . “ Γρηγορεῖτε οὖν, “ οὐκ οἶδατε γὰρ πότε “ ὁ κύριος τῆς οἰκίας “ ἔρχεται.

MARK xiii. v. . . 35—37, end.

v. . . 35. “ ὁψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ: 36. μὴ ἐλθὼν ἐξαίφνης εὕρη ὑμᾶς καθεύ-
“ δοντας. 37, end. “Ο δὲ ὑμῶν λέγω πᾶσι λέγω, γρηγορεῖτε.”

PARAGRAPH 12.

Illustration of the thief coming in the night.

MATT. xxiv. 43, 44.

43. “ Ἐκεῖνο δὲ γινώσκετε ὅτι, εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακὴ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν,
“ καὶ οὐκ ἂν εἶασε διορνεῖν τὴν οἰκίαν αὐτοῦ. 44. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ, ὅτι ἢ ὥρα οὐ
“ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.”

VARIOUS READING. Mark xiii. 37. . . The reading—ὁ δὲ—is adopted by Lachmann, and Tischendorf,—ἄ δὲ—by the other critical editions. Griesbach thinks the former reading equal, and perhaps preferable to the latter.

SCRIPTURE REFERENCES. (MATT. xxiv. 37—44; MARK xiii. 33—37; LUKE xxi. 34—36.) Genesis vi., vii.; Luke xii. 35—40; xvii. 26—36; Romans xiii. 11—14; 1 Thessalon. v. 1—9; Revel. iii. 1—3; xvi. 15.

PARAGRAPH 13.

Illustration of the steward left in charge.

MATT. xxiv. 45—51, end.

45. “Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; 46. Μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. 47. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 48. Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν: 49. “καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθήν δὲ καὶ πίνῃ μετὰ τῶν μεθύνοντων, 50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, 51, end. καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει: ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων.”

PARAGRAPH 14.

Parable of the ten nuptial virgins.

MATT. xxv. 1—13.

1. “Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. 2. Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί: 3. “αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον: 4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν, μετὰ τῶν λαμπάδων αὐτῶν. 5. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον. 6. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. 7. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν, πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. 10. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11. “Τότερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε, Κύριε, ἀνοιξον ἡμῖν. 12. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13. Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.”

PARAGRAPH 15.

Parable of the master committing talents to his servants.

MATT. xxv. 14—30.

14. “Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ: 15. καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. 16. Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. 18. Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19. “Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ’ αὐτῶν λόγον. 20. “Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε,

VARIOUS READINGS. Matt. xxv. v. . . 2. . . The word—αἱ—after—καὶ—is retained by Griesbach, and Scholz, but expunged by the other critical editions.

Matt. xxv. v. . . 6. . . The word—ἔρχεται—after—νυμφίος—is expunged by Knapp, Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxiv. 45—51.) Matt. viii. 10—12; xiii. 40—42, 49, 50; xxv. 30; Luke xii. 41—48; 1 Corinth. iv. 1—5.

(MATT. xxv. 1—13.) Matt. v. 14—16; vii. 21—23; ix. 14, 15; Luke xii. 35—38; xiii. 23—30; John iii. 26—29; 1 Thessalon. v. 1—9; Revel. xix. 5—9; xxi. 1, 2, 9, 10.

“ πέντε τάλαντά μοι παρέδωκας: ”Ιδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς. 21. ”Εφη αὐτῷ ὁ κύριος αὐτοῦ, Εἰ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω: εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας: ”Ιδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς. 23. ”Εφη αὐτῷ ὁ κύριος αὐτοῦ, Εἰ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω: εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24. “ Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας: 25. καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. ”Ιδε, ἔχεις τὸ σόν. 26. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα: 27. ”Εδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζítais, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. 28. “ Ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. 29. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται: ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. 30. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον: ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων.”

PARAGRAPH 16, end.

And description of the judgment which he will execute at his final coming.

MATT. XXV. 31—46, end.

31. “ Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ. 32. Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων: 33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

34. “ Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35. Ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με, 36. γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην καὶ ἤλθετε πρὸς με. 37. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; 38. “ Πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; 39. Πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; 40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41. “ Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ, καὶ τοῖς ἀγγέλοις αὐτοῦ. 42. Ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, 43. ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. 44. Τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκόνησαμεν σοι; 45. Τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46, end. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.”

SCRIPTURE REFERENCES. (Matt. xxv. 14—30.) Deuteron. xxiii. 19, 20; Matt. xiii. 10—12; xix. 27—30; xxii. 11—14; xxiv. 45—51; Mark iv. 24, 25; Luke viii. 18; xix. 11—27; xxii. 28—30; John xv. 1—8; Romans xii. 1—8; 1 Corinth. xii. 4—11; Ephes. iv. 1—13. (Matt. xxv. 31—46.) Ezek. xxxiv. 17—24; Daniel xii. 1—3; Matt. x. 11—15, 40—42; xvi. 27; Mark viii. 38; ix. 41—48; Luke x. 5—16; John v. 28, 29; xii. 41—50; Acts xvii. 29—31; Romans ii. 1—12; 2 Corinth. v. 9, 10; 2 Thessalon. i. 6—10; 1 Tim. vi. 17—19; James i. 27; ii. 12—17; 2 Peter ii. 4; Jude v. 6, 14, 15; Revel. ii., iii., xx., xxi.

SECTION IV., END.

CONCLUSION OF THE MINISTRY OF CHRIST AT JERUSALEM, AND HIS FINAL RETREAT FROM THE OPPOSITION OF THE JEWISH PEOPLE.

Matt. xxvi. 1, 2; John xii. 20—50, end.

PARAGRAPH 1.

Fourth special prediction by Christ of his approaching death by crucifixion.

MATT. xxvi. 1, 2.

1. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ,—
2. “Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ “σταυρωθῆναι.”

PARAGRAPH 2.

His remarks on the application of certain Greeks to see him; and reply to him by a voice from heaven.

JOHN xii. 20—28.

20. Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21. Οὗτοι οὖν προσήλθον Φιλίππῳ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, — “Κύριε, “θέλομεν τὸν Ἰησοῦν ἰδεῖν.”—22. Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ, καὶ πάλιν, Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

23. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων,—“Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24. “Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει : “ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. 25. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ μισῶν “τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26. Ἐὰν ἐμοὶ διακονῇ τις “ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται. Ἐὰν τίς ἐμοὶ διακονῇ, τιμήσει “αὐτὸν ὁ πατήρ. 27. Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω ; Πάτερ, σῶσόν με ἐκ τῆς ὥρας “ταύτης ; Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. 28. Πάτερ, δόξασόν σου τὸ ὄνομα.”—Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,—“Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.”

PARAGRAPH 3.

His discourse with the people on the subject.

JOHN xii. 29—32.

29. Ὁ οὖν ὄχλος ὁ ἑστὼς, καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι : ἄλλοι ἔλεγον,—“Ἀγγελος αὐτῷ “λελάληκεν.”—30. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν,—“Οὐ δι’ ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι’ ὑμᾶς. 31. “Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω : 32. ἀρῶ, “ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.”

SCRIPTURE REFERENCES. (JOHN xii. 20—28.) Isaiah xlix. 1—12; Malachi i. 11; Matt. x. 37—39; xvi. 24, 25; xxvi. 36—44; Mark iii. 18; viii. 34, 35; xiv. 32—39; Luke ix. 23, 24; xvii. 33; xxii. 39—44; John i. 14, 44; xiii. 31, 32; xiv. 1—4; xvii. 1—5, 22—24; Acts ii. 32—36; iii. 12, 13; 1 Corinth. xv. 35—38; 1 Thessalon. iv. 16, 17; 2 Peter i. 15—18. (JOHN xii. 29—32.) Matt. iii. 16, 17; xvii. 1—5; Mark i. 9—11; ix. 1—7; Luke iii. 21, 22; ix. 28—35; x. 17, 18; John iii. 14—17; viii. 28; xi. 41, 42; xviii. 31, 32; Acts ii. 12, 13; xxvi. 15—18; Ephes. ii. 1, 2; Coloss. i. 12, 13; Revel. xii. xx.

PARAGRAPH 4.

Note by John, that by this expression Christ intimated the mode of his approaching death.

JOHN xii. 33.

Τούτο δὲ ἔλεγε, σημαίνων πόῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.

PARAGRAPH 5.

Reply of Christ to the objections of the people, and his final retreat from them.

JOHN xii. 34—36.

34. Ἀπεκρίθη αὐτῷ ὁ ὄχλος,—“Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα :
καὶ πῶς σὺ λέγεις ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου ; Τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου ;”—
35. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,—“Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστι. Περιπατεῖτε ἕως τὸ φῶς
ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ : καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. 36.” Ἐως τὸ
φῶς ἔχετε πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέννησθε.”—Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν
ἐκρύβη ἀπ’ αὐτῶν.

PARAGRAPH 6.

Reflections by John on the general unbelief.

JOHN xii. 37—43.

37. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν : 38. ἵνα ὁ λόγος
Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπε,—“Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίον
Κυρίου τίς ἀπεκαλύφθη ;”—39. Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαίας,—
40. “Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι
τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.”—
41. Ταῦτα εἶπεν Ἡσαίας ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. 42. Ὅμως μέντοι καὶ ἐκ
τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυν-
άγωγοι γένωνται : 43. ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ.

PARAGRAPH 7, end.

Final declaration of Christ respecting the origin and object of his mission.

JOHN xii. 44—50, end.

44. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν :—“Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ’ εἰς τὸν πέμψαντά με :
45. “καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. 46. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ
“πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένῃ. 47. Καί, ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ,
“ἐγὼ οὐ κρίνω αὐτόν : οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον. 48. Ὁ ἀθετῶν
“ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν : ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ
“αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 49. Ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτός
“μοι ἐντολὴν ἔδωκε τί εἴπω, καὶ τί λαλήσω : 50, end. καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν.
“Ἄ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατὴρ οὕτω λαλῶ.”

VARIOUS READING. John xii. v. . . 47. . . The reading,—καὶ μὴ φυλάξῃ,—is adopted by Lachmann, and Tischendorf ;—
καὶ μὴ πιστεύσῃ,—by the other critical editions. Griesbach, however, considers the former reading not improbable.

SCRIPTURE REFERENCES. (JOHN xii. 34—36.) Psalm cx. 4 ; Isaiah ix. 6, 7 ; Ezek. xxxvii. 24, 25 ; Daniel vii. 13, 14 ;
Micah iv. 6, 7 ; Luke i. 30—33 ; iv. 28—30 ; xvi. 8 ; John viii. 58, 59 ; x. 39 ; xi. 9, 10 ; 1 Thessalon. v. 4, 5 ; 1 John ii. 8—11.
(JOHN xii. 37—43.) Isaiah vi. ; liii. 1, 2 ; Matt. xiii. 13—15 ; Mark iv. 10—12 ; John v. 41—44 ; vii. 12, 13, 47—49 ; ix. 22, 23, 34 ;
xvi. 1—4 ; Acts vi. 7 ; xxi. 18—20 ; xxviii. 25—28 ; Romans x. 16 ; xi. 7—10 ; Philipp. ii. 5—8.
(JOHN xii. 44—50.) Matt. x. 40 ; Mark xvi. 15, 16 ; Luke x. 16 ; John i. 1—5 ; iii. 13—21 ; vi. 27—33, 37—40 ; xiv. 6—11 ;
xv. 21—24 ; Romans ii. 6—12.

PART X.

LAST PASCHAL SUPPER OF CHRIST WITH HIS APOSTLES.

Matt. xxvi. 3—5, 14—29; Mark xiv. 1, 2, 10—25; Luke xxii. 1—38; John xiii., xiv., xv., xvi., xvii.; 1 Corinth. xi. v. . . 23—25.

SECTION I.

ENGAGEMENT OF JUDAS ISCARIOT TO BETRAY CHRIST TO THE SANHEDRIM.

Matt. xxvi. 3—5, 14—16; Mark xiv. 1, 2, 10, 11; Luke xxii. 1—6.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Note by Mark, and Luke, of the near approach of the Passover.

Mark xiv. 1. . . ; Luke xxii. 1.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MARK XIV.
^ῥ Ην δὲ τὸ πᾶσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.	Mark xiv. 1. . .	1. ^ῥ Ηγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πᾶσχα.	1. . . ^ῥ Ην δὲ τὸ πᾶσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.

PARAGRAPH 2.

Consultation of the Sanhedrim to destroy Christ, and their fear to attempt it during the Passover.

Matt. xxvi. 3—5; Mark xiv. v. . . 1, 2; Luke xxii. 2.

MATT. XXVI. 3.

Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα:

	LUKE XXII.	MATT. XXVI.	MARK XIV.
καὶ συνεβουλεύσαντο	Matt. xxvi. 4.	2. Καὶ ἐζήτουν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν:	4. καὶ συνεβου- λεύσαντο τὸν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.
ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.		ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.	5. . . 1. Καὶ ἐζή- τουν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαν- τες ἀποκτείνωσιν.
ῥΕλεγον δέ,— “ Μὴ ἐν τῇ ἑορτῇ, “ ἵνα μὴ θόρυβος γένηται “ ἐν τῷ λαῷ:”—	Matt. xxvi. 5. . . Mutt. xxvi. v. . . 5.	5. ῥΕλεγον δέ,— “ Μὴ ἐν τῇ ἑορτῇ, “ ἵνα μὴ θόρυβος “ γένηται ἐν τῷ “ λαῷ.”	2. ῥΕλεγον δέ,— “ Μὴ ἐν τῇ ἑορτῇ, “ μήποτε θόρυ- “ βος ἔσται τοῦ “ λαοῦ.”
ῥΕφοβοῦντο γὰρ τὸν λαόν.	LUKE XXII. v. . . 2.	ῥΕφοβοῦντο γὰρ τὸν λαόν.	

VARIOUS READING. Matt. xxvi. v. . . 3. . . The clause,—καὶ οἱ γραμματεῖς,—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. XXVI. 3—5; MARK XIV. v. . . 1, 2; LUKE XXII. 2.) Psalm ii.; Matt. xxvi. 1, 2; John vi. 14, 15 vii. 31, 32, 45—49; xi. 45—53; xii. 17—19; xviii. 13, 14; Acts v. 12—26; xxi. 30—32.

PARAGRAPH 3, end.

Engagement of Judas Iscariot to betray him to them without tumult.

Matt. xxvi. 14—16; Mark xiv. 10, 11; Luke xxii. 3—6.

LUKE XXII. 3.

Εἰσῆλθε δὲ Σατανᾶς εἰς Ἰούδαν, τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα :

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
καὶ ἀπελθὼν	Luke xxii. 4. . .	4. καὶ ἀπελθὼν	14. Τότε πορευ- θεῖς εἰς τῶν δώ- δεκα, ὃ λεγόμε- νος Ἰούδας Ἰσκα- ριώτης,	10. Καὶ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλ- θε
συνελάλησε τοῖς ἀρχιερεῦσι,		συνελάλησε τοῖς ἀρχιερεῦσι,	πρὸς τοὺς ἀρχιε- ρεῖς,	πρὸς τοὺς ἀρχιε- ρεῖς,
καὶ τοῖς στρατηγοῖς,	Luke xxii. v. . . 4. . .	καὶ τοῖς στρατη- γοῖς,	. . . . .	. . . . .
τὸ πῶς αὐτὸν παραδῶ αὐτοῖς :	Luke xxii. v. . . 4.	τὸ πῶς αὐτὸν πα- ραδῶ αὐτοῖς.	. . . . .	ἵνα παραδῶ αὐτὸν αὐτοῖς.

MATT. XXVI. 15. . .

εἰπών, (1) “ Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν ;”—

Οἱ δὲ ἀκούσαντες ἐχάρησαν,	Mark xiv. 11. . .	5. Καὶ ἐχάρησαν,	. . . . .	11. Οἱ δὲ ἀκού- σαντες ἐχάρησαν,
καὶ (2) ἔστησαν αὐτῷ	Matt. xxvi. v. . . 15.	καὶ συνέθεντο αὐ- τῷ	v. . . 15. Οἱ δὲ ἔστησαν αὐτῷ	καὶ ἐπηγγείλαντο αὐτῷ
τριάκοντα ἀργύρια.		ἀργύριον δοῦναι.	τριάκοντα ἀργύρια.	ἀργύριον δοῦναι.
Καὶ ἐξωμολόγησε,	Luke xxii. 6. . .	6. Καὶ ἐξωμολό- γησε,	. . . . .	. . . . .
καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν	Matt. xxvi. 16. . . Luke xxii. v. . . 6. . .	καὶ ἐζήτει εὐκαι- ρίαν τοῦ παραδοῦ- ναι αὐτόν	16. Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἵνα αὐτόν παραδῶ.	Καὶ ἐζήτει πῶς εὐκαίρως αὐτόν παραδῶ.
αὐτοῖς, ἅτερ ὄχλου.	Luke xxii. v. . . 6.	αὐτοῖς, ἅτερ ὄχ- λου.	. . . . .	. . . . .

VARIOUS READING. Mark xiv. 10. . . The article—ὁ,—before—Ἰούδας,—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. XXVI. 14—16; MARK XIV. 10, 11; LUKE XXII. 3—6.) Genesis xxxvii. 23—28; Exodus xxi. 28—32; Zechar. xi. 12, 13; Matt. xxvii. 3—10; John vi. 64—71; xiii. 2, 18—30; xvii. 12; Acts i. 15—20, 24, 25.

ALTERED WORDS. (1) εἶπε. (2) Οἱ δὲ.

SECTION II.

LAST PASCHAL SUPPER OF CHRIST WITH THE APOSTLES, AND HIS INSTITUTION OF THE LORD'S SUPPER.

Matt. xxvi. 17—29; Mark xiv. 12—25; Luke xxii. 7—30; John xiii. 1—30; 1 Corinth. xi. v. . . 23—25.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Mission by Christ of Peter, and John, to prepare the paschal supper.

Matt. xxvi. 17—19; Mark xiv. 12—16; Luke xxii. 7—13.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων,	Luke xxii. 7, 8. . .	7. Ἦλθε δὲ ἡ ἡμέ- ρα τῶν ἀζύμων,	17. Τῇ δὲ πρώτῃ τῶν ἀζύμων	12. . . Καὶ τῇ πρώ- τῃ ἡμέρᾳ τῶν ἀζύμων,
ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα.		ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα.	. . . . .	ὅτε τὸ πάσχα ἔθουν,
8. . . Καὶ ἀπέστειλε [ὁ Ἰησοῦς] Πέτρον, καὶ Ἰωάννην:		8. . . Καὶ ἀπέστει- λε Πέτρον, καὶ Ἰωάννην,		13. . . Καὶ ἀπο- στέλλει δύο τῶν μαθητῶν αὐτοῦ, . . .

LUKE XXII. v. . . 8.

εἰπὼν,—“ Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.”—

Οἱ δὲ εἶπον αὐτῷ,—	Luke xxii. 9, 10. . .	9. Οἱ δὲ εἶπον αὐ- τῷ,—	προσῆλθον οἱ μα- θηταὶ τῷ Ἰησοῦ, λέγοντες,—	v. . . 12. λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,—
“ Ποῦ θέλεις ἐτοιμάσωμεν;”—		“ Ποῦ θέλεις ἐτοιμάσω- μεν;”—	“ Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;”—	“ Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;”—
10. . . Ὁ δὲ εἶπεν αὐτοῖς,—		10. Ὁ δὲ εἶπεν αὐ- τοῖς,—	18. Ὁ δὲ εἶπεν,—	v. . . 13. καὶ λέγει αὐτοῖς,—
“ Ὑπάγετε εἰς τὴν πόλιν	Matt. xxvi. v. . . 18. . .	. . . . .	“ Ὑπάγετε εἰς τὴν πόλιν	“ Ὑπάγετε εἰς τὴν πόλιν,
“ πρὸς τὸν δεῖνα.	MATT. XXVI. v. . . 18. . .	. . . . .	“ πρὸς τὸν δεῖνα.	. . . . .
“ Ἴδού, εἰσελθόντων ὑμῶν “ εἰς τὴν πόλιν,	LUKE XXII. v. . . 10. . .	“ Ἴδού, “ πόλιν,	. . . . .	. . . . .

VARIOUS READING. Matt. xxvi. v. . . 17. . . The word—αὐτῷ—after—λέγοντες—is expunged by Knapp, Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

PART X. SECT. II. LAST PASCHAL SUPPER OF CHRIST WITH THE APOSTLES, &c.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
“ συναντήσῃ ὑμῖν ἄνθρωπος	Luke xxii. v. . . 10...	“ συναντήσῃ	. . . . .	v. . . 13. “ καὶ
“ κεράμιον ὕδατος βαστάζων :		“ ὑμῖν ἄνθρωπος		“ ἀπαντήσῃ ὑμῖν
		“ κεράμιον ὕδα-		“ ἄνθρωπος κερά-
		“ τος βαστάζων :		“ μιον ὕδατος
“ ἀκολουθήσατε αὐτῷ		“ ἀκολουθήσατε		“ βαστάζων :
		“ αὐτῷ		“ ἀκολουθήσατε
“ εἰς τὴν οἰκίαν οὐ εἰσπορεύεται.	Luke xxii. v. . . 10.	“ εἰς τὴν οἰκίαν	. . . . .	. . . . .
		“ οὐ εἰσπορεύεται.		
“ Καὶ, ὅπου ἐὰν εἰσέλθῃ,	MARK XIV. 14. . .	. . . . .	. . . . .	14. “ Καὶ, ὅπου
				“ ἐὰν εἰσέλθῃ,
(1) “ ἐρεῖτε τῷ οἰκοδεσπότῃ	Luke xxii. 11. . .	11. “ Καὶ ἐρεῖτε	“ καὶ εἶπατε αὐ-	“ εἶπατε τῷ οἰκο-
“ τῆς οἰκίας,		“ τῷ οἰκοδεσπότῃ	“ τῷ,	“ δεσπότῃ,
“ Λέγει σοι ὁ διδάσκαλος,		“ τῆς οἰκίας,	“ Ὁ διδάσκαλος	“ Ὅτι ὁ διδάσκα-
		“ Λέγει σοι ὁ δι-	“ λέγει,	“ λος λέγει,
“ Ὁ καιρὸς μου ἐγγύς ἐστι :	MATT. XXVI. v. . . 18.	. . . . .	“ Ὁ καιρὸς μου	. . . . .
			“ ἐγγύς ἐστιν :	
“ Ποῦ ἐστι τὸ κατάλυμα,	Luke xxii. v. . . 11.	“ Ποῦ ἐστι τὸ κα-	“ Πρὸς σε ποιῶ	“ Ποῦ ἐστὶν τὸ
“ ὅπου τὸ πάσχα		“ τάλυμα, ὅπου	“ τὸ πάσχα	“ κατάλυμα, ὅπου
		“ τὸ πάσχα μετὰ	“ μετὰ τῶν μαθη-	“ τὸ πάσχα μετὰ
“ μετὰ τῶν μαθητῶν μου φάγω ;		“ τῶν μαθητῶν	“ τῶν μου.”—	“ τῶν μαθητῶν
		“ μου φάγω ;”		“ μου φάγω ;
“ Καὶ αὐτὸς ὑμῖν δείξει	Mark xiv. 15. . .	12. “ Κἄκεῖνος	. . . . .	15. “ Καὶ αὐτὸς
“ ἀνάγειον μέγα, ἐστρωμένον, ἑτοιμον :		“ ὑμῖν δείξει ἀνά-		“ ὑμῖν δείξει ἀνά-
		“ γαιον μέγα,		“ γαιον μέγα,
		“ ἐστρωμένον :		“ ἐστρωμένον,
“ ἐκεῖ ἐτοιμάσατε ἡμῖν.”—		“ ἐκεῖ ἐτοιμά-		“ ἐτοιμον :
		“ σατε.”—		“ ἐκεῖ ἐτοιμάσατε
Καὶ ἐποίησαν οἱ μαθηταὶ	MATT. XXVI. 19. . .	. . . . .	19. Καὶ ἐποίησαν	. . . . .
ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς :			. . . . .	ὁ Ἰησοῦς,
ἀπελθόντες δὲ	Luke xx. 13. . .	13. Ἀπελθόντες	. . . . .	16. Καὶ ἐξῆλθον
		δε,		οἱ μαθηταὶ αὐτοῦ,
(2) ἦλθον εἰς τὴν πόλιν,	MARK XIV. v. . . 16...	. . . . .	. . . . .	καὶ ἦλθον εἰς τὴν
				πόλιν,
[καὶ] εὗρον καθὼς εἶρηκεν αὐτοῖς,	Luke xxii. v. . . 13.	εὗρον καθὼς εἶρη-	. . . . .	καὶ εὗρον καθὼς
		κεν αὐτοῖς,		εἶπεν αὐτοῖς,
“ καὶ ἡτοίμασαν τὸ πάσχα.		καὶ ἡτοίμασαν τὸ	καὶ ἡτοίμασαν τὸ	καὶ ἡτοίμασαν τὸ
		πάσχα.	πάσχα.	πάσχα.

SCRIPTURE REFERENCES. (MATT. xxvi. 17—19; MARK xiv. 12—16; LUKE xxii. 7—13.) Exodus xii. 1—20; Deuteron. xvi. 1—8; 1 Sam. x. 1—8; Mark xi. 1—6; John xii. 23; xiii. 1; Acts i. 13, 14; ii. 1, 2, 22—36; ix. 36—39; xx. 6—12.

EXCLUDED WORDS. (1) Καὶ. (2) καὶ.

PARAGRAPH 2.

Note by John, that Christ evinced his kindness for his apostles to the last.

JOHN xiii. 1.

Πρὸ δὲ τῆς ἑορτῆς (1) εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς :

PARAGRAPH 3.

His arrival with them in the evening at the appointed place.

Matt. xxvi. 20; Mark xiv. 17; Luke xxii. 14.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
ὁψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα.	Matt. xxvi. 20.	14. Καὶ, ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.	20. Ὀψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα.	17. Καὶ, ὁψίας γενομένης, ἔρχεται μετὰ τῶν δώδεκα.

PARAGRAPH 4.

Their contest for superiority.

LUKE xxii. 24.

Ἐγένετο δὲ (2) φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

PARAGRAPH 5.

His instruction of them in humility, by washing their feet.

JOHN xiii. 2—10.

2. Καὶ, δείπνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ, 3. εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει, 4. ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν: 5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἥρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. 6. Ἐρχεται οὖν πρὸς Σίμονα Πέτρον, καὶ λέγει αὐτῷ ἐκεῖνος,—"Κύριε, σύ μου νίπτεις τοὺς πόδας;"—7. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,—"Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα."—8. Λέγει αὐτῷ Πέτρος,—"Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα."—Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,—"Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ."—9. Λέγει αὐτῷ Σίμων Πέτρος,—"Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας, καὶ τὴν κεφαλὴν."—10. Λέγει αὐτῷ ὁ Ἰησοῦς,—"Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίφασθαι, ἀλλ' ἔστι καθαρὸς ὅλος. Καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες."

VARIOUS READINGS. Luke xxii. v. . . 14. . . The word—δώδεκα—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions.

John xiii. v. . . 2. The absurd reading,—τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν, ἵνα παραδῷ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης,—is adopted by Tischendorf alone; the reading of the text, with slight variation, by all the other critical editions. Griesbach, however, considers the former reading equal, and perhaps preferable to the latter! See John vi. 64.

SCRIPTURE REFERENCES. (LUKE xxii. 24; JOHN xiii. 2—11.) Matt. iii. 13—15; Luke vii. 36—38, 44; John iii. 31—36; vi. 64—71; xiii. 25—27; xvi. 26—28; xviii. 1—5; Acts ix. 36—39; 1 Corinth. vi. 11; Titus iii. 3—7; Heb. i. 1—3; x. 19—22; 1 Peter iii. 18—22; 2 Peter ii. 20—22; Revel. i. 4—6.

EXCLUDED WORDS. (1) τοῦ πάσχα. (2) καί.

PARAGRAPH 6.

Note by John, that Christ foreknew who would betray him.

JOHN xiii. 11.

Ἦδει γὰρ τὸν παραδιδόντα αὐτόν: διὰ τοῦτο εἶπεν,—“Οὐχὶ πάντες καθαροὶ ἐστε.”

PARAGRAPH 7.

Injunction of Christ to the apostles to imitate his example.

JOHN xiii. 12—20.

12. Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς,—
 “Γινώσκετε τί πεποίηκα ὑμῖν; 13. Ὑμεῖς φωνεῖτέ με ὁ διδάσκαλος, καὶ ὁ κύριος, καὶ καλῶς λέγετε,
 “εἰμι γάρ. 14. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος, καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε
 “ἀλλήλων νίπτειν τοὺς πόδας: 15. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ
 “ὑμεῖς ποιήτε. 16. Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος
 “μείζων τοῦ πέμφαντος αὐτόν. 17. Εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐὰν ποιήτε αὐτά. 18. Οὐ περὶ
 “πάντων ὑμῶν λέγω, ἐγὼ οἶδα οὓς ἐξελεξάμην: ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ,—Ὁ τρώγων μετ’ ἐμοῦ
 “τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ,—19. ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα
 “ὅταν γένηται πιστεύσητε ὅτι ἐγὼ εἰμι. 20. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω
 “ἐμὲ λαμβάνει: ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.”

PARAGRAPH 8.

His promise to raise them to spiritual thrones.

LUKE xxii. 25—30.

25. Ὁ δὲ εἶπεν αὐτοῖς,—“Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν
 “εὐεργέται καλοῦνται. 26. Ὑμεῖς δὲ οὐχ’ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ
 “ἡγούμενος ὡς ὁ διακονῶν. 27. Τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; Οὐχὶ ὁ ἀνακείμενος;
 “Ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. 28. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς
 “πειρασμοῖς μου: 29. κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, 30. ἵνα ἐσθίητε
 “καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσσητε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα
 “φυλὰς τοῦ Ἰσραὴλ.”

PARAGRAPH 9.

Declaration that he would not again drink wine, nor partake of the paschal feast, until the kingdom of God was come.

LUKE xxii. 15—18.

15. Καὶ εἶπε πρὸς αὐτούς,—“Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με
 “παθεῖν: 16. λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ
 “τοῦ Θεοῦ.” 17. Καὶ, δεξάμενος ποτήριον, εὐχαριστήσας εἶπε,—“Λάβετε τοῦτο, καὶ διαμερίσατε
 “ἐαυτοῖς: 18. λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῶ ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ
 “Θεοῦ ἔλθῃ.”

VARIOUS READING. Luke xxii. v. . . 17. . . The article—τὸ—before—ποτήριον—is retained by Lachmann, but expunged by the other critical editions.

SCRIPTURE REFERENCES. (LUKE xxii. 25—30; JOHN xiii. 12—20.) Psalm xli. 9; Matt. x. 24, 25, 40; xviii. 1—4; xix. 27, 28; xx. 20—28; xxiii. 8—12; Mark ix. 33—37, 49, 50; x. 35—45; Luke vi. 39, 40; ix. 46—48; x. 16; xii. 32—38; xiv. 7—11; John xv. 20, 21; xvi. 4; Acts i. 16; 2 Corinth. i. 23, 24; x. 1, 2; Galat. vi. 2, 3; Philipp. ii. 1—11; 1 Tim. v. 9, 10; 2 Tim. ii. 11—13; 1 Peter ii. 19—21; v. 1—6; Revel. iii. 20, 21.

PARAGRAPH 10.

Institution of the Lord's Supper.

Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 19, 20; 1 Corinth. xi. v. . . 23—25.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.	1 CORINTH. XI.
Ἐσθίωντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε,— “Λάβετε, φάγετε : “Τοῦτό μου ἐστὶ τὸ σῶμα, “τὸ ὑπὲρ ὑμῶν κλώμενον : “τοῦτο ποιεῖτε “εἰς τὴν ἐμὴν ἀνάμνησιν.”— 20. . . Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσαι, (1) εὐχαριστήσας ἔδωκεν αὐτοῖς, λέγων,— “Πίετε ἐξ αὐτοῦ πάντες.”— Καὶ ἐποίησαν οὕτω. (2) Καὶ εἶπεν αὐτοῖς,— “Τοῦτο τὸ ποτήριον “ἡ καινὴ διαθήκη ἐστίν “ἐν τῷ ἐμῷ αἵματι,	Matt. xxvi. 26. . . 1 Corinth. xi. v...24... Luke xxii. v..19,20.. Matt. xxvi. v...27... Matt. xxvi. v...27. Mark xiv. v. . . 23. Mark xiv. 24. . . 1 Corinth. xi. v...25...	. . . . . 19. Καὶ, λαβὼν ἄρτον, εὐχαρισ- τήσας ἔκλασε, καὶ ἔδωκεν αὐ- τοῖς, λέγων,— “Τοῦτό ἐστι τὸ “σῶμά μου, “τὸ ὑπὲρ ὑμῶν “διδόμενον : “τοῦτο ποιεῖτε “εἰς τὴν ἐμὴν “ἀνάμνησιν.”— 20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνή- σαι, λέγων,— “Τοῦτο τὸ πο- “τήριον ἡ καινὴ “διαθήκη ἐν τῷ “αἵματί μου,	26. Ἐσθίωντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε,— “Λάβετε, φά- γετε : “Τοῦτό ἐστι τὸ “σῶμά μου.”— 27. Καὶ, λαβὼν τὸ ποτήριον, καὶ εὐχαριστή- σας, ἔδωκεν αὐ- τοῖς, λέγων,— “πάντες. 28. “Τοῦτο γάρ “ἐστὶ τὸ αἶμά “μου, τὸ τῆς “καινῆς δια- “θήκης,	22. Καὶ, ἐσθίων- των αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογή- σας ἔκλασε, καὶ ἔδωκεν αὐ- τοῖς, καὶ εἶπε,— “Λάβετε : “Τοῦτό ἐστι τὸ “σῶμά μου.”— 23. Καὶ, λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς : καὶ ἔπιον ἐξ αὐ- τοῦ πάντες.— 24. Καὶ εἶπεν αὐτοῖς,— “Τοῦτό ἐστι “τὸ αἶμά μου, “τὸ τῆς καινῆς “διαθήκης,	. . . . . v. . . 23. ἔλαβεν ἄρτον, 24. καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε,— “τοῦτο ποιεῖτε “εἰς τὴν ἐμὴν “ἀνάμνησιν.”— 25. Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνή- σαι, “Τοῦτο τὸ πο- “τήριον ἡ καινὴ “διαθήκη ἐστίν “ἐν τῷ ἐμῷ “αἵματι.

VARIOUS READING. 1 Corinth. xi. v. . . 24. . . The word—κλώμενον—is expunged by Lachmann, and Tischendorf; but retained by all the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

EXCLUDED WORD. (1) καὶ.

ALTERED WORDS. (2) καὶ ἔπιον ἐξ αὐτοῦ πάντες.

Part X. Sect. II. LAST PASCHAL SUPPER OF CHRIST WITH THE APOSTLES, &c.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
“ τὸ ὑπὲρ ὑμῶν “ [καὶ] πολλῶν ἐκχυνόμενον, “ εἰς ἄφεσιν ἁμαρτιῶν.	LUKE xxii. v. . . 20... Matt. xxvi. v. . . 28... MATT. xxvi. v. . . 28.	v. . . 20. “ τὸ ὑπὲρ “ ὑμῶν ἐκχυνό- “ μενον.”	v. . . 28. “ τὸ περὶ “ πολλῶν ἐκχυ- “ νόμενον, “ εἰς ἄφεσιν “ ἁμαρτιῶν.	v. . . 24. “ τὸ περὶ “ πολλῶν ἐκχυ- “ νόμενον.

1 CORINTH. xi. v. . . 25.

“ Τοῦτο ποιεῖτε, ὡς ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.

		MATT. XXVI.	MARK XIV.
“ Λέγω δὲ ὑμῖν, “ ὅτι οὐ μὴ πῖω ἀπ’ ἄρτι “ ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, “ ἕως τῆς ἡμέρας ἐκείνης “ ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν, “ ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”	Matt. xxvi. 29.	29. “ Λέγω δὲ ὑμῖν, “ ὅτι οὐ μὴ πῖω ἀπ’ ἄρτι “ ἐκ τούτου τοῦ γεννήμα- “ τος τῆς ἀμπέλου, “ ἕως τῆς ἡμέρας ἐκείνης “ ὅταν αὐτὸ πίνω μεθ’ “ ὑμῶν καινὸν, “ ἐν τῇ βασιλείᾳ τοῦ πα- “ τρός μου.”	25. “ Ἀμὴν λέγω ὑμῖν, “ ὅτι οὐκέτι οὐ μὴ πῖω “ ἐκ τοῦ γεννήματος τῆς “ ἀμπέλου, “ ἕως τῆς ἡμέρας ἐκείνης “ ὅταν αὐτὸ πίνω καινὸν, “ ἐν τῇ βασιλείᾳ τοῦ “ Θεοῦ.”

PARAGRAPH 11.

And intimation to them that one of them would betray him.

Matt. xxvi. 21 ; Mark xiv. 18 ; Luke xxii. 21 ; John xiii. 21.

JOHN xiii. 21. . .

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι :

		MATT. XXVI.	MARK XIV.	JOHN XIII.
καὶ, ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, (1) ἐμαρτύρησε καὶ εἶπεν,— “ Ἀμὴν ἀμὴν λέγω ὑμῖν, “ ὅτι εἷς ἐξ ὑμῶν παραδώσει με, “ ὁ ἐσθίων μετ’ ἐμοῦ :	Mark xiv. 18. . . John xiii. v. . . 21. . . . Matt. xxvi. v. . . 21. MARK xiv. v. . . 18.	21. Καὶ, ἐσθιόν- των αὐτῶν, εἶπεν,— “ Ἀμὴν λέγω “ ὑμῖν, “ ὅτι εἷς ἐξ ὑμῶν “ παραδώσει με.”	18. Καὶ, ἀνακει- μένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς,— “ Ἀμὴν λέγω “ ὑμῖν, “ ὅτι εἷς ἐξ ὑμῶν “ παραδώσει με,” “ ὁ ἐσθίων μετ’ “ ἐμοῦ.”	. . . . . v. . . 21. καὶ ἐμαρ- τύρησε καὶ εἶ- πεν,— “ Ἀμὴν ἀμὴν “ λέγω ὑμῖν, “ ὅτι εἷς ἐξ ὑμῶν “ παραδώσει με.”

LUKE xxii. 21.

“ (2) Ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.”

SCRIPTURE REFERENCES. (MATT. xxvi. 26—29 ; MARK xiv. 22—25 ; LUKE xxii. 15—20 ; 1 CORINTH. xi. 23—25.) Exodus xxiv. 1—8 ; Levit. x. 1—11 ; xvii. 10—12 ; Psalm xvi. 1—5 ; Isaiah liii. 10—12 ; Jerem. xxxi. 31—34 ; Ezek. xlv. 21—23 ; Matt. xx. 25—28 ; Mark xv. 22, 23 ; Luke xxiv. 36—43 ; John i. 29, 36 ; xxi. 20—23 ; Acts x. 39—41 ; Romans iii. 23—26 ; 1 Corinth. v. 6—8 ; x. 14—22 ; Galat. iii. 1 ; Heb. viii. ; ix. 11—23 ; Revel. i. 4—6 ; v. 8—10.

EXCLUDED WORDS. (1) καὶ. (2) Πλὴν.

PARAGRAPH 12.

Their uncertainty respecting the person intended.

JOHN xiii. 22.

"Εβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει :

PARAGRAPH 13.

His reply to the inquiry of each of them whether it was he.

Matt. xxvi. 22, 23 ; Mark xiv. 19, 20.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
καὶ, λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος,— "Μήτι ἐγὼ εἰμι, Κύριε ;"—	Matt. xxvi. 22.	22. Καὶ, λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος,— "Μήτι ἐγὼ εἰμι, Κύριε ;"—	19. Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ, εἰς καθ' εἷς,— "Μήτι ἐγὼ ;"—
καὶ ἄλλος,— "Μήτι ἐγὼ ;"—	MARK xiv. v. . . 19.	. . . . .	καὶ ἄλλος,— "Μήτι ἐγὼ ;"—
Ὁ δὲ ἀποκριθεὶς εἶπεν,—	Matt. xxvi. 23. . .	23. Ὁ δὲ ἀποκριθεὶς εἶπεν,—	20. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,—
"Εἰς ἐκ τῶν δώδεκα,	MARK xiv. v. . . 20. . .	. . . . .	"Εἰς ἐκ τῶν δώδεκα,
"ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον,	Mark xiv. v. . . 20.	"Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα,	"ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον."
"οὗτός με παραδώσει."	MATT. xxvi. v. . . 23.	"οὗτός με παραδώσει."	. . . . .

PARAGRAPH 14.

Denunciation of vengeance against the traitor.

Matt. xxvi. 24 ; Mark xiv. 21 ; Luke xxii. 22.

	LUKE XXII.	MATT. XXVI.	MARK XIV.
"Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,	Matt. xxvi. 24.	22. "Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται, κατὰ τὸ ὅρις μένον :	21. "Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,
"καθὼς γέγραπται περὶ αὐτοῦ :		"καθὼς γέγραπται περὶ αὐτοῦ :	"καθὼς γέγραπται περὶ αὐτοῦ :
"οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ		"πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ	"οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ
"δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου "παραδίδεται :		"δι' οὗ παραδίδεται."	"δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται :
"Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη "ὁ ἄνθρωπος ἐκεῖνος."		"Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος."	"Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος."

VARIOUS READING. Matt. xxvi. v. . . 22. . . The reading—εἰς ἕκαστος—is preferred by Knapp, Lachmann, and Tischendorf ;—εἰς ἕκαστος αὐτῶν—by the other critical editions. Griesbach considers the former reading not unworthy of notice, although inferior in his opinion to the latter.

PARAGRAPH 15.

And reply to a similar question from Judas Iscariot.

MATT. xxvi. 25.

Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε, — “Μήτι ἐγὼ εἰμι, ‘Ραββί;” — Λέγει αὐτῷ, — “Σὺ εἶπας.”

PARAGRAPH 16.

Mutual inquiry among the apostles which of them it was.

LUKE xxii. 23.

Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πρᾶσσειν.

PARAGRAPH 17.

Private intimation of Christ to John, that it was Judas Iscariot.

JOHN xiii. 23—26.

23. Ἦν δὲ ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. 24. Νεύει οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. 25. Ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, — “Κύριε τίς ἐστιν;” — 26. Ἀποκρίνεται ὁ Ἰησοῦς, — “Ἐκεῖνός ἐστιν ὃς ἐγὼ βάνψας τὸ ψωμίον ἐπιδώσω.” — Καὶ, ἐμβάνψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.

PARAGRAPH 18.

And dismissal of Judas from the apartment.

JOHN xiii. 27.

Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, — “Ὁ ποιεῖς, “ποίησον τάχιον.”

PARAGRAPH 19.

Note by John, that Christ's direction to Judas was not understood by the other apostles.

JOHN xiii. 28, 29.

28. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. 29. Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, — “Ἀγώρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν,” — ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

PARAGRAPH 20, end.

Departure of Judas from the house.

JOHN xiii. 30.

Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν : ἦν δὲ νύξ.

VARIOUS READING. (John xiii. v. . . 24. . .) The reading—*πυθέσθαι τίς ἂν εἴη*,—is adopted by the Received Text, Griesbach, Knapp, Scholz, and Hahn;—*καὶ λέγει αὐτῷ, εἰπὲ τίς ἐστιν*,—by Lachmann, and Tischendorf.

SCRIPTURE REFERENCES. (MATT. xxvi. 21—25; MARK xiv. 18—21; LUKE xxii. 21—23; JOHN xiii. 21—30.) Ruth ii. 14; Psalm xli. 9; lv. 12—15; Matt. xxvii. 3—10; Mark ix. 11—13; xiv. 10, 11; Luke xxii. 1—6; xxiv. 25—27, 44—47; John vi. 64, 70, 71; xii. 4—6, 27; xiii. 1, 2, 10, 11, 17—19; xvii. 12; xix. 25—27; xx. 1, 2; xxi. 7, 20, 24; Acts i. 15—20; 1 Corinth. xv. 1—4.

SECTION III.

FINAL INSTRUCTIONS OF CHRIST TO HIS APOSTLES BEFORE HIS DEATH.

Luke xxii. 31—38; John xiii. 31—38, end; xiv. 1—31, end; xv. 1—27, end; xvi. 1—33, end.

PARAGRAPH 1.

Prediction by Christ of his speedy departure from the world, and return to heaven.

JOHN xiii. 31—33.

31. "Οτε ἐξῆλθε [Ἰούδας ὁ Ἰσκαριώτης,] λέγει ὁ Ἰησοῦς,—“Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με: καὶ, καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.”

PARAGRAPH 2.

His first special injunction to the apostles to love one another.

JOHN xiii. 34, 35.

34. “Εντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους: καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35. Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.”

PARAGRAPH 3.

First prediction of their approaching desertion of him.

LUKE xxii. 31, 32.

31. Εἶπε δὲ ὁ Κύριος,—“Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον: 32. “ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου. Καὶ σύ, ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.”

PARAGRAPH 4.

Promise that Peter should ultimately follow him to heaven.

JOHN xiii. 36.

Λέγει αὐτῷ Σίμων Πέτρος,—“Κύριε, ποῦ ὑπάγεις;”—Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,—“Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μου.”

SCRIPTURE REFERENCES. (JOHN xiii. 31—35.) John vii. 33, 34; viii. 21; xii. 23, 27, 28; xv. 12, 13, 17; xvi. 16; xvii. 1—5; Acts ii. 32, 33; Romans v. 5—8; xii. 10; Ephes. v. 1, 2; 1 Thessalon. iv. 9, 10; 1 Peter i. 10—12, 17, 22; 1 John ii. 7—11; iii. 10—18, 23, 24; iv. 7—12; v. 1, 2.

PARAGRAPH 5.

First prediction that before morning Peter would thrice deny that he knew him.

Luke xxii. 33, 34 ; John xiii. 37, 38, end.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	JOHN XIII.
Λέγει αὐτῷ Πέτρος,—“Κύριε,	| John xiii. 37. . .	| 33. . . Ὁ δὲ εἶπεν αὐ- τῷ,—“Κύριε,	37. . . Λέγει αὐτῷ Πέ- τρος,—“Κύριε,

JOHN xiii. v. . . 37. . .

“διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι ;

LUKE xxii. v. . . 33.

“Μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι :

JOHN xiii. v. . . 37.

“τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.”

Ἀπεκρίθη ὁ Ἰησοῦς,—	| John xiii. 38. . .	| 34. Ὁ δὲ εἶπε,—	38, end. Ἀπεκρίθη ὁ Ἰησοῦς,—
“Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις ;	| JOHN xiii. v. . . 38...	| . . . . .	“Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις ;
“Λέγω σοι, Πέτρε,	| Luke xxii. v. . . 34.	| “Λέγω σοι, Πέτρε,	“Ἀμὴν ἀμὴν λέγω σοι,
“Οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ,		“Οὐ μὴ φωνήσῃ σήμε-	“Οὐ μὴ ἀλέκτωρ φωνή-
“πρὶν ἢ τρὶς ἀπαρνήσῃ		“ρον ἀλέκτωρ, πρὶν ἢ	“σε, ἕως οὐ ἀπαρνήσῃ
“μὴ εἰδέναι με.”		“τρὶς ἀπαρνήσῃ	“με τρίς.”
		“μὴ εἰδέναι με.”	

PARAGRAPH 6.

And directions to the apostles to provide themselves with swords and purses.

LUKE xxii. 35—38.

35. Καὶ εἶπεν αὐτοῖς,—“Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου, καὶ πήρας, καὶ υποδημάτων, μὴ τινος ὑστερήσατε ;”—Οἱ δὲ εἶπον,—“Οὐδενός.”—36. Εἶπεν οὖν αὐτοῖς,—“Ἀλλὰ νῦν, ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν : καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. 37. “Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό,—Καὶ μετὰ ἀνόμων ἐλογίσθη.—Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.”—38. Οἱ δὲ εἶπον,—“Κύριε, ἰδοὺ, μάχαιραι ὧδε δύο.”—“Ὁ δὲ εἶπεν αὐτοῖς,—“Ἰκανόν ἐστι.”

VARIOUS READING. John xiii. v. . . 38. . . The word—αὐτῷ—after—Ἀπεκρίθη—is expunged by Lachmann, and Tischendorf ; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (LUKE xxii. 31—34 ; JOHN xiii. 36—38.) Job i. 6—12 ; ii. 1—7 ; Amos ix. 9 ; Matt. iii. 11, 12 ; xxvi. 31—35 ; Mark xiv. 27—31 ; Luke iii. 16, 17 ; xxii. 3, 59—62 ; John xiii. 1, 2 ; xiv. 1—4 ; xvii. 9—15 ; xxi. 15—19 ; Heb. ix. 23—28 ; 1 Peter v. 8, 9 ; 2 Peter i. 12—15. (LUKE xxii. 35—38.) Isaiah liii. 11, 12 ; Matt. x. 9, 10 ; xxvi. 55, 56 ; Mark vi. 7—9 ; xiv. 48, 49 ; xv. 27, 28, 42—46 ; Luke ix. 1—3 ; x. 3—7 ; xxiii. 1—5, 54—56 ; John xiii. 27—29 ; xviii. 10, 29—36 ; xix. 12, 38—40.

CONSOLATORY DISCOURSE OF CHRIST TO HIS APOSTLES.

PARAGRAPH 7.

Declaration of Christ that he was going to the Father, to prepare a place for them.

JOHN xiv. 1—4.

1. “Μὴ ταρασσέσθω ὑμῶν ἡ καρδία: πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. 2. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν: εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν: 3. “ καὶ, ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, “ ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε. 4. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.”

PARAGRAPH 8.

Reply to a remark by Thomas, that they did not know whither he was going.

JOHN xiv. 5—7.

5. Λέγει αὐτῷ Θωμᾶς,—“ Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις, καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;”—6. Λέγει αὐτῷ ὁ Ἰησοῦς,—“ Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή: οὐδεὶς ἔρχεται πρὸς τὸν “ πατέρα εἰ μὴ δι’ ἐμοῦ. 7. Εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἄν: καὶ ἀπ’ ἄρτι γινώσκετε “ αὐτόν, καὶ ἐωράκατε αὐτόν.”

PARAGRAPH 9.

And to a request of Philip, that he would show them the Father.

JOHN xiv. 8—11.

8. Λέγει αὐτῷ Φίλιππος,—“ Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.”—9. Λέγει αὐτῷ ὁ Ἰησοῦς,—“ Τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; Ὁ ἐωρακὼς ἐμὲ ἐώρακε τὸν πατέρα: “ καὶ πῶς σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα; 10. Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν “ ἐμοὶ ἐστι. Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ’ ἑμαυτοῦ οὐ λαλῶ: ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς “ ποιεῖ τὰ ἔργα. 11. Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ: εἰ δὲ μὴ, διὰ τὰ ἔργα “ αὐτὰ πιστεύετε μοι.”

PARAGRAPH 10.

Declaration that, through faith, they would be enabled to perform greater works than he had done.

JOHN xiv. 12—14.

12. “ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ κἀκείνος ποιήσει: καὶ μείζονα “ τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι. 13. Καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί “ μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ: 14. ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ “ ποιήσω.”

VARIOUS READING. John xiv. v. . . 12. . . The word—μου—after—πατέρα—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (JOHN xiv. 1—11.) 1 Kings vi. 1—10; Ezek. xl. ; xli. 1—11; xlii. 1—14; John i. 17, 18; v. 17—20; x. 37, 38; xii. 48—50; xvi. 23; xvii. 20—24; Romans xiii. 11, 12; 2 Corinth. v. 1—8; Philipp. i. 21—23; Coloss. i. 12—18; 1 Tim. ii. 3—6; Heb. i. 1—3; iv. 11—16; vi. 19, 20; ix. 11—14; x. 19—22; 1 Peter i. 3—13. (JOHN xiv. 12—21.) Matt. iii. 11; xviii. 18—20; xxi. 21, 22; xxviii. 20; Mark i. 6—8; xi. 22—24; Luke iii. 15, 16; xxiv. 49; John i. 29—34; vii. 37—39; xv. 7, 26, 27; xvi. 7, 12, 13, 23, 24; Acts i. 1—8; ii. 1—4, 32, 33, 41; iv. 1—4; v. 12—16; vi. 7, 8; xix. 11, 12; xxi. 19, 20; Romans xv. 15—19; Coloss. i. 5, 6, 23; 1 John ii. 1, 5; iii. 22—24; v. 14, 15.

PARAGRAPH 11.

First promise to send them the Holy Spirit, as their future counsellor.

JOHN xiv. 15—21.

15. “*Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε*: 16. *καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ’ ὑμῶν εἰς τὸν αἰῶνα*: 17. *τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτὸ*: ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ’ ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18. *Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς*. 19. *Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με*: ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20. *Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν*. 21. *Ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με*: ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.”

PARAGRAPH 12.

Reply to a question from Judas, brother of James the less, how Christ would manifest himself to the apostles, and not to the world.

JOHN xiv. 22—26.

22. *Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης,—“Κύριε, καὶ τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;”—23. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,—“Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ’ αὐτῷ ποιήσομεν. 24. Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ: καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρὸς. 25. Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων: 26. ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.”*

PARAGRAPH 13.

Benediction of them.

JOHN xiv. 27—31, end.

27. “*Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν*: οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. *Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. 28. Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς*: *Εἰ ἡγαπᾷτέ με ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μου μεῖζων μου ἐστί. 29. Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. 30. Οὐκ ἔτι πολλὰ λαλήσω μεθ’ ὑμῶν*: ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοί οὐκ ἔχει οὐδέν, 31, end. ἀλλ’, *ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπᾷ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ οὕτω ποιῶ. 32. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.”*

PARAGRAPH 14.

Illustration of the constitution of the Christian Church by the similitude of a vine, with its branches, and fruit.

JOHN xv. 1—11.

1. “*Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. 2. Πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν αἶρει αὐτό: καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτό, ἵνα πλεονα καρπὸν φέρῃ. 3. Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4. Μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα*

SCRIPTURE REFERENCES. (JOHN xiv. 22—26.) Matt. x. 3; Mark iii. 18; Luke vi. 16; John ii. 22; vii. 16, 17; viii. 28; xii. 16, 26, 49; xv. 10, 26; xvi. 6, 7, 12—15, 26, 27; Acts i. 13; 1 Corinth. ii. 6—16; 2 Corinth. vi. 14—18; Ephes. iii. 14—19; Heb. ii. 1—4; 1 John i. 1—3; 2 John v. 9; Jude v. 1; Revel. iii. 20. (JOHN xiv. 27—31.) 2 Sam. xx. 8—10; Psalm lv. 20, 21; Matt. iv. 1—11; xxvi. 46—50; Luke iv. 1—14; xxii. 47, 48, 52, 53; John xii. 31, 32; xiii. 19; xiv. 1—3; xvi. 1—5, 11, 12; Ephes. ii. 1—3; vi. 10—12.

“οὐ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένῃτε. 5. Ἐγὼ εἶμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν: ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 6. Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη: καὶ συνάγουσιν αὐτὰ, καὶ εἰς τὸ πῦρ βάλλουσι καὶ καίεται. 7. Ἐὰν μένῃτε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὁ ἐὰν θέλῃτε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. 8. “Ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί. 9. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς: μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.”

PARAGRAPH 15.

Second injunction to them to love one another.

JOHN xv. 12—16.

12. “Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. 13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ: 14. ὑμεῖς φίλοι μου ἐστέ ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. 15. Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος: ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισά ὑμῖν. 16. “Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὁ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.”

PARAGRAPH 16.

Prediction of their persecution by the world.

JOHN xv. 17—27, end; xvi. 1—4. . .

17. “Ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους. 18. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει: ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20. “Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν:—Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ.— Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν: εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21. “Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22. “Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον: νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. 23. Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. 24. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον, νῦν δὲ καὶ ἐωράκασιν, καὶ μεμισήκασιν καὶ ἐμὲ, καὶ τὸν πατέρα μου: 25. ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν,—“Ὅτι ἐμίσησάν με ὡρεάν.—26. “Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ: 27, end. καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστε. xvi. 1. Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῇτε. 2. Ἀποσυναγωγούς ποιήσουσιν ὑμᾶς, ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ. 3. Καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐμέ: 4. . . ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν.”

SCRIPTURE REFERENCES. (JOHN xv. 1—16.) Genesis xviii. 17—19; Psalm lxxx. 8—19; Isaiah v. 1—7; Ezek. xv.; Matt. iii. 7—12; ix. 16, 17; xxi. 17—20; xxviii. 18—20; Mark ii. 21, 22; xi. 12—14, 20—24; xvi. 15—20; Luke v. 36—39; xii. 19, 20; John x. 11—18; xii. 23—28; xiv. 12—14; xvi. 23, 24; xvii. 6—23; Acts iv. 29—33; xi. 1—18; Romans i. 1—13; v. 6—11; xi. 13—24; xvi. 5; 1 Corinth. iii. 1—9; xi. 23—26; 2 Corinth. iii. 1—6; Galat. ii. 6—9; iv. 1—7; Coloss. i. 18—23; 1 John iii. 10, 11, 16, 21—24; iv. 8—12. (JOHN xv. 17—27; xvi. 1—4. . .) Psalm xxxv. 7, 19; Psalm lxxix. 4; Matt. x. 16—25; xxiv. 9, 10; Luke i. 1, 2; vi. 22, 23, 40; xxi. 12—18; John vii. 7, 31; viii. 19, 23; ix. 22, 30—34; xiii. 16, 19, 34, 35; xiv. 15—17, 25, 26, 29; xvii. 14—16, 25, 26; Acts i. 21, 22; v. 32; x. 36—43; xiii. 31; xv. 28, 29; xvi. 9—18; Heb. ii. 1—4; 2 Peter i. 15—18; 1 John i. 1—3; iii. 1.

PARAGRAPH 17.

Second promise to send them the Holy Spirit.

JOHN xvi. v. . . 4—15.

v. . . 4. “Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἤμην: 5. νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6. ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7. ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν: Συμφέρι ὑμῖν ἵνα ἐγὼ ἀπέλθω, ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς: ἐὰν δὲ πορευθῶ πέμψω αὐτὸν πρὸς ὑμᾶς. 8. “Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως: 9. “περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ: 10. περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με: 11. περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. 12. “Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι. 13. “Ὅταν δὲ ἔλθῃ ἐκεῖνος τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν: οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14. Ἐκεῖνος ἐμὲ δοξάσει: ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15. Πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστι: διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.”

PARAGRAPH 18.

And prediction of his approaching disappearance, return, and departure to the Father.

JOHN xvi. 16—28.

16. “Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα.”—
17. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους,—“Τί ἐστι τοῦτο ὃ λέγει ἡμῖν; Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.”—18. Ἐλεγον οὖν,—“Τοῦτο τί ἐστίν ὃ λέγει, τὸ μικρόν; Οὐκ οἶδαμεν τί λαλεῖ.”—19. Ἐγὼ δὲ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς,—“Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; 20. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται: ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. 21. Ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς: ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε, πάλιν δὲ ὀφρομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ’ ὑμῶν. 23. “Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν. 24. “Ἐως ἄρτι οὐκ ᾔτησατε οὐδέν ἐν τῷ ὀνόματί μου. Αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. 25. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν: “Ἐρχεται ὥρα ὅτι οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελωῦ ὑμῖν. 26. “Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε: καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν, 27. αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. 28. Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον: πάλιν ἀφίμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.”

VARIOUS READING. John xvi. v. . . 16. The clause—ὅτι ὑπάγω πρὸς τὸν πατέρα—is denounced, or expunged by Lachmann, and Tischendorf, but retained by the other critical editions.

SCRIPTURE REFERENCES. (JOHN xvi. v. . . 4—15.) Matt. xxviii. 18; Mark iv. 33; John iii. 34, 35; vii. 37—39; xii. 31—33; xiv. 15—19, 25, 26; xv. 22—27; Acts ii. 32, 33; Romans i. 1—4; xvi. 20; 1 Corinth. ii. 6—16; iii. 1, 2; Ephes. ii. 1, 2; Heb. v. 10—14; 1 Peter ii. 1, 2; 1 John ii. 1, 20, 27; Revel. i. 1—3; xx. 1—3.
(JOHN xvi. 16—33.) Isaiah xxi. 3; xxvi. 17, 18; Matt. ix. 14, 15; xxvi. 31, 56; Mark ii. 18—20; ix. 30—32; xiv. 27, 50; xvi. 9, 10; Luke v. 33—35; xxiv. 25—27, 44—53; John ii. 23—25; vii. 33, 34; viii. 15, 16, 28, 29; xii. 31—33; xiii. 3, 33; xiv. 10—14, 19—23, 27; xvii. 6—8, 13; xx. 19, 20; xxi. 17; Acts i. 1—3; iv. 23—31; Coloss. ii. 13—15; Heb. ii. 1—4; iv. 12, 13.

PARAGRAPH 19.

Profession by the apostles of their faith in him as the Christ.

JOHN xvi. 29, 30.

29. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,—“Ἴδε, νῦν παρῆρσά λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.
30. “Νῦν οἶδαμεν ὅτι οἶδās πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ: Ἐν τούτῳ πιστεύομεν ὅτι
“ἀπὸ Θεοῦ ἐξῆλθες.”

PARAGRAPH 20, end.

And his second prediction of their approaching desertion of him.

JOHN xvi. 31—33, end.

31. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,—“Ἄρτι πιστεύετε; 32. Ἴδου, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα
“σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε: καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ’ ἐμοῦ
“ἐστι. 33, end. Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε:
“ἀλλὰ θαρσεύετε, ἐγὼ νενίκηκα τὸν κόσμον.”

Tabular View of the period of ten Jewish days, including the arrival of Christ at Bethany,
on his final visit to Jerusalem, and his resurrection from the dead.

DAYS OF THE WEEK.	Friday.	Saturday.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	Sunday.
NUMBERS OF DITTO.	6.	7.	1.	2.	3.	4.	5.	6.	7.	1.
SERIES OF DAYS.										
NUMBERS OF DITTO.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
DAYS OF NISAN.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.
EVENTS IN THE LIFE OF CHRIST.	Arrival at Bethany	Supper at Bethany	Entrance into Jerusalem	Second expulsion of traders from the temple.	Final conflict with the chief priests, &c.	Final address to the people	Last paschal supper	Crucifixion	Rest in the tomb	Resurrection

SECTION IV., END.

FINAL PRAYER OF CHRIST FOR HIMSELF, HIS APOSTLES, AND HIS CHURCH.

John xvii. 1—26, end.

PARAGRAPH 1.

Prayer of Christ, to be restored to his primeval glory.

JOHN xvii. 1—5.

1. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε,—
“ Πάτερ ἐλήλυθεν ἡ ὥρα. Δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε: 2. καθὼς ἔδωκας
“ αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3. Αὕτη δέ ἐστιν
“ ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
4. “ Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω: 5. καὶ νῦν δόξασόν
“ με, σὺ πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.”

PARAGRAPH 2.

Prayer that the apostles might be preserved sound in the Christian doctrine.

JOHN xvii. 6—13.

6. “ Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν, καὶ ἐμοὶ
“ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. 7. Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ
“ σοῦ ἐστιν. 8. “ Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς
“ ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9. Ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ
“ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι. 10. Καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ
“ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. 11. Καὶ οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ,
“ καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ᾧσιν
“ ἐν καθὼς ἡμεῖς. 12. “ Ὅτε ἤμην μετ’ αὐτῶν ἐν τῷ κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου: οὓς
“ δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.
13. “ Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρω-
“ μένην ἐν αὐτοῖς.”

VARIOUS READING. John xvii. v. . . 12. . . The clause—ἐν τῷ κόσμῳ—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (JOHN xvii. 1—5.) Isaiah vi. ; Matt. xxviii. 18—20; John i. 1—18; iii. 13—17, 31—36; v. 19—30; vi. 35—40; xii. 23—28; xiii. 31, 32; Acts ii. 32, 33; Romans viii. 28—30; Ephes. i. 15—23; Philipp. ii. 5—11; Coloss. i. 12—18; Heb. i. ; 1 John i. 1—4; v. 11—13.

(JOHN xvii. 6—13.) Exodus xxxiv. 4—7; Psalm cix. 8; Matt. xi. 27; xxvi. 24, 25; John vi. 35—47, 70, 71; x. 27—30; xiii. 18, 19; xvi. 25—30; xviii. 7—9; Acts i. 16—25.

PARAGRAPH 3, end.

Prayer that, together with the church generally, they might be preserved from evil on earth, and ultimately raised to heaven.

JOHN xvii. 14—26, end.

14. “Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 15. Οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ’ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 16. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. 17. Ἀγιάσου αὐτοὺς ἐν τῇ ἀληθείᾳ σου: ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. 18. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ ἐγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον, 19. καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ. 20. Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, 21. ἵνα πάντες ἐν ὧσι, καθὼς σὺ πάτερ ἐν ἐμοί, καὶ ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσι, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. 22. Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν ἐσμεν: 23. ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

24. “Πάτερ, οὗς δέδωκάς μοι θέλω ἵνα ὅπου εἰμὶ ἐγὼ καὶ κεῖνοι ὦσι μετ’ ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι: ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. 25. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας. 26, end. Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐγὼ ἐν αὐτοῖς.”

VARIOUS READINGS. John xvii. v. . . 17. . . The word—σου,—is expunged by Lachmann, but retained by all the other critical editions. Griesbach, however, thinks it should probably be excluded.

John xvii. v. . . 21. . . The word—ἐν—after—ἡμῖν—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (JOHN xvii. 14—26.) Psalm xxii. 22; Matt. vi. 13; Mark ix. 49, 50; John xii. 25, 26; xiv. 1—4, 19—21; xv. 17—25; xvi. 1—3, 25; Acts i. 1—3; 2 Corinth. iii. 1—6; v. 1—8, 16—21; Ephes. iii. 1—10; iv. 1—16; Philipp. i. 21—23; 1 Thessalon. iv. 13—18; Heb. ii. 1—4, 10—13; iii. 1—6; 1 John iii. 1—3, 24.

PART XI.

SUFFERINGS, DEATH, AND BURIAL OF CHRIST.

Matt. xxvi. 30—75, end; xxvii.; Mark xiv. 26—72, end; xv.; Luke xxii. 39—71, end; xxiii.; John xviii., xix.

SECTION I.

AGONY OF CHRIST IN THE GARDEN OF GETHSEMANE, AND HIS SURRENDER TO THE JEWISH AUTHORITIES.

Matt. xxvi. 30—56; Mark xiv. 26—50; Luke xxii. 39—53; John xviii. 1—11.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Departure of Christ, with his apostles, from Jerusalem to the Mount of Olives.

Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39; John xviii. 1. . .

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
<i>Ταῦτα εἰπὼν ὁ Ἰησοῦς</i>	JOHN xviii. 1. . .	. . . . .	. . . . .	. . . . .	1. . . Ταῦτα εἰ- πὼν ὁ Ἰησοῦς
<i>ἐξῆλθε</i>		39. Καὶ ἐξελθὼν,	. . . ἐξῆλθον . . .	. . . ἐξῆλθον . . .	ἐξῆλθε
<i>σὺν τοῖς μαθηταῖς αὐτοῦ:</i>	JOHN xviii. v. . . 1. . .	. . . ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ...	. . . . .	. . . . .	σὺν τοῖς μαθη- ταῖς αὐτοῦ
<i>καὶ ὑμνήσαντες</i>	Matt. xxvi. 30. . .	. . . . .	30. Καὶ ὑμνή- σαντες	26. Καὶ ὑμνή- σαντες	. . . . .
<i>ἐπορεύθησαν, (1)</i>	LUKE xxii. v. . . 39...	ἐπορεύθη, κατὰ τὸ ἔθος,	. . . . .	. . . . .	. . . . .
<i>κατὰ τὸ ἔθος,</i>					
<i>εἰς τὸ ὄρος τῶν ἐλαιῶν.</i>	Luke xxii. v. . . 39...	εἰς τὸ ὄρος τῶν ἐλαιῶν,	εἰς τὸ ὄρος τῶν ἐλαιῶν.	εἰς τὸ ὄρος τῶν ἐλαιῶν.	. . . . .

SCRIPTURE REFERENCES. (MATT. xxvi. 30; MARK xiv. 26; LUKE xxii. 39; JOHN xviii. 1. . .) 2 Sam. xv. 22, 23; Psalm xxii. 22; Psalms cxiii.—cxviii., cxxxvi.; Matt. xxvi. 36; Mark xiv. 32; Luke xxi. 37; John viii. 1; xiv. 31; xviii. 2; Acts xvi. 25; Ephes. v. 18—20; Coloss. iii. 16, 17; Heb. ii. 11, 12.

ALTERED WORD. (1) ἐπορεύθη.

PARAGRAPH 2.

His third prediction of their desertion of him.

Matt. xxvi. 31, 32; Mark xiv. 27, 28.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
<p>Τότε λέγει αὐτοῖς ὁ Ἰησοῦς,— “ Πάντες ὑμεῖς σκανδαλισθήσεσθε “ ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ : “ γέγραπται γάρ,— “ Πατάξω τὸν ποιμένα, “ καὶ διασκορπισθήσεται “ τὰ πρόβατα τῆς ποιμένης.—</p> <p>32. “ Μετὰ δὲ τὸ ἐγερθῆναί με, “ προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.”</p>	<p>Matt. xxvi. 31.</p> <p>Matt. xxvi. 32.</p>	<p>31. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς,—“ Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ : γέγραπται γάρ,— Πατάξω τὸν ποιμένα, να, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμένης :—</p> <p>32. “ Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.”</p>	<p>27. Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,—“ Ὅτι πάντες σκανδαλισθήσεσθε : “ ὅτι γέγραπται,— “ Πατάξω τὸν ποιμένα, να, καὶ διασκορπισθήσεται τὰ πρόβατα :—</p> <p>28. “ Ἀλλὰ, μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.”</p>

PARAGRAPH 3.

And second prediction of Peter's triple disavowal of him.

Matt. xxvi. 33—35; Mark xiv. 29—31.

<p>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,— “ Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, “ ἐγὼ δὲ οὐδέποτε σκανδαλισθήσομαι.”—</p> <p>34. . . “ Ἐφῇ αὐτῷ ὁ Ἰησοῦς,— “ Ἀμὴν λέγω σοι, “ ὅτι σὺ σήμερον, ἐν τῇ νυκτὶ ταύτῃ, “ πρὶν ἢ δις ἀλέκτορα φωνῆσαι, “ τρίς ἀπαρνήσῃ με.”—</p> <p>31. . . Ὁ δὲ ἐκ περισσοῦ ἔλεγε, “ Μᾶλλον, “ ἐάν με δέῃ συναποθανεῖν σοι, “ οὐ μὴ σε ἀπαρνήσομαι.”—</p> <p>Ὅμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.</p>	<p>Matt. xxvi. 33, 34. . .</p> <p>Mark xiv. v. . . 30, 31. .</p> <p>Matt. xxvi. v. . . 35.</p>	<p>33. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,— “ Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, “ ἐγὼ δὲ οὐδέποτε σκανδαλισθήσομαι.”—</p> <p>34. “ Ἐφῇ αὐτῷ ὁ Ἰησοῦς,— “ Ἀμὴν λέγω σοι, “ ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.”—</p> <p>35. Λέγει αὐτῷ ὁ Πέτρος,—“ Καὶ δέῃ με σὺν σοὶ ἀποθανεῖν, “ οὐ μὴ σε ἀπαρνήσομαι.”—</p> <p>Ὅμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.</p>	<p>29. Ὁ δὲ Πέτρος ἔφη αὐτῷ,— “ Καὶ εἰ πάντες σκανδαλισθήσονται, “ ἀλλ’ οὐκ ἐγώ.”—</p> <p>30. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς,— “ Ἀμὴν λέγω σοι, “ ὅτι σὺ σήμερον, ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.”—</p> <p>31. Ὁ δὲ ἐκ περισσοῦ ἔλεγε,— “ Μᾶλλον, ἐάν με δέῃ συναποθανεῖν σοι, “ οὐ μὴ σε ἀπαρνήσομαι.”—</p> <p>Ὁσαύτως δὲ καὶ πάντες ἔλεγον.</p>
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VARIOUS READING. Mark xiv. v. . . 27. . . The clause—ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ—is denounced, or expunged by Knapp, Tischendorf, and Lachmann, except that the latter retains the words—ἐν ἐμοὶ;—but is retained by the Received Text, Griesbach, Scholz, and Hahn. Griesbach, however, thinks the clause should probably be excluded.

Mark xiv. v. . . 31. . . The word—Μᾶλλον—is expunged by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 31—35; MARK xiv. 27—31.) Isaiah liii. 10; Zechar. xiii. 7; Matt. xxviii. 5—10, 16, 17; Mark xvi. 5—7; Luke xxii. 31—34; John xiii. 36—38; xvi. 31, 32; xxi. 1; Acts xiii. 26—31.

PARAGRAPH 4.

Their arrival at the garden of Gethsemane.

Matt. xxvi. 36. . . ; Mark xiv. 32. . . ; John xxi. v. . . 1.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς	Matt. xxvi. 36. . .	36. . . Τότε ἔρχε- ται μετ' αὐτῶν ὁ Ἰησοῦς	32. . . Καὶ ἔρχον- ται	. . . . .
εἰς χωρίον		εἰς χωρίον	εἰς χωρίον	
πέραν τοῦ χειμάρρου τοῦ Κεδρῶν, ὅπου ἦν κῆπος	JOHN xviii. v. . . 1...	. . . . .	. . . . .	v...1... πέραν κῆπος
λεγόμενος (1) Γεθσημανῆ,	Matt. xxvi. v. . . 36...	λεγόμενον Γεθση- μανῆ:	οὗ τὸ ὄνομα Γεθ- σημανῆ:	. . . . .

JOHN xviii. v. . . 1.

εἰς ὃν εἰσῆλθεν αὐτὸς, καὶ οἱ μαθηταὶ αὐτοῦ.

PARAGRAPH 5.

Note by John, that Judas Iscariot was acquainted with the place.

JOHN xviii. 2.

"Ἦδει δὲ καὶ Ἰουδᾶς ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν
μαθητῶν αὐτοῦ.

PARAGRAPH 6.

Station by Christ of eight of his apostles near the entrance of the garden.

Matt. xxvi. v. . . 36 ; Mark xiv. v. . . 32 ; Luke xxii. 40.

	LUKE XXII.	MATT. XXVI.	MARK XIV.
Γενόμενος δὲ ἐπὶ τοῦ τόπου	LUKE xxii. 40. . .	40. Γενόμενος δὲ ἐπὶ τοῦ τόπου,	. . . . .
εἶπεν αὐτοῖς,—	Luke xxii. v. . . 40...	εἶπεν αὐτοῖς,—	v. . . 36. καὶ λέ- γει τοῖς μαθη- ταῖς,—
"Καθίσατε αὐτοῦ, "ἕως οὗ ἀπελθῶν "προσεύξωμαι ἐκεῖ :	Matt. xxvi. v. . . 36.	. . . . .	v. . . 32. καὶ λέγει τοῖς μαθηταῖς αὐτοῦ,—
"[καὶ] προσεύχεσθε "μὴ εἰσελθεῖν εἰς πειρασμόν."	LUKE xxii. v. . . 40.	"Προσεύχεσθε... ... "πειρασμόν."	"Καθίσατε ὦδε, "ἕως οὗ ἀπελθῶν "προσεύξωμαι "ἐκεῖ."

VARIOUS READING. John xviii. v. . . 1. . . The reading—τῶν κεδρῶν—is adopted by the Received Text, and Tischendorf;—
τοῦ Κεδρῶν—by the other critical editions. Griesbach regards the latter as undoubtedly genuine.

ALTERED WORD. (1) λεγόμενον.

PARAGRAPH 7.

And advance to its interior with Peter, James, and John.

Matt. xxvi. 37, 38; Mark xiv. 33, 34.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
Καὶ παραλαμβάνει τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην, μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι, καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς,— “ Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου “ ἕως θανάτου: “ μέναιτε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.”	Mark xiv. 33. Matt. xxvi. 38. . . Matt. xxvi. v. . . 38.	37. Καὶ παραλαβὼν τὸν Πέτρον, καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι, καὶ ἀδημονεῖν. 38. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς,— “ Περὶ λυπὸς ἐστὶν ἡ ψυ- “ χή μου ἕως θανάτου: “ μέναιτε ὧδε, καὶ γρη- “ γορεῖτε μετ' ἐμοῦ.”	33. Καὶ παραλαμβάνει τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι, καὶ ἀδημονεῖν. 34. Καὶ λέγει αὐτοῖς,— “ Περὶ λυπὸς ἐστὶν ἡ ψυ- “ χή μου ἕως θανάτου: “ μέναιτε ὧδε, καὶ γρη- “ γορεῖτε.”

PARAGRAPH 8.

His first retirement, and prayer.

Matt. xxvi. 39; Mark xiv. 35, 36; Luke xxii. 41, 42.

	LUKE XXII.	MATT. XXVI.	MARK XIV.
Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήχετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 36. Καὶ ἔλεγεν,— “ Ἀββᾶ, (ὁ πατὴρ,) “ πάντα δυνατά σοι, “ παρένεγκε τὸ ποτήριον “ ἀπ' ἐμοῦ τοῦτο: “ ἀλλ' οὐ τί ἐγὼ θέλω, “ ἀλλὰ τί σύ.”	Matt. xxvi. 39. . . Mark. xiv. v. . . 35... MARK XIV. v. . . 35. Mark xiv. 36. 41. Καὶ αὐτὸς ἀπεσπᾶσθαι ἀπ' αὐτῶν ὥσει λίθου βολήν, καὶ θεῖς τὰ γόνατα προσήχετο: 42. λέγων,— “ Πάτερ, “ εἰ βούλει, “ παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ: “ πλὴν μὴ τὸ θέ- “ λημά μου, ἀλλὰ “ τὸ σὺν γενέσ- “ θω.”	39. Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρό- σωπον αὐτοῦ, προσευχόμενος καὶ λέγων,— “ Πάτερ μου, εἰ “ δυνατόν ἐστι, “ παρελθέτω ἀπ' ἐμοῦ τὸ ποτή- “ ριον τοῦτο: “ πλὴν οὐχ ὥς “ ἐγὼ θέλω, ἀλλ' “ ὡς σύ.”	35. Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήχετο ἵνα, εἰ δυνατόν . . . ἡ ὥρα. 36. Καὶ ἔλεγεν,— “ Ἀββᾶ, (ὁ πα- “ τήρ,) πάντα δυ- “ νατά σοι, “ παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο: “ ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.”

VARIOUS READING. Matt. xxvi. v. . . 38. . . The words—ὁ Ἰησοῦς—are expunged by the Received Text, Knapp, Lachmann, Tischendorf, and Hahn, but retained by Griesbach, and Scholz.

SCRIPTURE REFERENCES. (MATT. xxvi. 36—39; MARK xiv. 32—36; LUKE xxii. 40—42; JOHN xviii. v. . . 1, 2.) Matt. vi. 10, 13; xvii. 1; xx. 20—23; Mark v. 37; ix. 2, 14, 15; x. 26, 27, 35—40; xvi. 5, 6; Luke i. 36, 37; xi. 2, 4; xxii. 39; John v. 30; vi. 38; xii. 27, 28; Acts iii. 11; Romans viii. 15; Galat. iv. 6; Heb. v. 5—10.

PARAGRAPH 9.

First return to the three disciples.

Matt. xxvi. 40, 41 ; Mark xiv. 37, 38.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
<i>Καὶ ἔρχεται πρὸς τοὺς μαθητὰς,</i>	<i>Matt. xxvi. 40. . .</i>	40. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς,	37. Καὶ ἔρχεται,
<i>καὶ εὐρίσκει αὐτοὺς καθεύδοντας :</i>	<i>Matt. xxvi. v. . . 40...</i>	καὶ εὐρίσκει αὐτοὺς καθεύδοντας :	καὶ εὐρίσκει αὐτοὺς καθεύδοντας :
<i>καὶ λέγει τῷ Πέτρῳ,—</i>		καὶ λέγει τῷ Πέτρῳ,—	καὶ λέγει τῷ Πέτρῳ,—
<i>“ Σίμων, καθεύδεις ;</i>	<i>MARK xiv. v. . . 37...</i>	. . . . .	“ Σίμων, καθεύδεις ;
<i>“ Οὕτως οὐκ ἰσχύσατε</i>	<i>Matt. xxvi. v. . . 40.</i>	“ Οὕτως οὐκ ἰσχύσατε	“ Οὐκ ἰσχυσας μίαν ὥραν
<i>“ μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ ;</i>		“ μίαν ὥραν γρηγορῆσαι	“ γρηγορῆσαι ;
		“ μετ’ ἐμοῦ ;	
<i>“ Γρηγορεῖτε, καὶ προσεύχεσθε</i>	<i>Matt. xxvi. 41.</i>	41. “ Γρηγορεῖτε, καὶ	38. “ Γρηγορεῖτε, καὶ
<i>“ ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.</i>		“ προσεύχεσθε ἵνα μὴ	“ προσεύχεσθε ἵνα μὴ
		“ εἰσέλθῃτε εἰς πειρασμόν.	“ εἰσέλθῃτε εἰς πειρασμόν.
<i>“ Τὸ μὲν πνεῦμα πρόθυμον,</i>		“ Τὸ μὲν πνεῦμα πρόθυ-	“ Τὸ μὲν πνεῦμα πρόθυ-
<i>“ ἡ δὲ σὰρξ ἀσθενής.”</i>		“ μον, ἡ δὲ σὰρξ ἀσθε-	“ μον, ἡ δὲ σὰρξ ἀσθε-
		“ νῆς.”	“ νῆς.”

PARAGRAPH 10.

Second retirement, and prayer.

Matt. xxvi. 42 ; Mark xiv. 39.

<i>Πάλιν, ἐκ δευτέρου ἀπελθὼν</i>	<i>Matt. xxvi. 42. . .</i>	42. . . Πάλιν, ἐκ δευτέρου	39. Καὶ πάλιν ἀπελθὼν
<i>προσηύξατο,</i>		ἀπελθὼν προσηύξατο,	προσηύξατο,
		λέγων,—	
<i>τὸν αὐτὸν λόγον εἰπὼν :—</i>	<i>MARK xiv. v. . . 39.</i>	. . . . .	τὸν αὐτὸν λόγον εἰπὼν :

MATT. XXVI. v. . . 42.

“ Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ’ ἐμοῦ ἂν μὴ αὐτὸ πίοω, γενηθῇτω
 “ τὸ θέλημα σου.”

PARAGRAPH 11.

Second return to the three disciples.

Matt. xxvi. 43 ; Mark xiv. 40.

<i>Καὶ ὑποστρέψας,</i>	<i>Mark. xiv. 40. . .</i>	43. Καὶ ἐλθὼν,	40. Καὶ ὑποστρέψας,
<i>εὗρεν αὐτοὺς πάλιν καθεύδοντας :</i>		εὐρίσκει αὐτοὺς πάλιν	εὗρεν αὐτοὺς πάλιν καθεύδοντας :
		καθεύδοντας :	

VARIOUS READING. Matt. xxvi. v. . . 42. . . The words—τὸ ποτήριον,—and—ἀπ’ ἐμοῦ,—are denounced, or expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should probably be excluded.

SCRIPTURE REFERENCES. (MATT. XXVI. 42 ; MARK XIV. 39.) Matt. xx. 22, 23 ; Mark x. 38, 39 ; John xviii. 11 ; Revel. xiv. 9, 10 ; xvi. 18, 19.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.	Matt. xxvi. v. . . 43. MARK xiv. v. . . 40.	v...43. ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.	v..40. ἦσαν γὰρ οἱ ὀφθαλ- μοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

PARAGRAPH 12.

Third retirement and prayer, attended with agony and bloody sweat.

Matt. xxvi. 44; Luke xxii. 43, 44.

MATT. XXVI. 44.

Καὶ, ἀφείς αὐτοὺς, πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

LUKE xxii. 43, 44.

43. Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. 44. Καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσηύχετο : ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαλίνοντες ἐπὶ τὴν γῆν.

PARAGRAPH 13.

Third return to the three disciples: Reproof of their drowsiness;

Matt. xxvi. 45. . . ; Mark xiv. 41. . . ; Luke xxii. 45, 46.

	LUKE XXII.	MATT. XXVI.	MARK XIV.
Καὶ, ἀναστὰς ἀπὸ τῆς προσευχῆς,	LUKE xxii. 45. . .	45. Καὶ, ἀναστὰς προσευχῆς,	. . . . .
(1) ἔρχεται τὸ τρίτον	Mark xiv. 41. . .	ἐλθὼν	45. . . Τότε ἔρχε- ται
πρὸς τοὺς μαθητὰς αὐτοῦ,	Matt. xxvi. v. . . 45...	πρὸς τοὺς μαθη- τὰς,	πρὸς τοὺς μαθη- τὰς αὐτοῦ,
[καὶ] εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης :	LUKE xxii. v. . . 45.	εὗρεν λύπης :	. . . . .
καὶ λέγει αὐτοῖς,— “ Καθεύδετε τὸ λοιπὸν, “ καὶ ἀναπαύεσθε ;	Matt. xxvi. v. . . 45...	46. . . καὶ εἶπεν αὐτοῖς,—“ Τί καθ- “ εύδετε ;	καὶ λέγει αὐτοῖς,— “ Καθεύδετε τὸ “ λοιπὸν, καὶ ἀνα- “ παύεσθε ;”

VARIOUS READINGS. Mark xiv. v. . . 40. . . The reading—καταβαρυνόμενοι—is adopted by Knapp, Lachmann, and Tischendorf;—βεβαρημένοι—by the other critical editions. Griesbach, however, considers the former reading equal, and perhaps preferable to the latter.

Matt. xxvi. v. . . 44. . . The reading—πάλιν ἀπελθὼν—is adopted by Knapp, Lachmann, and Tischendorf;—ἀπελθὼν πάλιν—by the other critical editions. The words—ἐκ τρίτου—are denounced, or expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 44; LUKE xxii. 43, 44.) Daniel x. 7—19; Matt. iv. 10, 11; Mark i. 12, 13; John xii. 27; xiii. 21; 2 Corinth. xii. 7—10; Heb. ii. 17, 18; v. 1—9.

EXCLUDED WORD. (1) Καὶ.

LUKE XX. V. . . 46.

“Ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.”

PARAGRAPH 14.

And prediction of his instant delivery into the hands of his enemies.

Matt. xxvi. v. . . 45, 46; Mark xiv. v. . . 41, 42.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
“Ἀπέχει, ἦλθεν ἡ ὥρα :	Mark xiv. v. . . 41.	v. . . 45. “Ἴδου, ἤγγικεν	v. . . 41. “Ἀπέχει, ἦλθεν
“Ἴδου, παραδίδεται		“ἡ ὥρα: καὶ ὁ υἱὸς τοῦ	“ἡ ὥρα: Ἴδου, παραδίδο-
“ὁ υἱὸς τοῦ ἀνθρώπου		“ἀνθρώπου παραδίδεται	“ται ὁ υἱὸς τοῦ ἀνθρώπου
“εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.		“εἰς χεῖρας ἀμαρτωλῶν.	“εἰς τὰς χεῖρας τῶν
			“ἀμαρτωλῶν.
“Ἐγείρεσθε, ἄγωμεν :	Matt. xxvi. 46.	46. “Ἐγείρεσθε, ἄγω-	42. “Ἐγείρεσθε, ἄγω-
“Ἴδου, ἤγγικεν ὁ παραδιδούς με.”		“μεν: Ἴδου, ἤγγικεν ὁ	“μεν: Ἴδου, ὁ παραδι-
		“παραδιδούς με.”	“δούς με ἤγγικε.”

PARAGRAPH 15.

Arrival of Judas Iscariot, with a numerous guard.

Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47. . . ; John xviii. 3.

	LUKE XXII.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
Καὶ, ἔτι αὐτοῦ λαλοῦντος,	Matt. xxvi. 47. . .	47. . . Ἐτι δὲ αὐτοῦ λαλοῦντος,	43. Καὶ εὐθέως, ἔτι αὐτοῦ λα-	. . . .
ἰδου, Ἰούδας		ἰδου, Ἰούδας	παράγινεται	3. Ὁ οὖν Ἰού-
		ὁ λεγόμενος	Ἰούδας,	δας,
εἰς τῶν δώδεκα,		εἰς τῶν δώδεκα,	εἰς τῶν δώδεκα,	
		ἦλθε,		
λαβὼν τὴν σπεῖραν,	John xviii. v. . . 3. . . .	καὶ μετ’ αὐτοῦ ὄχλος πολὺς . . .	καὶ μετ’ αὐτοῦ ὄχλος πολὺς . . .	λαβὼν τὴν
καὶ ἐκ τῶν ἀρχιερέων		ἀπὸ τῶν ἀρχιερέων,	παρὰ τῶν ἀρχιερέων,	σπεῖραν,
καὶ Φαρισαίων		. . . . .	καὶ τῶν γραμματέων,	καὶ ἐκ τῶν ἀρχιερέων
ὑπηρέτας,		καὶ πρεσβυτέρων τοῦ λαοῦ . . .	καὶ τῶν πρεσβυτέρων . . .	ὑπηρέτας,
ἔρχεται ἐκεῖ		προήρχετο αὐτοῦς.	. . . . .	ἔρχεται ἐκεῖ
μετὰ φανῶν,	John xviii. v. . . 3. . . .	. . . . .	. . . . .	μετὰ φανῶν, καὶ
καὶ λαμπάδων,				λαμπάδων,
καὶ ὄπλων.	John xviii. v. . . 3. . . .	μετὰ μαχαिरῶν καὶ ξύλων,	μετὰ μαχαिरῶν καὶ ξύλων,	καὶ ὄπλων.

VARIOUS READING. Mark xiv. v. . . 43. . . The word—*ὡν*—after—*εἰς*,—is expunged by Lachmann, but retained by all the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 47; MARK xiv. 43; LUKE xxii. 47. . . ; JOHN xviii. 3.) Joel ii. 28—32; Matt. xxvii. 27, 62—66; Mark xv. 16; John vii. 31, 32, 45, 46; xviii. 12, 22; Acts i. 15—17; ii. 14—21; x. 1; xxi. 31—34; xxvii. 1.

PARAGRAPH 16.

Account of the signal preconcerted between him and the guard.

Matt. xxvi. 48; Mark xiv. 44.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
Δεδώκει δὲ ὁ παραδιδούς αὐτὸν	Mark xiv. 44. . .	48. Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων,—	44. Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων,—
σύσσημον αὐτοῖς, λέγων,—			
“Ὁν ἂν φιλήσω αὐτός ἐστι :	Matt. xxvi. v. . . 48.	“Ὁν ἂν φιλήσω αὐτός ἐστι :	“Ὁν ἂν φιλήσω αὐτός ἐστι :
“ κρατήσατε αὐτὸν,		“ κρατήσατε αὐτόν.”	“ κρατήσατε αὐτόν,
“ καὶ ἀπαγάγετε ἀσφαλῶς.”	MARK xiv. v. . . 44.	. . . . .	“ καὶ ἀπαγάγετε ἀσφαλῶς.”

PARAGRAPH 17.

His indication of Christ by kissing him.

Matt. xxvi. 49, 50. . . ; Mark xiv. 45 ; Luke xxii. v. . . 47, 48.

		LUKE XXII.	MATT. XXVI.	MARK XIV.
Καὶ, εὐθέως προσελθὼν τῷ Ἰησοῦ,	Matt. xxvi. 49. . .	v. . . 47. καὶ ἤγγισε τῷ Ἰησοῦ,	49. Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ,	45. Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ
εἶπε,—“ Χαῖρε ῥαββί :”—		. . . . .	εἶπε,—“ Χαῖρε ῥαββί :”—	λέγει,—“ Ῥαββί, “ Ῥαββί :”—
Καὶ κατεφίλησεν αὐτόν.	Matt. xxvi. v. . . 49.	φιλῆσαι αὐτόν.	Καὶ κατεφίλησεν αὐτόν.	Καὶ κατεφίλησεν αὐτόν.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,—	Luke xxii. 48. . .	48...Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,—	50...Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,—	. . . . .
“ Ἐταῖρε, ἐφ’ ὃ πάρει ;	MATT. xxvi. v...50...	. . . . .	“ Ἐταῖρε, ἐφ’ ὃ πάρει ;”	. . . . .

LUKE xxii. v. . . 48.

“ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως ;”

PARAGRAPH 18.

Supernatural overthrow of the guard, on Christ presenting himself to them.

JOHN xviii. 4—6.

4. Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς,—“ Τίνα ζητεῖτε ;”—
 5. Ἀπεκρίθησαν αὐτῷ,—“ Ἰησοῦν τὸν Ναζωραῖον.”—Λέγει αὐτοῖς ὁ Ἰησοῦς,—“ Ἐγὼ εἰμι.”—Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτόν μετ’ αὐτῶν. 6. Ὡς οὖν εἶπεν αὐτοῖς,—“ Ὅτι ἐγὼ εἰμι,”—ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

VARIOUS READING. Mark xiv. v. . . 45. . . The first—Ῥαββί—is expunged by Lachmann, but retained by all the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 48—50. . . ; MARK xiv. 44, 45 ; LUKE xxii. v. . . 47, 48.) 2 Sam. xv. 4—6 ; xvii. 1—3 ; xx. 8—10 ; Psalm xli. 9 ; Psalm lv. 12—15, 20—23 ; Proverbs xxvii. 6 ; Luke vii. 36—38, 44, 45 ; John xiv. 27 ; Acts xx. 36, 37 ; Romans xvi. 16 ; 1 Corinth. xvi. 20 ; 2 Corinth. xiii. 12 ; 1 Thessalon. v. 26 ; 1 Peter v. 14.

PARAGRAPH 19.

His demand that his disciples should be allowed to retire.

JOHN xviii. 7, 8.

7. Πάλιν οὖν αὐτοὺς ἐπηρώτησε,—“Τίνα ζητεῖτε;”—Οἱ δὲ εἶπον,—“Ἰησοῦν τὸν Ναζωραῖον.”—
8. Ἀπεκρίθη ὁ Ἰησοῦς,—“Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι: Εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τοὺτους ὑπάγειν.”

PARAGRAPH 20.

Note by John, that this fulfilled a declaration previously made by Christ.

JOHN xviii. 9.

“Ἴνα πληρωθῇ ὁ λόγος ὃν εἶπεν,—“Ὅτι οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.”

PARAGRAPH 21.

Seizure of Christ by the guard.

Matt xxvi. v. . . 50; Mark xiv. 46.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
Τότε προσελθόντες	MATT. XXVI. v. . . 50...	v. . . 50. Τότε προσελ- θόντες	. . . . .
ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν,	Matt. xxvi. v. . . 50...	ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν,	46. Οἱ δὲ ἐπέβαλον ἐπ’ αὐτὸν τὰς χεῖρας αὐτῶν,
καὶ ἐκράτησαν αὐτόν.	Matt. xxvi. v. . . 50.	καὶ ἐκράτησαν αὐτόν.	καὶ ἐκράτησαν αὐτόν.

PARAGRAPH 22.

Proposal of some of the disciples to use their swords.

LUKE xxii. 49.

Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ,—“Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;”

PARAGRAPH 23.

Assault by Peter on Malchus.

Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 50; John xviii. 10.

		MATT. XXVI.	MARK XIV.	JOHN XVIII.
Σίμων οὖν Πέτρος	John xviii. 10. . .	51. Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖ- ρα,	47. Εἰς δὲ τις τῶν παρεστηκότων,	10. Σίμων οὖν Πέ- τρος ἔχων μάχαιραν
ἔχων μάχαιραν		ἀπέσπασε τὴν μάχαιραν αὐτοῦ,	σπασάμενος τὴν μάχαιραν,	εἵλκυσε αὐτήν,
εἵλκυσε αὐτήν,				

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
καὶ ἔπαισε	John xviii. v. . . 10...	50. Καὶ ἐπάτα- ξεν εἰς τις ἐξ αὐτῶν	v. . . 51. καὶ πα- τάξας	v. . . 47. ἔπαισε	v. . . 10. καὶ ἔπαισε
τὸν τοῦ ἀρχιερέως δούλον,		τὸν δούλον τοῦ	τὸν δούλον τοῦ	τὸν δούλον τοῦ	τὸν τοῦ ἀρχιε- ρέως δούλον,
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον		ἀρχιερέως, καὶ ἀφείλεν αὐ- τοῦ τὸ οὖς	ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον.	ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.	καὶ ἀπέκοψεν. αὐτοῦ τὸ ὠτίον
τὸ δεξιόν:		τὸ δεξιόν:			τὸ δεξιόν:
Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.	John xviii. v. . . 10.	. . . . .	. . . . .	. . . . .	Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

PARAGRAPH 24.

Reproof of Peter by Christ.

Matt. xxvi. 52—54; John xviii. 11.

	MATT XXVI.	JOHN XVIII.	
Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ,—	John xviii. 11. . .	52. . . Τότε λέγει αὐτῷ ὁ Ἰησοῦς,—	11. . . Εἶπεν οὖν ὁ Ἰη- σοῦς τῷ Πέτρῳ,—
“ Βάλε τὴν μάχαιραν εἰς τὴν θήκην:		“ Ἀπόστρεψόν σου τὴν “ μάχαιραν εἰς τὸν τόπον “ αὐτῆς:	“ Βάλε τὴν μάχαιραν εἰς “ τὴν θήκην.”

MATT. XXVI. v. . . 52.

“ πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολούνται.

JOHN XVIII. v. . . 11.

“ Τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ οὐ μὴ πίνω αὐτό;

MATT XXVI. 53, 54.

53. “ Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ
 “ δώδεκα λεγεῶνας ἀγγέλων; 54. Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; ”

PARAGRAPH 25.

His cure of the wound of Malchus.

LUKE XXII. 51.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,—“ Ἐὰντε ἕως τούτου.”—Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν.

SCRIPTURE REFERENCES. (MATT. XXVI. 51—54; MARK XIV. 47; LUKE XXII. 49, 50; JOHN XVIII. 10, 11.) Genesis ix. 3—6;
 2 Kings vi. 8—18; Psalm xci. 11, 12; Daniel vii. 9, 10; Matt. xxv. 31; xxvi. 39, 42; Luke ix. 51—56; xxii. 35—38;
 John i. 51; x. 17, 18; xviii. 26, 35, 36; 2 Thessalon. i. 6—10; Heb. i. 6; Revel. v. 11, 12; xiii. 10; xviii. 1; xx. 1—3.

PARAGRAPH 26.

And remonstrance with the Jewish authorities.

Matt. xxvi. 55, 56. . . ; Mark xiv. 48, 49 ; Luke xxii. 52, 53.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους	Luke xxii. 52. . .	52. Εἶπε δὲ ὁ Ἰη- σοῦς πρὸς τοὺς παραγενομένους	55. Ἐν ἐκείνῃ τῇ ᾧρᾳ εἶπεν ὁ Ἰη- σοῦς τοῖς ὄχ- λοις,—	48. Καὶ ἀποκρι- θεὶς ὁ Ἰησοῦς εἶ- πεν αὐτοῖς,—
ἐπ' αὐτὸν ἀρχιερεῖς, καὶ στρατηγούς τοῦ ἱεροῦ, καὶ πρεσβυτέρους,—	LUKE xxii. v. . . 52...	ἐπ' αὐτὸν πρεσβυτέρους,—	. . . . .	. . . . .
“Ὡς ἐπὶ ληστὴν ἐξήλθετε	Matt. xxvi. v. . . 55.	“Ὡς ἐπὶ ληστὴν ἐξελήλυθατε	“Ὡς ἐπὶ ληστὴν ἐξήλθετε	“Ὡς ἐπὶ ληστὴν ἐξήλθετε
“μετὰ μαχαίρων καὶ ξύλων		“μετὰ μαχαίρων καὶ ξύλων ;	“μετὰ μαχαίρων καὶ ξύλων	“μετὰ μαχαίρων καὶ ξύλων
“συλλαβεῖν με ;		. . . . .	“συλλαβεῖν με ;	“συλλαβεῖν με ;
“Καθ' ἡμέραν		53. “Καθ' ἡμέραν	“Καθ' ἡμέραν	49. “Καθ' ἡμέραν
“πρὸς ὑμᾶς ἐκαθεζόμεν		“ὄντος μου μεθ'	“πρὸς ὑμᾶς ἐκα-	“ἡμῖν πρὸς ὑμᾶς
“διδάσκων ἐν τῷ ἱερῷ,		“ὕμνων ἐν τῷ ἱερῷ	“θεζόμεν διδάσκ-	“ἐν τῷ ἱερῷ δι-
“καὶ οὐκ ἐκρατήσατέ με :		“οὐκ ἐξετείνετε	“καὶ οὐκ ἐκρατή-	“καὶ οὐκ ἐκρατή-
		“τὰς χεῖρας ἐπ'	“στατέ με :	“στατέ με :
		“ἐμέ :		
“ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ᾧρα,	LUKE xxii. v. . . 53.	“ἀλλ' αὕτη . . . . .	. . . . .	. . . . .
“καὶ ἡ ἐξουσία τοῦ σκότους.		. . . . . σκότους.”		
“Τοῦτο δὲ ὅλον γέγονεν	Matt. xxvi. 56. . .	. . . . .	56. . . “Τοῦτο δὲ “ὅλον γέγονεν	“Ἄλλ'
“ἵνα πληρωθῶσιν			“ἵνα πληρωθῶσιν	“ἵνα πληρωθῶ-
“αἱ γραφαὶ τῶν προφητῶν.”			“αἱ γραφαὶ τῶν “προφητῶν.”	“σιν αἱ γρα- “φαί.”

PARAGRAPH 27, end.

Flight of all the disciples.

Matt. xxvi. v. . . 56 ; Mark xiv. 50.

		MATT. XXVI.	MARK XIV.
Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.	Matt. xxvi. v. . . 56.	v. . . 56. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.	50. Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον.

VARIOUS READING. Matt. xxvi. v. . . 55. . . The words—πρὸς ὑμᾶς—are expunged by Tischendorf, but retained by all the other critical editions. Griesbach, however, thinks that these words, as likewise—διδάσκων,—should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 55, 56. . . ; MARK xiv. 48, 49 ; LUKE xxii. 52, 53.) Isaiah liii. 12 ; Mark xv. 27, 28 ; Luke xxii. 1—6, 36, 37 ; xxiv. 25—27, 44—47 ; John vii. 30 ; viii. 20 ; xviii. 19, 20 ; xix. 28 ; Acts ii. 22, 23 ; iii. 17, 18 ; iv. 1, 24—28 ; v. 21—26 ; xiii. 27—29.

SECTION II.

TRIAL AND CONDEMNATION OF CHRIST BY THE SANHEDRIM.

Matt. xxvi. 57—75, end; Mark xiv. 51—72, end; Luke xxii. 54—65; John xviii. 12—27.

PARAGRAPH 1.

Binding of Christ by the guard.

JOHN xviii. 12.

Ἡ οὖν σπεῖρα, καὶ ὁ χιλιάρχος, καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν.

PARAGRAPH 2.

Flight of a young man who attempted to follow him.

MARK xiv. 51, 52.

51. *Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν:*
52. *ὁ δὲ, καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.*

PARAGRAPH 3.

Arraignment of Christ before Annas.

JOHN xviii. 13. . .

Καὶ ἀπήγαγον τὸν Ἰησοῦν (1) πρὸς Ἀνναν πρῶτον:

PARAGRAPH 4.

Note by John respecting Annas and Caiaphas.

JOHN xviii. v. . . 13, 14.

v. . . 13. *ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.* 14. *Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρεי ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.*

VARIOUS READING. Mark xiv. v. . . 51. . . The words—οἱ νεανίσκοι—after—αὐτόν—are expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks they should probably be excluded.

SCRIPTURE REFERENCES. (MARK xiv. 51, 52.) Matt. xxvii. 59, 60; Mark xv. 42—46; Luke xxiii. 52, 53; John xxi. 7; Acts xii. 12; xiii. 13.

(JOHN xviii. 13, 14.) Matt. xxvi. 3; Luke iii. 1, 2; John xi. 47—53; xviii. 24, 28; Acts iv. 5, 6.

ALTERED WORD. (1) αὐτόν,—which in some editions is expunged.

PARAGRAPH 5.

Arraignment of Christ before the Sanhedrim.

Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54. . . ; John xviii. 24.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον	John xviii. 24. . .	54. . . Συλλαβόν- τες δὲ αὐτὸν ἤγαγον, καὶ εἰς- ἤγαγον	57. . . Οἱ δὲ, κρα- τήσαντες τὸν Ἰη- σοῦν, ἀπήγαγον	53. . . Καὶ ἀπή- γαγον τὸν Ἰη- σοῦν	24. Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον
πρὸς Καϊάφαν τὸν ἀρχιερέα,	Matt. xxvi. v. . . 57. . .	εἰς τὸν οἶκον τοῦ ἀρχιερέως.	πρὸς Καϊάφαν τὸν ἀρχιερέα,	πρὸς τὸν ἀρχιε- ρέα :	πρὸς Καϊάφαν τὸν ἀρχιερέα.
		MATT. XXVI.		MARK XIV.	
[ὅπου] πάντες οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς συνήχθησαν.	MARK xiv. v. . . 53. . . Mark xiv. v. . . 53. Matt. xxvi. v. . . 57.	MARK xiv. v. . . 53. . . Mark xiv. v. . . 53. Matt. xxvi. v. . . 57.	v. . . 57. ὅπου οἱ γραμμα- τεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.	v. . . 53. καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς.	

PARAGRAPH 6.

Distant attendance of Peter.

Matt. xxvi. 58. . . ; Mark xiv. 54. . . ; Luke xxii. v. . . 54; John xviii. 15. . .

	LUKE XXII.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν,	Matt. xxvi. 58. . . v. . . 54. Ὁ δὲ Πέ- τρος ἠκολούθει μακρόθεν.	58. . . Ὁ δὲ Πέ- τρος ἠκολούθει αὐτῷ ἀπὸ μα- κρόθεν,	54. . . Καὶ ὁ Πέ- τρος ἀπὸ μακρό- θεν ἠκολούθη- σεν αὐτῷ	15. . . Ἠκολού- θει δὲ τῷ Ἰησοῦ Σίμων Πέτρος,

PARAGRAPH 7.

Admission of John into the high-priest's palace.

JOHN xviii. v. . . 15.

καὶ ὁ ἄλλος μαθητής : Ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως :

PARAGRAPH 8.

And afterwards of Peter, through John's influence.

JOHN xviii. 16.

ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσῆγαγε τὸν Πέτρον.

VARIOUS READING. Luke xxii. v. . . 54. . . The word—αὐτὸν,—after—εἰσῆγαγον,—is expunged by Knapp, Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (JOHN xviii. 15, 16.) John i. 35—40; xiii. 21—26; xix. 25—27; xx. 1—10; xxi. 1—7, 20—24; Acts iii. 1—12; iv. 1—3, 13; Revel. i. 1, 2.

PARAGRAPH 9.

First denial of Christ by Peter.

JOHN xviii. 17.

Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ,—"Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;"—
Λέγει ἐκεῖνος,—"Οὐκ εἰμὶ."

PARAGRAPH 10.

His entrance into the palace, and approach with the attendants to the fire in the hall.

Matt. xxvi. v. . . 58; Mark xiv. v. . . 54; Luke xxii. 55; John xviii. 18.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
Καὶ εἰσῆλθεν (1) ἔσω,	Matt. xxvi. v. . . 58...	. . . . .	v. . . 58. ἕως τῆς αὐλῆς τοῦ ἀρχιερέως:	v. . . 54. ἕως τοῦ ἀρχιερέως,	. . . . .
ἰδεῖν τὸ τέλος.	MATT. xxvi. v. . . 58.	. . . . .	ἰδεῖν τὸ τέλος. . . . .	. . . . .	. . . . .
Εἰστήκεισαν δὲ οἱ δοῦλοι,	John xviii. 18. . .	55. Ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν,	. . . . .	. . . . .	18. Εἰστήκεισαν δὲ οἱ δοῦλοι,
καὶ οἱ ὑπηρέται,					καὶ οἱ ὑπηρέται,
ἀνθρακιὰν πεποιηκότες,					ἀνθρακιὰν πεποιηκότες,
ὅτι ψύχος ἦν,	JOHN xviii. v. . . 18...	. . . . .	. . . . .	. . . . .	ὅτι
καὶ ἐθερμαίνοντο:					...ἐθερμαίνοντο:
ἦν δὲ μετ' αὐτῶν	John xviii. v. . . 18.	ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.	v. . . 58. . . ἐκάθητο μετὰ τῶν ὑπηρετῶν, . . .	καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν,	ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς,
ὁ Πέτρος ἐστῶς,					
καὶ θερμαινόμενος.				καὶ θερμαινόμενος πρὸς τὸ φῶς.	καὶ θερμαινόμενος.

PARAGRAPH 11.

His second denial of Christ.

Matt. xxvi. 69, 70; Mark xiv. 66—68. . .; Luke xxii. 56, 57.

	MATT. XXVI.	MARK XIV.
Καὶ, ὄντος αὐτοῦ (2) ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,	Mark xiv. 66. 69. Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ. Καὶ προσῆλθεν αὐτῷ μία παιδίσκη	66. Καὶ, ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,

SCRIPTURE REFERENCES. (LUKE xxii. 55; JOHN xviii. 18.) Levit. vi. 8—13; Nehem. x. 32—34; Proverbs xxv. 21, 22; xxvi. 20, 21; Isaiah vi. 5—7; xxx. 33; xl. 15—17; Jerem. xxxvi. 17—23; Ezek. xxiv. 9—11; Zechar. xii. 6; John xxi. 8, 9; Romans xii. 19—21.

ALTERED WORDS. (1) εἰσελθὼν. (2) τοῦ Πέτρου.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
ἰδοῦσα δὲ αὐτὸν (1)	<i>Luke</i> xxii. 56. . .	56. Ἰδοῦσα δὲ αὐ- τὸν παιδίσκη τις, καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐ- τῷ,	. . . . .	67. καὶ, ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐ- τῷ
εἶπε,— “ Καὶ οὗτος σὺν αὐτῷ ἦν :	<i>LUKE</i> xxii. v. . . 56.	εἶπε, ἦν.	. . . . .	. . . . .
“ Καὶ σὺ “ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ	<i>Mark</i> xiv. v. . . 67.	. . . . .	v...69. λέγουσα,— “ Καὶ σὺ ἦσθα “ μετὰ Ἰησοῦ τοῦ “ Γαλιλαίου.”—	λέγει,—“ Καὶ σὺ “ μετὰ τοῦ Να- “ ζαρηνοῦ Ἰησοῦ “ ἦσθα.”—
“ ἦσθα.”— ‘Ο δὲ ἠρνήσατο αὐτὸν	<i>Luke</i> xxii. 57. . .	57. ‘Ο δὲ ἠρνήσατο αὐτὸν,	70. ‘Ο δὲ ἠρνή- σατο	68. . . ‘Ο δὲ ἠρνή- σατο
ἐμπροσθεν αὐτῶν πάντων,	<i>MATT.</i> xxvi. v...70...	. . . . .	ἐμπροσθεν αὐτῶν πάντων,	. . . . .
λέγων,— “ Γύναι, οὐκ οἶδα αὐτόν,	<i>Luke</i> xxii. v. . . 57.	λέγων,— “ Γύναι, οὐκ οἶδα “ αὐτόν.”	. . . . .	λέγων,— “ Οὐκ οἶδα,
“ οὐδὲ ἐπίσταμαι “ τί σὺ λέγεις.”	<i>Mark</i> xiv. v. . . 68...	. . . . .	λέγων,—“ Οὐκ “ οἶδα τί λέγεις.”	“ οὐδὲ ἐπίσταμαι “ τί σὺ λέγεις.”

PARAGRAPH 12.

His third denial.

LUKE xxii. 58.

Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη,—“ Καὶ σὺ ἐξ αὐτῶν εἶ.”—‘Ο δὲ Πέτρος, εἶπεν,—“ Ἀνθρωπε,
“ οὐκ εἰμί.”

PARAGRAPH 13.

Retirement to the porch, and first crowing of the cock.

MARK xiv. v. . . 68.

Καὶ ἐξηλθεν ἔξω εἰς τὸ προαύλιον, καὶ ἀλέκτωρ ἐφώνησε.

VARIOUS READING. *Matt.* xxvi. v. . . 70. . . The word—αὐτῶν,—before—πάντων,—is retained by Griesbach, and Scholz, but expunged by the other critical editions. Griesbach, however, considers it the probable reading.

EXCLUDED WORDS. (1) παιδίσκη τις.

PARAGRAPH 14.

His fourth denial.

Matt. xxvi. 71, 72; Mark xiv. 69, 70. . .

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν,— “Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.”— 72. Καὶ πάλιν ἠρνήσατο μεθ’ ὅρκου,— “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.”	MATT. XXVI. 71. . . Mark xiv. 69. . . Matt. xxvi. v. . . 71, [72. . . MATT. XXVI. v...72.	71. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ,— “Καὶ οὗτος ἦν μετὰ Ἰη- σοῦ τοῦ Ναζωραίου.”— 72. Καὶ πάλιν ἠρνήσατο μεθ’ ὅρκου,— “Ὅτι οὐκ οἶδα τὸν ἄν- θρωπον.”	. . . . . 69. Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρ- εστηκόσιν,— “Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.”— 70. . . Ὁ δὲ πάλιν ἠρνεῖτο.

PARAGRAPH 15.

First interrogation of Christ by the high-priest.

JOHN xviii. 19—21.

19. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.
 20. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,—“Ἐγὼ παρῆρσίγα ἐλάλησα τῷ κόσμῳ: ἐγὼ πάντοτε ἐδίδαξα ἐν
 “ συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.
 21. “Τί με ἐπερωτᾷς; Ἐπερώτησον τοὺς ἀκκοῦτας τί ἐλάλησα αὐτοῖς: Ἴδε οὗτοι οἶδασιν ἃ εἶπον
 “ ἐγώ.”

PARAGRAPH 16.

His reply to an officer who struck him.

JOHN xviii. 22, 23.

22. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπών,—
 “Ὅτως ἀποκρίνη τῷ ἀρχιερεῖ;”—23. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,—“Εἰ κακῶς ἐλάλησα, μαρτύρησον
 “ περὶ τοῦ κακοῦ, εἰ δὲ καλῶς, τί με δέρεις;”

PARAGRAPH 17.

Allegations of false witnesses against him.

Matt. xxvi. 59—61; Mark xiv. 55—59.

Οἱ δὲ ἀρχιερεῖς, καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν,	Mark xiv. 55, 56. . .	59. Οἱ δὲ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι, καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ,	55. Οἱ δὲ ἀρχιερεῖς, καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν,
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VARIOUS READING. John xviii. v. . . 20. . . The Received Text reads—ὅπου πάντοθεν:—Scholz, and Tischendorf,—ὅπου πάντοτε:—but the reading,—ὅπου πάντες,—adopted by Griesbach, Knapp, Lachmann, and Hahn, is by Griesbach regarded as undoubtedly genuine.

SCRIPTURE REFERENCES. (JOHN xviii. 22, 23.) 1 Kings xxii. 24, 25; Jerem. xx. 1—6; Micah v. 1, 2; Matt. v. 38, 39; Acts xxiii. 1—5; 1 Peter ii. 21—24.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ εὑρίσκον: 56. πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.	Mark xiv. 55, 56. . .	v..59. ὅπως αὐτὸν θανατῶ- σωσι, 60. καὶ οὐχ εὑρόν, πολλῶν ψευδομαρτύρων προσελθόντων.	v. . . 55. εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ εὑρίσκον: 56. πολλοὶ γὰρ ἐψευδο- μαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.
"Υστερον δὲ προσελθόντες δύο ψευδομάρτυρες, 61. εἶπον,—	MARK xiv. v. . . 56. Matt. xxvi. v. . . 60, [61. . .	"Υστερον δὲ προσελθόν- τες δύο ψευδομάρτυρες, 61. . . εἶπον,—	57. Καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες,—
MATT. xxvi. v. . . 61.			
“ Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάμενος αὐτόν :			
MARK xiv. 58, 59.			
58. “Οτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, “Οτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ “ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.”—59. Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.			
PARAGRAPH 18.			
His first condemnation by the Sanhedrim.			
Matt. xxvi. 62—66; Mark xiv. 60—64.			
Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν, λέγων,—	Mark xiv. 60. . .	62. Καὶ ἀναστὰς ὁ ἀρχ- ιερεὺς εἶπεν αὐτῷ,—	60. Καὶ ἀναστὰς ὁ ἀρχ- ιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν, λέγων,—
“ Οὐδὲν ἀποκρίνη; “ Τί οὐτοί σου καταμαρτυροῦσιν ;”—	Matt. xxvi. v. . . 62.	“ Οὐδὲν ἀποκρίνη; “ Τί οὐτοί σου καταμαρ- “ τυροῦσιν ;”—	“ Οὐκ ἀποκρίνη οὐδέν; “ Τί οὐτοί σου καταμαρ- “ τυροῦσιν ;”—
‘Ο δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ,—	Mark xiv. 61. . .	63. ‘Ο δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιε- ρεὺς εἶπεν αὐτῷ,—	61. ‘Ο δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπη- ρώτα αὐτόν, καὶ λέγει αὐ- τῷ,—
“ Ἐξορκίζω σε “ κατὰ τοῦ Θεοῦ τοῦ ζώντος, “ ἵνα ἡμῖν εἴπῃς “ εἰ σὺ εἶ ὁ Χριστὸς, “ ὁ υἱὸς τοῦ Θεοῦ.”— 64. Λέγει αὐτῷ ὁ Ἰησοῦς,— “ Σὺ εἶπας :	MATT. xxvi. v. . . 63. . . Matt. xxvi. v. . . 63, [64, 65. . .	“ Ἐξορκίζω σε “ εἴπῃς “ εἰ σὺ εἶ ὁ Χριστὸς, “ ὁ υἱὸς τοῦ Θεοῦ.”— 64. Λέγει αὐτῷ ὁ Ἰη- σοῦς,—“ Σὺ εἶπας :	. . . . . “ Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς “ τοῦ εὐλογητοῦ ;”— 62. ‘Ο δὲ Ἰησοῦς εἶπεν,— “ Ἐγὼ εἰμι :

VARIOUS READING. Matt. xxvi. v. . . 59. . . The clause—καὶ οἱ πρεσβύτεροι,—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 59—61; MARK xiv. 55—59.) Deuteron. xix. 15—21; 2 Chron. xix. 4—11; Psalm xxvii. 12; Psalm xxxv. 11; Zechar. vi. 12, 13; Matt. xxvii. 39, 40; Mark xv. 29, 30; John ii. 18—22; iv. 19—26; Acts vi. 11—14 vii. 47—50; xvii. 24, 25; 2 Corinth. v. 1; Heb. viii. 1, 2; ix. 11, 12, 23, 24.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
<p>“ Πλὴν λέγω ὑμῖν, “ ἀπ’ ἄρτι ὄψεσθε “ τὸν υἱὸν τοῦ ἀνθρώπου “ καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, “ καὶ ἐρχόμενον “ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.”—</p> <p>65. Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων,—</p> <p>“Ὅτι ἐβλασφήμησε :</p> <p>“ Τί ἔτι χρεῖαν ἔχομεν μαρτύρων ;</p> <p>“ Ἴδε, νῦν ἠκούσατε “ τὴν βλασφημίαν αὐτοῦ. 66. “ Τί ὑμῖν δοκεῖ ;”— Οἱ δὲ ἀποκριθέντες εἶπον,— “ Ἐνοχος θανάτου ἐστί.”</p>	<p>Matt. xxvi. v...63,64, 65. . .]</p> <p>MATT. xxvi. v...65...</p> <p>Matt. xxvi. v. . .65...</p> <p>Matt. xxvi. v...65,66.</p>	<p>v...64. “ Πλὴν λέγω ὑμῖν, “ ἀπ’ ἄρτι ὄψεσθε τὸν “ υἱὸν τοῦ ἀνθρώπου καθ- “ ἡμενον ἐκ δεξιῶν τῆς “ δυνάμεως, καὶ ἐρχόμε- “ νον ἐπὶ τῶν νεφελῶν “ τοῦ οὐρανοῦ.”—</p> <p>65. Τότε ὁ ἀρχιερεὺς διέῤῥ- ῥηξε τὰ ἱμάτια αὐτοῦ, λέγων,—</p> <p>“Ὅτι ἐβλασφήμησε :</p> <p>“ Τί ἔτι χρεῖαν ἔχομεν “ μαρτύρων ;</p> <p>“ Ἴδε, νῦν ἠκούσατε τὴν “ βλασφημίαν αὐτοῦ. 66. “ Τί ὑμῖν δοκεῖ ;”— Οἱ δὲ ἀποκριθέντες εἶ- πον,—“ Ἐνοχος θανάτου “ ἐστί.”</p>	<p>v...62. “ Καὶ ὄψεσθε τὸν “ υἱὸν τοῦ ἀνθρώπου ἐκ “ δεξιῶν καθήμενον τῆς “ δυνάμεως, καὶ ἐρχό- “ μενον μετὰ τῶν νεφε- “ λῶν τοῦ οὐρανοῦ.”—</p> <p>63. Ὁ δὲ ἀρχιερεὺς, διαῤῥ- ῥήξας τοὺς χιτῶνας αὐτοῦ, λέγει,—</p> <p>.</p> <p>“ Τί ἔτι χρεῖαν ἔχομεν “ μαρτύρων ;</p> <p>64. “ Ἠκούσατε τῆς “ βλασφημίας. “ Τί ὑμῖν φαίνεται ;”— Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανά- του.</p>

PARAGRAPH 19.

Fifth denial of Christ by Peter.

JOHN xviii. 25.

Ἦν δὲ Σίμων Πέτρος ἐστὼς, καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ,—“ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν
“ αὐτοῦ εἶ ;”—Ἡρνήσατο ἐκεῖνος, καὶ εἶπεν,—“ Οὐκ εἰμί.”

PARAGRAPH 20.

His sixth denial.

JOHN xviii. 26, 27. . .

Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὦν οὐ ἀπέκοψε Πέτρος τὸ ὠτίον,—“ Οὐκ ἐγὼ σε
“ εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ ;”—27. . . Πάλιν οὖν ἠρνήσατο ὁ Πέτρος.

PARAGRAPH 21.

His seventh denial.

Matt. xxvi. 73, 74. . . ; Mark xiv. v. . . 70, 71 ; Luke xxii. 59, 60. . .

LUKE xxii. 59.

Καὶ (1) ἄλλος τις δι᾽ οὐχὺρίζετο λέγων,—“ Ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός
“ ἐστίν.”—

VARIOUS READING. Matt. xxvi. v. . . 65. The word—αὐτοῦ,—after—βλασφημίαν,—is expunged, or denounced by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 62—66 ; MARK xiv. 60—64.) Levit. v. 1 ; xxi. 10 ; xxiv. 15, 16 ; Deuteron. vi. 13 ; x. 20 ; 1 Sam. xiv. 24 ; 1 Kings xxii. 16, 17 ; 2 Kings xviii. 37 ; xix. 1 ; Psalm cx. ; Jerem. xxxvi. 19—24 ; Daniel vii. 13, 14 ; Matt. xxiv. 29—31 ; Mark xiii. 24—27 ; Luke xxi. 27 ; John x. 24—39 ; xix. 4—7 ; Acts vi. 9—14 ; vii. 54—56 ; Revel. i. 4—8.

EXCLUDED WORDS. (1) διαστάσης ὥσεὶ ὥρας μῆδος.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXVI.	MARK XIV.
Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες “ ἔλεγον τῷ Πέτρῳ,— “ Ἀληθῶς ἐξ αὐτῶν εἶ,	Mark xiv. v. . . 70. . .	73. Μετὰ μικρὸν δὲ προσ- ελθόντες οἱ ἐστῶτες εἶ- πον τῷ Πέτρῳ,— “ Ἀληθῶς καὶ σὺ ἐξ αὐ- τῶν εἶ,	v. . . 70. . . Καὶ μετὰ μι- κρὸν πάλιν οἱ παρεστῶ- τες ἔλεγον τῷ Πέτρῳ,— “ Ἀληθῶς ἐξ αὐτῶν εἶ,
“ καὶ γὰρ Γαλιλαῖος εἶ, “ καὶ ἡ λαλιά σου ὁμοιάζει,	MARK xiv. v. . . 70.	. . . . .	“ καὶ γὰρ “ ὁμοιάζει.”—
“ [καὶ] δῆλόν σε ποιεῖ.”—	MATT. xxvi. v. . . 73.	“ καὶ γὰρ ἡ λαλιά σου “ δῆλόν σε ποιεῖ.”—	. . . . .
Τότε ἤρξατο καταθεματίζειν, καὶ ὁμνύειν,	Matt. xxvi. 74. . .	74. . . Τότε ἤρξατο κατα- θεματίζειν, καὶ ὁμνύειν,—	71. Ὁ δὲ ἤρξατο ἀναθε- ματίζειν, καὶ ὁμνύναι,—

LUKE xxii. 60. . .

εἰπὼν, (1)—“ Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις :

“ Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον “ ὃν λέγετε.”	Mark xiv. v. . . 71.	“ Ὅτι οὐκ οἶδα τὸν ἄν- “ θρωπον.”—	“ Ὅτι οὐκ οἶδα τὸν ἄν- “ θρωπον τοῦτον “ ὃν λέγετε.”—
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PARAGRAPH 22.

Second crowing of the cock.

Matt. xxvi. v. . . 74 ; Mark xiv. 72. . . ; Luke xxii. v. . . 60 ; John xviii. v. . . 27.

	LUKE XXII.	MATT. XXVI.	MARK XIV.	JOHN XVIII.
Καὶ παραχρήμα,	Luke xxii. v. . . 60. . .	v. . . 60. Καὶ πα- ραχρήμα,	v. . . 74. Καὶ εὐ- θέως	v. . . 27. καὶ εὐ- θέως
ἔτι λαλοῦντος αὐτοῦ,	LUKE xxii. v. . . 60. . .	ἔτι λαλοῦντος αὐτοῦ,	. . . . .	. . . . .
ἐκ δευτέρου	MARK xiv. v. . . 72. . .	. . . . .	ἐκ δευτέρου	. . . . .
ἀλέκτωρ ἐφώνησε.	Mark xiv. v. . . 72. . .	ἐφώνησεν ἀλέκ- τωρ.	ἀλέκτωρ ἐφώ- νησε.	ἀλέκτωρ ἐφώνη- σεν.

PARAGRAPH 23.

Retirement, and penitence of Peter.

Matt. xxvi. 75, end ; Mark xiv. v. . . 72, end ; Luke xxii. 61, 62.

LUKE xxii. 61. . .

Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ :

VARIOUS READINGS. Mark xiv. v. . . 70. The clause,—καὶ ἡ λαλιά σου ὁμοιάζει,—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

Mark xiv. 72. . . The word—εὐθέως,—or—εὐθὺς,—is retained by Griesbach, Knapp, Scholz, and Lachmann, but expunged by the other critical editions. Griesbach considers the former as the probable reading.

SCRIPTURE REFERENCES. (MATT. xxvi. 74 ; MARK xiv. 72 ; LUKE xxii. 60 ; JOHN xviii. 27.) Matt. xxvi. 30—35, 50—58, 69—75 ; Mark xiv. 26—31, 46—50, 53, 54, 66—72 ; Luke xxii. 31—34, 39, 49—62 ; John xiii. 33—38 ; xviii. 1, 7—11, 15—18, 24—27.

Before the second cock-crowing, Peter denied Christ seven times. Four times he declared that he was not one of his disciples, and three times that he did not even know him. It was the latter mode of denial which Christ had specially predicted. See Luke xxii. 34, p. 269.

ALTERED WORDS. (1) Εἶπε δὲ ὁ Πέτρος,

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVI.	MARK XIV.
καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς,— “Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις “ἀπαρνήσῃ με τρίς:”— Καὶ ἐπιβαλὼν, καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς.	Mark xiv. v. . . 72... MARK xiv. v. . . 72... Luke xxii. 62.	v. . . 61. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ,— “Ὅτι πρὶν ἀλέκτορα φωνῆσαι “ἀπαρνήσῃ με τρίς:”— 62. Καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.	75, end. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ,— “Ὅτι πρὶν ἀλέκτορα φωνῆσαι “τοῖς ἀπαρνήσῃ με:”— Καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.	v. . . 72, end. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς,— “Ὅτι πρὶν ἀλέκτορα φωνῆσαι “δις ἀπαρνήσῃ με τρίς:”— Καὶ ἐπιβαλὼν ἔκλαιε.

PARAGRAPH 24.

Mockery, and ill usage of Christ by the attendants.

Matt. xxvi. 67, 68; Mark xiv. 65; Luke xxii. 63—65.

LUKE XXII. 63.

Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες:

καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον, λέγοντες,— “ Προφήτευσον ἡμῖν, Χριστέ, “ τίς ἐστὶν ὁ παῖσας σε;”—	Mark xiv. 65. Matt. xxvi. 68. . . Luke xxii. v. . . 64. 67. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, 64. καὶ, περικαλύψαντες αὐτόν, ἔτυπον αὐτοῦ τὸ πρόσωπον: οἱ δὲ ἐρράπισαν, καὶ ἐπηρώτων αὐτὸν λέγοντες,— “ Προφήτευσον ἡμῖν, Χριστέ, “ τίς ἐστὶν ὁ παῖσας σε;”—	67. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐρράπισαν, 68. λέγοντες,— “ Προφήτευσον ἡμῖν, Χριστέ, “ τίς ἐστὶν ὁ παῖσας σε;”—	65. Καὶ ἤρξαντο τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν, . . . καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον . . . καὶ λέγειν αὐτῷ,— “ Προφήτευσον:” ἔκλαιε.
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LUKE XXII. 65.

Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

VARIOUS READING. Matt. xxvi. v. . . 75. . . The word—τοῦ,—before—Ἰησοῦ,—is expunged by Knapp, Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxvi. 67, 68; MARK xiv. 65; LUKE xxii. 63—65.) Numbers xii. 13, 14; Deuteron. xxv. 5—10; Esther vii. 7—10; Job xvi. 10, 11; xxx. 8—11; Isaiah l. 5—11; liii. 1—7; Jerem. xx. 1—3, 7, 8; xxxviii. 19—23; Matt. xxvii. 27—31; Mark xv. 16—20; Luke xxii. 66—71; John xviii. 22, 23; xix. 1—3; Acts v. 40—42; 1 Corinth. iv. 8—13; Heb. xi. 36, 37.

SECTION III.

TRIAL, AND CONDEMNATION OF CHRIST BY PONTIUS PILATE.

Matt. xxvii. 1—30; Mark xv. 1—19; Luke xxii. 66—71, end; xxiii. 1—25; John xviii. 28—40, end;
xix. 1—16.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Reassemblage of the Sanhedrim early the next morning.

Matt. xxvii. 1; Mark xv. 1. . .; Luke xxii. 66. . .

COMBINED TEXT.	REFERENCES.	LUKE XXII.	MATT. XXVII.	MARK XV.
<p><i>Πρωίας δὲ γενομένης,</i></p> <p><i>συμβούλιον ἔλαβον</i> <i>πάντες οἱ ἀρχιερεῖς,</i> <i>καὶ οἱ πρεσβύτεροι τοῦ λαοῦ</i></p> <p><i>κατὰ τοῦ Ἰησοῦ,</i> <i>ὥστε θανατῶσαι αὐτόν.</i></p>	<p><i>Matt. xxvii. 1. . .</i></p> <p><i>MATT. XXVII. v. . . 1.</i></p>	<p>66. . . Καὶ, ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε, καὶ γραμματεῖς,</p> <p>.</p>	<p>1. Πρωίας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ</p> <p>κατὰ αὐτόν.</p>	<p>1. . . Καὶ εὐθέως ἐπὶ τὸ πρῶν, συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς, μετὰ τῶν πρεσβυτέρων, καὶ γραμματέων,</p> <p>.</p>

PARAGRAPH 2.

Their second condemnation of Christ.

LUKE xxii. v. . . 66—71, end.

v. . . 66. Καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες,—67. “Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ “ ἡμῖν.”—Εἶπε δὲ αὐτοῖς,—“ Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε: 68. ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ “ ἀποκριθῇτέ μοι, ἢ ἀπολύσητε. 69. Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς “ δυνάμεως τοῦ Θεοῦ.”—70. Εἶπον δὲ πάντες,—“ Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;”—Ο δὲ πρὸς αὐτοὺς ἔφη,—“ Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.”—71, end. Οἱ δὲ εἶπον,—“ Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ “ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.”

SCRIPTURE REFERENCES. (MATT. xxvii. 1; MARK xv. 1. . .; LUKE xxii. 66—71.) Psalm ii. 1, 2; Daniel vii. 13, 14; Matt. xxiv. 29, 30; xxvi. 62—65; Mark xiv. 60—64; xvi. 19, 20; Luke iii. 1, 2; John x. 31—36; xix. 7; Acts ii. 32—36; iv. 5, 6; vii. 55, 56; Ephes. i. 17—23; Philipp. ii. 5—11; Heb. i. 1—4; viii. 1, 2; 1 Peter iii. 21, 22; Revel. i. 7, 8.

PARAGRAPH 3.

And removal of him to Pilate's prætorium.

Matt. xxvii. 2; Mark xv. v. . . 1; Luke xxiii. 1.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
Καὶ ἀνέστησαν (1) ἄπαν τὸ πλῆθος αὐτῶν :	Luke xxiii. 1. . .	1. Καὶ ἀναστὰν ἄπαν τὸ πλῆθος αὐτῶν,	. . . . .	v. . . 1. καὶ ὄλον τὸ συνέδριον,
καὶ, δῆσαντες αὐτὸν,	Matt. xxvii. 2.	. . . . .	2. Καὶ, δῆσαντες αὐτὸν,	δῆσαντες τὸν Ἰη- σοῦν,
ἀπήγαγον καὶ παρέδωκαν		ἤγαγον αὐτὸν	ἀπήγαγον καὶ παρέδωκαν	ἀπήνεγκαν καὶ παρέδωκαν
Ποντίῳ Πιλάτῳ, τῷ ἡγεμόνι.		ἐπὶ τὸν Πιλάτον.	Ποντίῳ Πιλάτῳ, τῷ ἡγεμόνι.	τῷ Πιλάτῳ.

PARAGRAPH 4.

Remorse and suicide of Judas Iscariot.

MATT. xxvii. 3—5.

3. Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι, καὶ τοῖς πρεσβυτέροις, 4. λέγων,—“*Ἡμαρτον παραδοὺς αἷμα ἁθῶν.*”—Οἱ δὲ εἶπον,—“*Τί πρὸς ἡμᾶς ; σὺ ὄψῃ*”—5. Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγγατο.

PARAGRAPH 5.

Purchase of the Potter's-field by the chief-priests, with Judas's returned bribe.

MATT. xxvii. 6, 7.

6. Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον,—“*Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν Κορβανᾶν, ἐπεὶ “ τιμὴ αἱμάτων ἐστι.*”—7. Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.

PARAGRAPH 6.

Note by Matthew, that the field was in consequence termed a field of blood ; and that the transaction fulfilled a passage of Scripture.

MATT. xxvii. 8—10.

8. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. 9. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,—“*Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετι-
“ μημένου, ὃν ἐτιμήσαντο ἀπὸ νύκτωρ Ἰσραὴλ, 10. καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
“ καθὰ συνέταξέ μοι Κύριος.*”

VARIOUS READINGS. Matt. xxvii. v. . . 2. . . The word—*αὐτὸν*—after—*παρέδωκαν*—is expunged by Lachmann, and Tischendorf ; but retained by the other critical editions.

Matt. xxvii. v. . . 4. . . The reading—*ἀθῶν*—is adopted by all the critical editions. Griesbach, however, regards the word—*δίκαιον*—as of equal authority, and perhaps preferable.

Matt. xxvii. v. . . 4. The reading—*ὄψῃ*—is adopted by Scholz, Lachmann, and Tischendorf ;—*ὄψει*—by the other critical editions. Griesbach, however, considers the former reading equal, and perhaps preferable to the latter.

SCRIPTURE REFERENCES. (MATT. xxvii. 3—10.) 2 Sam. xvii. 22, 23 ; Zechar. xi. 12, 13 ; Matt. xxiii. 34—36 ; xxvi. 14—16 ; xxvii. 19, 24 ; Mark vii. 9—11 ; xii. 41 ; Luke xxi. 1 ; John viii. 20 ; Acts i. 15—20.

ALTERED WORD. (1) *ἀναστὰν*.

PARAGRAPH 7.

Delivery of Christ, as a capital offender, by the Sanhedrim to Pilate.

JOHN xviii. 28—31.

28. Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον, ἣν δὲ πρωΐα: καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. 29. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε,—“Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;”—30. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ,—“Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.”—31. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος,—“Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.”—Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,—“Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα.”

PARAGRAPH 8.

Note by John, that this fulfilled the prediction of Christ respecting the manner of his death.

JOHN xviii. 32.

“Ἰνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.

PARAGRAPH 9.

First charge of sedition alleged against him by the Sanhedrim.

LUKE xxiii. 2.

Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες,—“Τούτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα “Καίσαρι φόρους διδόναι, λέγοντα ἐαυτὸν Χριστὸν βασιλέα εἶναι.”

PARAGRAPH 10.

His public avowal that he was the king of the Jews.

Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3.

MATT. xxvii. 11. . .

‘Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος:

COMBINED TEXT.

REFERENCES.

LUKE XXIII.

MATT. XXVII.

MARK XV.

Καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν

λέγων,—

“Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;”—

Matt. xxvii. v...11...

Luke xxiii. v. . . 3.

‘Ο δὲ ἀποκριθεὶς αὐτῷ ἔφη,—

“Σὺ λέγεις.”

3. ‘Ο δὲ Πιλάτος

ἐπηρώτησεν αὐ-

τὸν λέγων,—

“Σὺ εἰ ὁ βασι-

λεὺς τῶν Ἰου-

δαίων;”—

‘Ο δὲ ἀποκριθεὶς

αὐτῷ ἔφη,—

“Σὺ λέγεις.”

v. . . 11. Καὶ ἐπη-

ρώτησεν αὐτὸν ὁ

ἡγεμὼν λέγων,—

“Σὺ εἰ ὁ βασι-

λεὺς τῶν Ἰου-

δαίων;”—

‘Ο δὲ Ἰησοῦς ἔφη

αὐτῷ,—

“Σὺ λέγεις.”

2. Καὶ ἐπηρώτη-

σεν αὐτὸν ὁ Πι-

λάτος,—

“Σὺ εἰ ὁ βασι-

λεὺς τῶν Ἰου-

δαίων;”—

‘Ο δὲ ἀποκριθεὶς

εἶπεν αὐτῷ,—

“Σὺ λέγεις.”

VARIOUS READING. Luke xxiii. v. . . 2. . . The word—ἡμῶν,—subjoined to—ἔθνος—by Lachmann, and Tischendorf, is not admitted by the other critical editions.

SCRIPTURE REFERENCES. (JOHN xviii. 28—32.) Psalm ii. 1—6; Matt. xx. 17—19; xxvii. 27; Mark x. 32—34; xv. 16; Luke xviii. 31—33; xxii. 14—16; John iii. 14, 15; viii. 28, 59; x. 31—33; xii. 30—33; xix. 8—11; Acts x. 28; xii. 1—4. (LUKE xxiii. 2.) Matt. xxii. 15—22; Mark xii. 13—17; Luke xx. 20—26; John xix. 12; Acts xvii. 5—8; xxiv. 4—6.

PARAGRAPH 11.

Silence under the numerous charges of the Sanhedrim.

Matt. xxvii. 12—14; Mark xv. 3—5.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.
Καὶ, ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων	Matt. xxvii. 12. . .	12. Καὶ, ἐν τῷ κατηγο- ρεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων	3. Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.
καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.	MATT. xxvii. v...12.	καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.	. . . . .
Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων,—	Mark xv. 4. . .	13. Τότε λέγει αὐτῷ ὁ Πιλάτος,—	4. Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων,—
“Οὐκ ἀποκρίνη οὐδέν ;	MARK xv. v...4. . .	. . . . .	“Οὐκ ἀποκρίνη οὐδέν ;
“Ἴδε, πόσα σου καταμαρτυροῦσιν.”—	Mark xv. v. . . 4, 5...	“Οὐκ ἀκούεις πόσα σου “καταμαρτυροῦσι;”—	“Ἴδε, πόσα σου κατα- “μαρτυροῦσιν.”—
5. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,		14. Καὶ οὐκ ἀπεκρίθη αὐ- τῷ πρὸς οὐδὲ ἓν ῥήμα,	5. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,
ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.	Matt. xxvii. v. . . 14.	ὥστε θαυμάζειν τὸν ἡγε- μόνα λίαν.	ὥστε θαυμάζειν τὸν Πι- λάτον.

PARAGRAPH 12.

First private examination by Pilate.

JOHN xviii. 33—38. . .

33. Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ,—
 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”—34. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,—“Ἀφ’ ἐαυτοῦ σὺ τοῦτο λέγεις,
 “ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;”—35. Ἀπεκρίθη ὁ Πιλάτος,—“Μήτι ἐγὼ Ἰουδαῖός εἰμι; Τὸ ἔθνος τὸ
 “σὸν, καὶ οἱ ἀρχιερεῖς παρέδοκάν σε ἐμοί: Τί ἐποίησας;”—36. Ἀπεκρίθη ὁ Ἰησοῦς,—“Ἡ βασιλεία
 “ἢ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου: Εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἢ ἐμὴ, οἱ ὑπηρέται
 “ἂν οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις: νῦν δὲ ἡ βασιλεία ἢ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.”—
 37. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος,—“Οὐκοῦν βασιλεὺς εἶ σύ;”—Ἀπεκρίθη ὁ Ἰησοῦς,—“Σὺ λέγεις ὅτι
 “βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω
 “τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.”—38. . . Λέγει αὐτῷ ὁ Πιλάτος,—
 “Τί ἐστὶν ἀλήθεια;”

PARAGRAPH 13.

And first acquittal by Pilate.

Luke xxiii. 4; John xviii. v. . . 38.

JOHN xviii. v. . . 38. . .

Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους,

SCRIPTURE REFERENCES. (MATT. xxvii. 12—14; MARK xv. 3—5.) Isaiah liii. 7; Matt. xxvi. 62, 63; Mark xiv. 60, 61;
 Acts viii. 32—35. (JOHN xviii. 33—38. . .) Daniel ii. 44, 45; vii. 13, 14; Matt. ii. 1, 2; xxvii. 11; Luke i. 30—33;
 xii. 13, 14; xvii. 20, 21; xxiii. 3; John vi. 14, 15, 44, 45; viii. 45—47; Romans xiv. 17; 2 Corinth. x. 4; 1 Tim. vi. 13;
 Revel. i. 5; iii. 14.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	JOHN XVIII.
καὶ λέγει αὐτοῖς,—	<i>John</i> xviii. v. . . 38. . .	4. Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους,—	v. . . 38. καὶ λέγει αὐ-
“Οὐδὲν εὐρίσκω αἴτιον	<i>Luke</i> xxiii. v. . . 4.	“Οὐδὲν εὐρίσκω αἴτιον	“Ἐγὼ οὐδεμίαν αἰτίαν
“ἐν τῷ ἀνθρώπῳ τούτῳ.”		“ἐν τῷ ἀνθρώπῳ τούτῳ.”	“εὐρίσκω “ἐν αὐτῷ.”

PARAGRAPH 14.

Second charge of sedition alleged against him by the Sanhedrim.

LUKE xxiii. 5.

Οἱ δὲ ἐπίσχουν λέγοντες,—“Ὅτι ἀνασελεί τὸν λαὸν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.”

PARAGRAPH 15.

His transmission to Herod Antipas, and return to Pilate.

LUKE xxiii. 6—11.

6. Πιλάτος δὲ ἀκούσας Γαλιλαῖαν ἐπηρώτησεν,—“Εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι ;”—7. Καὶ, ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῦταις ταῖς ἡμέραις. 8. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν: ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ, καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον. 9. Ἐπηρώτω δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10. Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ. 11. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης, σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας περιβαλὼν αὐτὸν ἐσθήτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

PARAGRAPH 16.

Reconciliation of Herod and Pilate on the occasion.

LUKE xxiii. 12.

Ἐγένοντο δὲ φίλοι ὃ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων, προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

PARAGRAPH 17.

Second acquittal of Christ by Pilate, and his first proposal to release him.

LUKE xxiii. 13—16.

13. Πιλάτος δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς, καὶ τοὺς ἄρχοντας, καὶ τὸν λαὸν, 14. εἶπε πρὸς αὐτούς,—“Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον, ὡς ἀποστρέφοντα τὸν λαόν: Καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εἶρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ: 15. ἀλλ’ οὐδὲ “Ἡρώδης, ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. 16. “Παιδεύσας οὖν αὐτὸν ἀπολύσω.”

PARAGRAPH 18.

Note of Pilate's custom of releasing a prisoner at the passover.

Matt. xxvii. 15 ; Mark xv. 6 ; Luke xxiii. 17.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν	Matt. xxvii. 15. . .	17. Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐ- τοῖς κατὰ ἑορτὴν ἕνα.	15. Κατὰ δὲ ἑορ- τὴν εἰώθει ὁ ἡγε- μὼν ἀπολύειν ἕνα τῶ ὄχλῳ δέσ- μιον,	6. Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἕνα δέσμιον,
ἕνα τῶ ὄχλῳ δέσμιον,				
ὅνπερ ᾔπαινοντο.	Mark xv. v. . . 6.	. . . . .	ὃν ᾔθελον.	ὃνπερ ᾔπαινοντο.

PARAGRAPH 19.

And of the imprisonment of Barabbas.

Matt. xxvii. 16 ; Mark xv. 7 ; Luke xxiii. 19 ; John xviii. v. . . 40, end.

		LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XVIII.
Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν :	Matt. xxvii. 16. . .	. . . . .	16. Εἶχον δὲ τό- τε δέσμιον ἐπί- σημον, λεγόμε- νον Βαραββᾶν.	7. Ἦν δὲ ὁ λεγόμε- νος Βαραβ- βᾶς,	v. . . 40, end. Ἦν δὲ ὁ Βαραββᾶς ληστής.
ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει, καὶ φόνον, βεβλημένος εἰς φυλακὴν.	Luke xxiii. 19.	19. Ὅστις ἦν διὰ στάσιν τι- να γενομένην ἐν τῇ πόλει, καὶ φόνον, βεβλη- μένος εἰς φυλα- κὴν.	. . . . .	μετὰ τῶν συ- στασιαστῶν δε- δεμένος, οἷτινες ἐν τῇ στάσει φόνον πεποιή- κεισαν.	. . . . .

PARAGRAPH 20.

Clamour of the multitude for the observance of the custom.

MARK XV. 8.

Καὶ, ἀναβοήσας ὁ ὄχλος, ᾤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς.

VARIOUS READINGS. Luke xxiii. 17. Ἀνάγκην ἕνα. — This verse is expunged, or denounced by Lachmann, and Tischendorf; but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

Matt. xxvii. v. . . 16. The word—Ἰησοῦν—is by Tischendorf prefixed to—Βαραββᾶν;—but is not admitted by the other critical editions. A similar statement is applicable to v. . . 17. . . It is, however, found in the Vatican, and other manuscripts, as well as in several ancient versions; but is supposed to have been generally expunged by the transcribers, in order to avoid what they considered a desecration of the sacred name, Jesus.

Mark xv. v. . . 7. . . The reading,—στασιαστῶν—is adopted by Lachmann, and Tischendorf;—συστασιαστῶν—by the other critical editions.

Mark xv. 8. . . The reading—ἀναβᾶς—is adopted by Lachmann, and Tischendorf;—ἀναβοήσας—by the other critical editions.

PARAGRAPH 21.

Second proposal of Pilate to release Christ.

Matt. xxvii. 17; Mark xv. 9; John xviii. 39.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.
Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος,—	MATT. xxvii. 17. . . Matt. xxvii. v... 17...	17. . . Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλά- τος,—	. . . . . 9. . . Ὁ δὲ Πιλάτος ἀπε- κρίθη αὐτοῖς λέγων,—
JOHN xviii. 39. . .			
“Ἔστι (1) συνήθεια ὑμῖν ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα :			
MATT. xxvii. v. . . 17.			
“Τίνα [οὖν] θέλετε ἀπολύσω ὑμῖν ; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν ;			
MARK XV. JOHN XVIII.			
“Θέλετε ἀπολύσω ὑμῖν “τὸν βασιλέα τῶν Ἰουδαίων ;”	Mark xv. v. . . 9.	v... 9. “Θέλετε ἀπολύσω “ὑμῖν τὸν βασιλέα τῶν “Ἰουδαίων ;”	v. . . 39. “Βούλεσθε οὖν “ὑμῖν ἀπολύσω τὸν βα- “σιλέα τῶν Ἰουδαίων ;”

PARAGRAPH 22.

Note by Matthew, and Mark, that he perceived him to be the victim of envy.

Matt. xxvii. 18; Mark xv. 10.

	MATT. XXVII.	MARK XV.
Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἄρχιερεῖς.	Mark xv. 10.	18. Ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. 10. Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώ- κεισαν αὐτόν οἱ ἄρχιερεῖς.

PARAGRAPH 23.

Advice of Pilate's wife to him to release Christ.

MATT xxvii. 19.

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα,—“Μηδὲν σοι καὶ
“τῷ δικαίῳ ἐκεῖν· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

PARAGRAPH 24.

Instigation of the multitude by the chief priests, to demand Barabbas, and destroy Christ.

Matt. xxvii. 20; Mark xv. 11.

Οἱ δὲ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.	Matt. xxvii. 20. . . MATT. xxvii. v... 20.	20. Οἱ δὲ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βα- ρabbᾶν, τὸν δὲ Ἰησοῦν ἀπολέσω- σιν.	11. Οἱ δὲ ἄρχιερεῖς ἀνέ- σεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.
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PARAGRAPH 25.

Their first rejection of Christ.

Matt. xxvii. 21; Luke xxiii. 18; John xviii. 40. . .

MATT. xxvii. 21. . .

Αποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς,—“Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;”—

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	JOHN XVIII.
Ἀνέκραξαν δὲ παμπληθεὶς λέγοντες,— “ Αἶρε τοῦτον, “ ἀπόλυσον δὲ ἡμῖν “ τὸν Βαραββάν.”	Luke xxiii. 18.	18. Ἀνέκραξαν δὲ παμπληθεὶς λέγοντες,— “ Αἶρε τοῦτον, “ ἀπόλυσον δὲ ἡμῖν τὸν Βαραββάν.”	v. . . 21. Οἱ δὲ εἶπον,— . . . “ Βαραββάν.”	40. . . Ἐκραύγασαν οὖν πάλιν πάντες λέγοντες,— “ Μὴ τοῦτον, ἀλλὰ “ τὸν Βαραββάν.”

		LUKE XXIII.	MATT. XXVII.	MARK XV.
Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν:— “ Τί οὖν ποιήσω Ἰησοῦν, “ τὸν λεγόμενον Χριστόν; “ ὃν λέγετε “ βασιλέα τῶν Ἰουδαίων;”— Οἱ δὲ ἐπεφώνουν λέγοντες,— “ Σταύρωσον, σταύρωσον αὐτόν.”	Luke xxiii. 20. . . LUKE xxiii. v. . . 20. Matt. xxvii. v. . . 22... MATT. xxvii. v. . . 22.. MARK XV. v. . . 12. Luke xxiii. 21.	20. Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. 21. Οἱ δὲ ἐπεφώνουν λέγοντες,— “ Σταύρωσον, σταύρωσον αὐτόν.”	22. Λέγει αὐτοῖς ὁ Πιλάτος,— “ Τί οὖν ποιήσω Ἰησοῦν, “ τὸν λεγόμενον Χριστόν;”— Λέγουσιν αὐτῷ πάντες,— “ Σταυρώθητω.”	12. Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς,— “ Τί οὖν θέλετε ποιήσω “ τὸν λεγόμενον Χριστόν; “ ὃν “ Ἰουδαίων;”— 13. Οἱ δὲ πάλιν ἔκραξαν,— “ Σταύρωσον αὐτόν.”

PARAGRAPH 27.

Third acquittal of Christ by Pilate, and his third proposal to release him.

Matt. xxvii. 23. . . Mark xv. 14. . . Luke xxiii. 22.

‘Ο δὲ τρίτον εἶπε πρὸς αὐτοῦς,— “ Τί γὰρ κακὸν ἐποίησεν οὗτος;	Luke xxiii. 22. . .	22. . . ‘Ο δὲ τρίτον εἶπε πρὸς αὐτοῦς,— “ Τί γὰρ κακὸν ἐποίησεν οὗτος;	23. . . ‘Ο δὲ ἡγεμὼν ἔφη,— “ Τί γὰρ κακὸν ἐποίησεν;	14. . . ‘Ο δὲ Πιλάτος ἔλεγεν αὐτοῖς— “ Τί γὰρ κακὸν ἐποίησεν;
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LUKE xxiii. v. . . 22.

“Οὐδὲν αἴτιον θανάτου εὑρον ἐν αὐτῷ: Παιδεύσας οὖν αὐτὸν ἀπολύσω.”

PARAGRAPH 28.

Third rejection of him by the Jews.

Matt. xxvii. v. . . 23; Mark xv. v. . . 14; Luke xxiii. 23. . .

COMBINED TEXT.

REFERENCES.

LUKE XXIII.

MATT. XXVII.

MARK XV.

Οἱ δὲ ἐπέκειντο, φωναῖς μεγάλαις
αἰτούμενοι αὐτὸν σταυρωθῆναι.

Luke xxiii. 23. . .

23. . . Οἱ δὲ ἐπέ-
κειντο, φωναῖς
μεγάλαις αἰτού-
μενοι αὐτὸν σταυ-
ρωθῆναι.

v. . . 23. Οἱ δὲ πε-
ρισσῶς ἔκραζον
λέγοντες,—
“Σταυρωθήτω.”

v. . . 14. Οἱ δὲ
περισσῶς ἔκρα-
ξαν,—
“Σταύρωσον αὐ-
τόν.”

PARAGRAPH 29.

Scourging of Christ by order of Pilate.

JOHN xix. 1.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.

PARAGRAPH 30.

First mockery of him by the Roman soldiers.

Matt. xxvii. 28—30; Mark xv. 17—19; John xix. 2, 3.

MATT. XXVII.

MARK XV.

JOHN XIX.

Καὶ, ἐκδύσαντες αὐτὸν,
[οἱ στρατιῶται]
περιέθηκαν αὐτῷ
χλαμύδα κοκκίνην:

MATT. xxvii. 28. . .

Matt. xxvii. v. . . 28,
29. . .]

28. Καὶ, ἐκδύ-
σαντες αὐτὸν,

περιέθηκαν αὐτῷ
χλαμύδα κοκκί-
νην:

17. Καὶ ἐνδύου-
σιν αὐτὸν πορφύ-
ραν,

v. . . 2. καὶ ἰμά-
τιον πορφυροῦν
περιέβαλον αὐ-
τὸν . . .

29. καὶ, πλέξαντες

στέφανον ἐξ ἀκανθῶν,

ἐπέθηκαν

ἐπὶ τὴν κεφαλὴν αὐτοῦ,

καὶ κάλαμον

ἐπὶ τὴν δεξιὰν αὐτοῦ:

MATT. xxvii. v. . . 29. . .

29. καὶ, πλέξαν-
τες
στέφανον ἐξ
ἀκανθῶν,
ἐπέθηκαν ἐπὶ τὴν
κεφαλὴν αὐτοῦ,

καὶ κάλαμον ἐπὶ
τὴν δεξιὰν αὐτοῦ:

καὶ περιτιθέασιν
αὐτῷ πλέξαντες
ἀκάνθινον στέ-
φανον:

2. . . Καὶ οἱ στρα-
τιῶται, πλέξαντες
στέφανον ἐξ ἀκαν-
θῶν,
ἐπέθηκαν αὐτοῦ
τῇ κεφαλῇ, . . .

NOTE ON PARAGRAPH 30. The mockery of Christ by the Roman soldiers, now commenced, was renewed after his condemnation; but, in order to avoid a painful repetition, the account of the later mockery, given by Matthew and Mark, is here collated with that of the earlier one, given by John alone.

VARIOUS READING. Matt. xxvii. v. . . 29. . . The reading adopted by Lachmann, and Tischendorf, is—ἐν τῇ δεξιᾷ αὐτοῦ:—that of the other critical editions,—ἐπὶ τὴν δεξιὰν αὐτοῦ.—Griesbach considers the former reading not undeserving of notice, although inferior to the latter.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.	JOHN XIX.
καὶ, γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ λέγοντες,— “ Χαῖρε, “ ὁ βασιλεὺς τῶν Ἰουδαίων.”—	Matt. xxvii. v... 29...	καὶ, γονυπετήσαν- τες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ λέγοντες,—	v. . . 19. καὶ, τι- θέντες τὰ γόνατα, προσεκύνουν αὐ- τῷ. . . . 18. καὶ ἤρξαντο ἀσπάσθαι αὐ- τόν,—	. . . . . 3. καὶ ἔλεγον,—
30. Καὶ, ἐμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.	Matt. xxvii. 30.	30. Καὶ, ἐμπτύ- σαντες εἰς αὐτόν, ἔλαβον τὸν κάλα- μον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.	v. . . 19. . . καὶ ἐνέπτυον αὐτῷ, . . 19. . . Καὶ ἔτυπ- τον αὐτοῦ τὴν κε- φαλὴν καλὰ μω, . .	. . . . . Καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

PARAGRAPH 31.

His fourth acquittal by Pilate, and fourth rejection by the Jews.

JOHN XIX. 4—6. . .

4. Ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει τοῖς Ἰουδαίοις, (1)—“ Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε
“ ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.”—5. Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφα-
νον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς,—“ Ἴδε, ὁ ἄνθρωπος.”—6. . . “ Ὅτε οὖν εἶδον αὐτὸν οἱ
ἀρχιερεῖς, καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες,—“ Σταύρωσον, σταύρωσον αὐτόν.”

PARAGRAPH 32.

Fifth acquittal by Pilate.

JOHN XIX. v. . . 6.

Λέγει αὐτοῖς ὁ Πιλάτος,—“ Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ
“ αἰτίαν.”

PARAGRAPH 33.

Charge against him by the Jews of capital blasphemy.

JOHN XIX. 7.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι,—“ Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν,
“ ὅτι ἑαυτὸν υἱὸν Θεοῦ ἐποίησεν.”

VARIOUS READING. JOHN XIX. 3. . . The clause,—Καὶ ἤρχοντο πρὸς αὐτόν,—inserted at the head of this verse by Lachmann, and Tischendorf, is not admitted by the other critical editions.

SCRIPTURE REFERENCES. (MATT. xxvii. 28—30; MARK XV. 17—19; JOHN XIX. 1—6. . .) Genesis iii. 17, 18; Isaiah l. 5, 6; liii. 4, 5; Micah v. 1, 2; Matt. xx. 17—19; xxvi. 65—68; xxvii. 26; Mark x. 32—34; xiv. 63—65; xv. 15; Luke xviii. 31—33; xxi. 63—65; xxiii. 13—22; John xviii. 22, 23; Acts xvi. 19—25; xxiii. 1—3; 2 Corinth. xi. 19—25; Heb. xi. 36; 1 Peter ii. 21—24; v. 4.

ALTERED WORD. (1) αὐτοῖς.

PARAGRAPH 34.

His second private examination by Pilate.

JOHN xix. 8—11.

8. "Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη: 9. καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ,—“Πόθεν εἶ σύ;”—“Ὁ δὲ Ἰησοὺς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. 10. Λέγει αὐτῷ ὁ Πιλάτος,—“Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαί σε;”—11. Ἀπεκρίθη ὁ Ἰησοῦς,—“Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ’ ἐμοῦ, εἰ μὴ ἦν σοι “δεδομένον ἄνωθεν: Διὰ τοῦτο, ὁ παραδίδους με σοὶ μείζονα ἁμαρτίαν ἔχει.”

PARAGRAPH 35.

Fourth attempt of Pilate to release him, and third charge of sedition alleged against him by the Jews.

JOHN xix. 12.

Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν: Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες,—“Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος: Πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.”

PARAGRAPH 36.

Fifth attempt of Pilate to release him, and fifth rejection of him by the Jews.

JOHN xix. 13—15. . .

13. Ὁ οὖν Πιλάτος, ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. 14. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἐκτη. Καὶ λέγει τοῖς Ἰουδαίοις,—“Ἴδε, ὁ βασιλεὺς ὑμῶν.”—15. . . Οἱ δὲ ἐκραύγασαν,—“Ἄρον, ἄρον, σταύρωσον αὐτόν.”

PARAGRAPH 37.

Sixth attempt of Pilate to release him, and sixth rejection of him by the Jews.

JOHN xix. v. . . 15.

Λέγει αὐτοῖς ὁ Πιλάτος,—“Τὸν βασιλέα ὑμῶν σταυρώσω;”—Ἀπεκρίθησαν οἱ ἀρχιερεῖς,—“Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.”

PARAGRAPH 38.

Seventh acquittal by Pilate, and seventh rejection of him by the Jews.

MATT. xxvii. 24, 25.

24. Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεί, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων,—“Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. Ὅτι μεῖς ὀψεσθε.”—25. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε,—“Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν.”

VARIOUS READINGS. JOHN xix. v. . . 14. . . The word—ἐκτη—is adopted by all the critical editions: yet Griesbach considers the word—τρίτη—equal, and perhaps preferable to the former reading.

MATT. xxvii. v. . . 24. . . The words—τοῦ δικαίου—are denounced, or expunged by Lachmann, and Tischendorf, but retained by all the other critical editions.

SCRIPTURE REFERENCES. (JOHN xix. 7—11.) Levit. xxiv. 10—16; Deuteron. xiii. 1—11; xviii. 20; Matt. xxvi. 51—54, 62—66; Luke xxii. 52, 53; John v. 16—18; vii. 30; x. 17, 18, 27—33; xviii. 28—32; Acts ii. 22, 23; iv. 23—28.

(JOHN xix. 12—15.) Genesis xlix. 10; Deuteron. xvii. 14—20; Matt. xxii. 15—22; xxvii. 19, 62; Mark xii. 13—17; Luke ii. 1—7; iii. 1—3; xvii. 20, 21; xx. 19—26; xxiii. 1—3; John i. 47—51; Acts xvii. 5—7.

PARAGRAPH 39.

His condemnation by Pilate.

Mark xv. 15. . . ; Luke xxiii. v. . . 23, 24.

LUKE xxiii. v. . . 23.

Καὶ κατῴσχον αἱ φωναὶ αὐτῶν, καὶ τῶν ἀρχιερέων :

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MARK XV.
Ὁ δὲ Πιλάτος,	Mark xv. 15. . .	24. Ὁ δὲ Πιλάτος,	15. . . Ὁ δὲ Πιλάτος,
βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι,	MARK xv. v. . . 15...	. . . . .	βουλόμενος
ἐπέκρινε γενέσθαι τὸ αἷτημα αὐτῶν.	LUKE xxiii. v. . . 24.	ἐπέκρινε . . . . .	. . . . .
		. . . . . αὐτῶν :	

PARAGRAPH 40.

Release of Barabbas.

Matt. xxvii. 26. . . ; Mark xv. v. . . 15. . . ; Luke xxiii. 25. . .

		LUKE XXIII.	MATT. XXVII.	MARK XV.
Τότε ἀπέλυσεν αὐτοῖς	Matt. xxvii. 26. . .	25. . . ἀπέλυσε	26. . . Τότε ἀπέ-	v. . . 15... ἀπέλυ-
τὸν Βαραββᾶν,		δὲ	λυσεν αὐτοῖς	σεν αὐτοῖς
			τὸν Βαραββᾶν,	τὸν Βαραββᾶν,

LUKE xxiii. v. . . 25. . .

τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾗτουόντο,

PARAGRAPH 41, end.

And delivery of Christ for crucifixion.

Matt. xxvii. v. . . 26 ; Mark xv. v. . . 15 ; Luke xxiii. v. . . 25 ; John xix. 16. . .

		LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XIX.
τὸν δὲ Ἰησοῦν παρέδωκεν	Luke xxiii. v...25...	v. . . . 25. τὸν δὲ Ἰησοῦν παρέδωκε	v. . . 26. τὸν δὲ Ἰησοῦν, φραγελλώσας, παρέδωκεν,	v. . . 15. καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας,	16. . . Τότε οὖν παρέδωκεν αὐτὸν
αὐτοῖς,	John xix. v. . . 16.	τῷ θελήματι αὐτῶν.	. . . . .	. . . . .	αὐτοῖς,
ἵνα σταυρωθῇ.	Matt. xxvii. v. . . 26.	. . . . .	ἵνα σταυρωθῇ.	ἵνα σταυρωθῇ.	ἵνα σταυρωθῇ :

SCRIPTURE REFERENCES. (MATT. xxvii. 24, 25; MARK xv. 15. . . ; LUKE xxiii. v. . . 23, 24.) Numbers xxxv. 30—34; Deuteron. xxi. 1—9; 2 Kings xxiv. 1—4; Psalm xxvi. 6; Matt. xxiii. 29—36; xxvii. 3—9, 19; Luke xi. 49—51; Acts iii. 13—15; v. 27—30; xxiv. 25—27; xxv. 1—5; 1 Thessalon. ii. 14—16.

SECTION IV., END.

CRUCIFIXION, DEATH, AND BURIAL OF CHRIST.

Matt. xxvii. 27, 31—66, end; Mark xv. 16, 20—47, end; Luke xxiii. 26—56, end;
John xix. v. . . 16—42, end.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Second mockery of Christ by the Roman soldiers.

Matt. xxvii. 27; Mark xv. 16.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.
<p>Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παλαμβανόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν:</p>	<p>Matt. xxvii. 27.</p>	<p>27. Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλα- βόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν:</p>	<p>16. Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώ- ριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.</p>

PARAGRAPH 2.

Their conveyance of him towards the place of crucifixion.

Matt. xxvii. 31; Mark xv. 20; John xix. v. . . 16.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.	JOHN XIX.
<p>καὶ, ὅτε [πάλιν] ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ,</p>	<p>Matt. xxvii. 31. . .</p>	<p>31. . . Καὶ, ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ,</p>	<p>20. . . Καὶ, ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια,</p>	<p>16. παρέλα- βον δὲ τὸν Ἰη- σοῦν, καὶ ἤγαγον. · · · · ·</p>
<p>καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.</p>	<p>Matt. xxvii. v. . . 31.</p>	<p>v. . . 31. καὶ ἀπή- γαγον αὐτὸν εἰς τὸ σταυρῶσαι.</p>	<p>v. . . 20. καὶ ἐξά- γουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.</p>	<p>· · · · ·</p>

PARAGRAPH 3.

Compulsion of Simon of Cyrene to assist in carrying his cross.

Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
'Εξερχόμενοι δὲ	Matt. xxvii. 32. . .	26. Καὶ, ὡς ἀπὴ- γαγον αὐτόν,	32. 'Εξερχόμενοι δὲ	. . . . .
ἀγγαρεύουσι παράγοντά	Mark xv. 21. . .	ἐπιλαβόμενοι	εὗρον	Καὶ ἀγγαρεύ- ουσι παράγοντά
τινα Σίμωνα, Κυρηναῖον,		Σίμωνος τινος, Κυρηναίου,	ἄνθρωπον Κυρη- ναῖον, ὀνόματι Σίμωνα, τοῦτον ἡγγάρευσαν,	τινα Σίμωνα, Κυ- ρηναῖον,
ἐρχόμενον ἀπ' ἀγροῦ,		ἐρχομένου ἀπ' ἀγροῦ,	. . . . .	ἐρχόμενον ἀπ' ἀγροῦ,
τὸν πατέρα Ἀλεξάνδρου, καὶ Ρούφου,	MARK XV. V...21...	. . . . .	. . . . .	τὸν πατέρα 'Ρούφου,
[καὶ] ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ.	Luke xxiii. v. . . 26.	ἐπέθηκαν Ἰησοῦ.	ἵνα ἄρῃ τὸν σταυ- ρὸν αὐτοῦ.	ἵνα ἄρῃ τὸν σταυ- ρὸν αὐτοῦ.

PARAGRAPH 4.

Fourth special prediction by Christ of the destruction of Jerusalem.

LUKE XXIII. 27—31.

27. Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο, καὶ ἐθρήνουν αὐτόν.
 28. Στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε,—“Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν
 “ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29. Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι
 “αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. 30. Τότε ἄρξονται λέγειν
 “τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς; Καλύψατε ἡμᾶς. 31. Ὅτι, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα
 “ποιοῦσιν, ἐν τῷ ξηρῷ τι γένηται;”

PARAGRAPH 5.

Conveyance of two malefactors to be crucified with him.

LUKE XXIII. 32.

”Ἦγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι.

SCRIPTURE REFERENCES. (MATT. xxvii. 32; MARK xv. 21; LUKE xxiii. 26.) Isaiah liii. 6—8; Acts ii. 6—10; vi. 8—10;
 xi. 19—21; xiii. 1; Romans xvi. 13. (LUKE xxiii. 27—31.) Jerem. xi. 16, 17; Ezek. xx. 45—48;
 Hosea x. 7, 8; Malachi iv. 1; Matt. iii. 10—12; xxi. 17—20; xxiv. 19—22; Mark xi. 11—14, 19—21; xiii. 17—20;
 Luke iii. 9, 15—17; xiii. 6—9; xix. 41—44; xxi. 23, 24; 1 Peter iv. 17, 18; Revel. vi. 12—17.

PARAGRAPH 6.

His arrival at Golgotha.

Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33. . . ; John xix. 17.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XIX.
<i>Καὶ, βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ.</i>	JOHN XIX. 17. . . <i>John</i> XIX. V. . . 17.	. . . . . 33. . . Καὶ, ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν κα- λούμενον Κρα- νίου,	. . . . . 33. Καὶ, ἔλθόν- τες εἰς τόπον λεγόμενον Γολ- γοθᾶ, ὃ ἔστι λε- γόμενος κρανίου τόπος,	. . . . . 22. Καὶ φέρου- σιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἔστι μεθερμη- νεύμενον κρα- νίου τόπος,	17. Καὶ, αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον κρα- νίου τόπον, ὃς λέγεται Ἑβρα- ϊστὶ Γολγοθᾶ :

PARAGRAPH 7.

Refusal of a draught of wine and myrrh.

Matt. xxvii. 34; Mark xv. 23.

	MATT. XXVII.	MARK XV.
Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, (ὄξος μετὰ χολῆς μεμιγμένον,) καὶ γευσάμενος οὐκ ἤθελε πιεῖν.	<p>Mark xv. 23. . .</p> <p>M<small>ARK</small> xv. v. . . 23. . .</p> <p>M<small>ATT.</small>xxvii.v...34...</p> <p>M<small>att.</small> xxvii. v. . . 34.</p>	<p>34. ἔδωκαν αὐτῷ πιεῖν</p> <p>.</p> <p>ὄξος μετὰ χολῆς μεμιγ- μένον :</p> <p>καὶ γευσάμενος οὐκ ᾔθελε πιεῖν.</p> <p>23. καὶ ἐδίδουν αὐτῷ πιεῖν</p> <p>ἐσμυρνισμένον οἶνον</p> <p>.</p> <p>ὁ δὲ οὐκ ἔλαβε.</p>

PARAGRAPH 8.

And crucifixion between the two malefactors.

Matt. xxvii. 38; Mark xv. 27; Luke xxiii. v. . . 33; John xix. 18.

		LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XIX.
Ἐκεῖ [οὖν] ἐσταύρωσαν αὐτὸν,	Luke xxiii. v. . . 33.	v. . . 33. ἐκεῖ ἐσταύρωσαν αὐτὸν,	33. Τότε σταυροῦνται σὺν αὐτῷ	27. Καὶ σὺν αὐτῷ σταυροῦσι	18. ὅπου αὐτὸν ἐσταύρωσαν,
καὶ τοὺς κακούργους :		καὶ τοὺς κακούργους :	δύο λησταί,	δύο ληστὰς,	καὶ μετ' αὐτοῦ ἄλλους δύο,
ὃν μὲν ἐκ δεξιῶν,		ὃν μὲν ἐκ δε-	εἰς ἐκ δεξιῶν,	ἓνα ἐκ δεξιῶν,	ἐντεῦθεν καὶ ἐν-
ὃν δὲ ἐξ ἄριστερῶν,		ξιῶν, ὃν δὲ ἐξ ἄριστερῶν.	καὶ εἰς ἐξ εὐω- νύμων.	καὶ ἓνα ἐξ εὐω- νύμων αὐτοῦ.	τεῦθεν,
μέσον δὲ τὸν Ἰησοῦν.	JOHN xix. v. . . 18.	. . . . .	. . . . .	. . . . .	μέσον δὲ τὸν Ἰησοῦν.

VARIOUS READING. Matt. xxvii. v. . . 34. . . The reading—*οἶνον*—is adopted by Lachmann, and Tischendorf;—*ξύρον*—by the other critical editions. Griesbach considers the former reading not unworthy of notice, although inferior to the latter.

SCRIPTURE REFERENCES. (MATT. xxvii. 33; MARK xv. 22; LUKE xxiii. 33. . . ; JOHN xix. 17.) Levit. iv. 11, 12, 20, 21; Numbers xv. 32—36; 1 Kings xxi. 7—13; Ezek. xxxix. 11—16; Luke vii. 11, 12; John xviii. 1; xix. 19, 20, 41, 42; Acts vii. 57—60; Heb. xiii. 10—14.

(**MATT. xxvii. 34**; **MARK xv. 23.**) **Psalm lxxix. 19—21**; **Matt. xxvii. 47, 43**; **Mark xv. 35, 36**; **Luke xxiii. 36**; **John xix. 28—30.**
(**MATT. xxvii. 38**; **MARK xv. 27, 28**; **LUKE xxiii. v. . . 33**; **JOHN xix. 18.**) **Psalm xxii. 16**; **Isaiah liii. 12**; **Matt. xxvii. 35**;
Mark xv. 24; **Luke xxii. 35—37**; **John xix. 23**; **Acts ii. 22, 23, 36**; **iii. 13—15**; **iv. 8—12.**

PARAGRAPH 9.

Note by Mark, that this fulfilled a prophecy of Scripture.

MARK xv. 28.

Καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα,—“ Καὶ μετὰ ἀνόμων ἐλογίσθη.”

PARAGRAPH 10.

Prayer of Christ for the pardon of his executioners.

LUKE xxiii. 34. . .

‘Ο δὲ Ἰησοῦς ἔλεγε,—“ Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασι τί ποιῶσι.”

PARAGRAPH 11.

Attachment of a placard to his cross.

Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19, 20.

JOHN xix. 19. . .

Ἐγράφη δὲ καὶ τίτλον ὁ Πιλάτος,

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XIX.
<i>καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ, ἐπάνω τῆς κεφαλῆς αὐτοῦ.</i>	<i>John xix. v. . . 19...</i>	38. . . Ἦν δὲ καὶ ἐπιγραφὴ	37. Καὶ ἐπέθη- καν	26. Καὶ ἦν ἡ ἐπιγραφὴ	v. . . 19. καὶ ἔθη- κεν
	<i>Matt. xxvii. v. . . 37...</i>		ἐπάνω τῆς κε- φαλῆς αὐτοῦ		ἐπὶ τοῦ σταυ- ροῦ.
<i>Ἦν δὲ γεγραμμένον :—</i>	<i>John xix. v. . . 19...</i>	γεγραμμένη ἐπ’ αὐτῷ :—	τὴν αἰτίαν αὐτοῦ γεγραμ- μένην :—	τῆς αἰτίας αὐ- τοῦ ἐπιγεγραμ- μένην :—	Ἦν δὲ γεγραμ- μένον :—
<i>“ Οὗτός ἐστιν</i>	<i>Luke xxiii. v. . . 38.</i>	v. . . 38. “ Οὗτός ἐστιν	“ Οὗτός ἐστιν	. . . . .	. . . . .
<i>“ Ἰησοῦς ὁ Ναζωραῖος,</i>	<i>John xix. v. . . 19...</i>	. . . . .	“ Ἰησοῦς,	. . . . .	“ Ἰησοῦς ὁ Να- ζωραῖος,
<i>“ ὁ βασιλεὺς “ τῶν Ἰουδαίων.”</i>	<i>Luke xxiii. v. . . 38.</i>	“ ὁ βασιλεὺς “ τῶν Ἰουδαί- “ ων.”	“ ὁ βασιλεὺς “ τῶν Ἰουδαί- “ ων.”	“ ὁ βασιλεὺς “ τῶν Ἰουδαί- “ ων.”	“ ὁ βασιλεὺς “ τῶν Ἰουδαί- “ ων.”

VARIOUS READINGS. MARK xv. 28.—*Καὶ ἐπληρώθη ἐλογίσθη.*—This verse is expunged by Tischendorf, but retained by all the other critical editions. Griesbach, however, thinks it should probably be excluded.

LUKE xxiii. 34. . . The first clause of this verse,—*‘Ο δὲ ποιῶσι,*—is bracketed by Lachmann, but retained by all the other critical editions.

SCRIPTURE REFERENCES. (LUKE xxiii. 34. . .) Genesis iv. 9—12; 2 Chron. xxiv. 20—22; Isaiah liii. 12; Matt. v. 43, 44; xxiii. 34—36; Luke vi. 27, 28; xi. 49—51; Acts iii. 17, 18; vii. 59, 60; xiii. 26, 27; 1 Corinth. ii. 6—8; iv. 8—13; 2 Tim. iv. 16, 17; Heb. xii. 22—24.

(MATT. xxvii. 37; MARK xv. 26; LUKE xxiii. 38; JOHN xix. 19, 20.) Daniel v. 1—8; Habakkuk ii. 1, 2; Zechar. ix. 9; Matt. ii. 1—6; xxi. 4—9; xxvii. 11; Luke i. 30—33, 62, 63; John v. 1, 2; xii. 12—16; xix. 13, 17; Acts xxi. 37—40; xxii. 1, 2; xxvi. 12—14; Revel. ix. 11; xvi. 16.

JOHN xix. 20. . .

Τούτου οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς,

COMBINED TEXT.

REFERENCES.

LUKE XXIII.

JOHN XIX.

καὶ ἦν γεγραμμένον
Ἐβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ.

John xix. v. . . 20.

v. . . 38. . . γράμμασιν
Ἑλληνικοῖς, καὶ Ῥωμαϊ-
κοῖς, καὶ Ἑβραϊκοῖς. . .

v. . . 20. καὶ ἦν γεγραμ-
μένον Ἐβραϊστὶ, Ἑλλη-
νιστὶ, Ῥωμαϊστὶ.

PARAGRAPH 12.

Refusal of Pilate to alter it.

JOHN xix. 21, 22.

21. Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων,—“Μὴ γράφει, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.”—22. Ἀπεκρίθη ὁ Πιλάτος,—“Ὁ γέγραφα γέγραφα.”

PARAGRAPH 13.

Division of the outer garment of Christ into four parts by the soldiers.

Matt. xxvii. 35. . . ; Mark xv. 24. . . ; John xix. 23. . .

MATT. XXVII.

MARK XV.

JOHN XIX.

Οἱ οὖν στρατιῶται,
ὅτε ἐσταύρωσαν τὸν Ἰησοῦν,
ἔλαβον τὰ ἱμάτια αὐτοῦ,
καὶ ἐποίησαν τέσσαρα μέρη,

John xix. 23. . .

35. . . Σταυρώ-
σαντες δὲ αὐτὸν,

24. . . Καὶ, σταυ-
ρώσαντες αὐτὸν,

23. . . Οἱ οὖν
στρατιῶται,
ὅτε ἐσταύρωσαν
τὸν Ἰησοῦν,
ἔλαβον τὰ ἱμάτια
αὐτοῦ, καὶ ἐποίη-
σαν τέσσαρα
μέρη,

ἐκάστῳ στρατιώτῃ μέρος,

John xix. v. . . 23. . .

.

ἐκάστῳ στρατιώ-
τῃ μέρος,

PARAGRAPH 14.

Their proposal to cast lots for his vest.

JOHN xix. v. . . 23, 24. . .

v. . . 23. καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι’ ὅλου. 24. . . Εἶπον οὖν πρὸς ἀλλήλους,—“Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται.”

PARAGRAPH 15.

Note by John, that this fulfilled a passage of Scripture.

JOHN xix. v. . . 24. . .

Ἰνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα,—“Διαμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.”

VARIOUS READING. John xix. v. . . 20. . . The reading,—τῆς πόλεως ὁ τόπος,—is adopted by the Received Text alone :—ὁ τόπος τῆς πόλεως,—the reading of all the other critical editions, is regarded by Griesbach as undoubtedly genuine.

Luke xxiii. v. . . 38. . . The clause—γράμμασιν Ἑλληνικοῖς, καὶ Ῥωμαϊκοῖς, καὶ Ἑβραϊκοῖς,—is denounced, or expunged by Lachmann, and Tischendorf, but retained by the other critical editions.

PARAGRAPH 16.

Their distribution of his clothing by lot.

Matt. xxvii. v. . . 35 ; Mark xv. v. . . 24 ; Luke xxiii. v. . . 34 ; John xix. v. . . 24.

JOHN xix. v. . . 24.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν :

LUKE xxiii. v. . . 34. . .

διαμερίζομενοι δὲ τὰ ἱμάτια αὐτοῦ,

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
ἔβαλον κλῆρον	Luke xxiii. v. . . 34.	v. . . 34. ἔβαλον κλῆρον.	v. . . 35. βάλλον- τες κλῆρον.	v. . . 24. βάλλον- τες κλῆρον
ἐπ' αὐτὰ, τίς τί ἄρρη.	MARK XV. v. . . 24.	. . . . .	. . . . .	ἐπ' αὐτὰ, τίς τί ἄρρη.

PARAGRAPH 17.

Note by Mark, that the crucifixion took place at the third hour.

MARK XV. 25.

Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν,

PARAGRAPH 18.

Attendance of the soldiers as a guard, and of the people as spectators.

Matt. xxvii. 36 ; Luke xxiii. 35. . .

		LUKE XXIII.	MATT. XXVII.
καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ :	MATT. xxvii. 36.	καὶ καθήμενοι ἐκεῖ.	. . . . .
καὶ εἰστήκει ὁ λαὸς θεωρῶν.	LUKE xxiii. 35. . .	. . . . .	καὶ εἰστήκει θεωρῶν.

PARAGRAPH 19.

Derision of Christ by the passengers.

Matt. xxvii. 39, 40 ; Mark xv. 29, 30.

		MATT. XXVII.	MARK XV.
Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινούμεντες τὰς κεφαλὰς αὐτῶν,	Matt. xxvii. 39, 40...	39. Οἱ δὲ παραπορευό- μενοι ἐβλασφήμουν αὐ- τόν, κινούμεντες τὰς κεφα- λὰς αὐτῶν, 40. καὶ λέγοντες,— “ Ὁ καταλύων τὸν ναὸν, “ καὶ ἐν τρισὶν ἡμέραις “ οἰκοδομῶν, “ σῶσον σεαυτόν.	29. Καὶ οἱ παραπορευό- μενοι ἐβλασφήμουν αὐ- τόν, κινούμεντες τὰς κεφα- λὰς αὐτῶν, καὶ λέγοντες,—“ Οὐὰ, “ ὁ καταλύων τὸν ναὸν, “ καὶ ἐν τρισὶν ἡμέραις “ οἰκοδομῶν, 30. “ σῶσον σεαυτόν,

SCRIPTURE REFERENCES. (MATT. xxvii. 35 ; MARK XV. 24 ; LUKE xxiii. v. . . 34 ; JOHN xix. 23, 24.) Deuter. xxii. 12 ; Psalm xxii. 16—18 ; Matt. v. 40 ; Luke vi. 29 ; Acts i. 26 ; ix. 39 ; Jude v. 23.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.
“ <i>Εἰ υἱὸς εἶ τοῦ Θεοῦ,</i> “ <i>κατάβηθι ἀπὸ τοῦ σταυροῦ.</i> ”	MATT. XXVII. V...40.. Matt. XXVII. V. . . 40.	“ <i>Εἰ υἱὸς εἶ τοῦ Θεοῦ,</i> “ <i>κατάβηθι ἀπὸ τοῦ</i> “ <i>σταυροῦ.</i>”	. . . . . “<i>καὶ κατάβα ἀπὸ τοῦ</i> “ <i>σταυροῦ.</i> ”

PARAGRAPH 20.

And by the members of the Sanhedrim.

Matt. xxvii. 41—43; Mark xv. 31, 32. . .; Luke xxiii. v. . . 35.

	LUKE XXIII.	MATT. XXVII.	MARK XV.
Ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς,	Matt. xxvii. 41. . .	v. . . 35. Ἐξεμ- κτήριζον δὲ καὶ οἱ ἀρχοντες σὺν αὐ- τοῖς,	31. Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμ- παίζοντες πρὸς ἀλλήλους
ἐμπαίζοντες	.	. . . . μετὰ τῶν γραμ- ματέων	μετὰ τῶν γραμ- ματέων,
μετὰ τῶν γραμματέων	MATT. xxvii. v...41..	. . . . καὶ πρεσβυτέρων,	. . . .
καὶ πρεσβυτέρων,	Matt. xxvii. v. . . 41,	λέγοντες,—	ἐλεγον,—
ἐλεγον,—	[42. . .	“Ἄλλους ἔσωσε,	42. “Ἄλλους ἔσω-
42. . . “Ἄλλους ἔσωσεν,		. . . . “σεν, εἰαυτὸν οὐ	“σεν, εἰαυτὸν οὐ
“εἰαυτὸν οὐ δύναται σώσαι.		“δύναται σῶσαι.	“ταῖς σώσαι.
...	LUKE xxiii. v. . . 35.	... “Εἰ οὗτός	. . . .
“ὁ τοῦ Θεοῦ ἐκλεκτός, ...		... “ἐκλεκτός...	. . . .
“ὁ βασιλεὺς τοῦ Ἰσραὴλ,	Mark xv. v. . . 32...	. . . . “Εἰ βασιλεὺς	32. . . “Ὁ Χρισ-
		“Ἰσραὴλ ἐστι,	τὸς, ὁ βασιλεὺς
			“τοῦ Ἰσραὴλ
“καταβάτω νῦν	Matt. xxvii. v...42...	v...35... “σωσά-	“καταβάτω νῦν
“ἀπὸ τοῦ σταυροῦ,		“τω εἰαυτὸν,”	“ἀπὸ τοῦ стан-
		“ροῦ,	“ροῦ,
“ἵνα ἴδωμεν	Mark xv. v. . . 32...	. . . . “καὶ πιστεύσο-	“ἵνα ἴδωμεν καὶ
“καὶ πιστεύσωμεν.		“μεν ἐπ’ αὐτῷ.”	“πιστεύσωμεν.”

MATT. xxvii. 43.

“ Πέποιθεν ἐπὶ τὸν Θεόν: Ῥυσάσθω νῦν αὐτὸν εἰ θέλει αὐτόν, εἶπε γάρ, “Οτι Θεοῦ εἰμι υἱός.”

PARAGRAPH 21.

Mockery of him for the third time by the Roman soldiers.

LUKE xxiii. 36, 37.

36. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37. καὶ λέγοντες,—“Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.”

VARIOUS READING. Matt. xxvii. v. . . 42. . . The word—*Et*—is denounced, or expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

Scripture References. (Matt. xxvii. 39—43; Mark xv. 29—32, *etc.*; Luke xxiii. v. . . 35.) Psalm xxii. 4—8, 12, 13; Psalm lxi. 18—28; Matt. xxvi. 53, 54, 59—64; Mark xiv. 55—62; Luke xvi. 14; xxii. 63—65; xxiv. 44—47; John ii. 18—22; Romans iii. 8; xi. 9, 10; 1 Corinth. iv. 11—13; x. 30; Heb. xii. 1—3; Titus iii. 1, 2.

PARAGRAPH 22.

Railing of one of the crucified malefactors against him.

Matt. xxvii. 44; Mark xv. v. . . 32; Luke xxiii. 39.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν,	Luke xxiii. 39. . .	39. . . Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐ- τόν,	44. Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συ- σταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν.	v. . . 32. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.

LUKE XXIII. v. . . 39.

λέγων,—“Εἰ σὺ εἰ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.”

PARAGRAPH 23.

Conversion of the other malefactor.

LUKE XXIII. 40—43.

40. Ἀποκριθεὶς δὲ ὁ ἕτερος, ἐπετίμα αὐτῷ λέγων,—“Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
41. “Καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν: οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.”—
42. Καὶ ἔλεγε τῷ Ἰησοῦ,—“Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.”—43. Καὶ εἶπεν
αὐτῷ ὁ Ἰησοῦς,—“Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.”

PARAGRAPH 24.

Commission by Christ of his mother to the care of the apostle John.

JOHN XIX. 25—27.

25. Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία
ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαгдаληνὴ. 26. Ἰησοῦς οὖν, ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν
παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ,—“Γύναι, ἰδοὺ ὁ υἱός σου.”—27. Εἶτα λέγει τῷ μαθητῇ,—
“Ἰδοὺ ἡ μήτηρ σου.”—Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

PARAGRAPH 25.

Preternatural darkness from the sixth to the ninth hour.

Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, 45. . .

Γενομένης δὲ ὥρας ἑκτῆς,	Mark xv. 33. . .	44. Ἦν δὲ ὥσει ὥρα ἑκτη,	45. Ἀπὸ δὲ ἑκτῆς ὥρας	33. Γενομένης δὲ ὥρας ἑκτῆς,
σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννάτης,	Luke xxiii. v. . . 44.	καὶ σκότος ἐγένε- το ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐν- νάτης,	σκότος ἐγένετο ἐπὶ πάσαν τὴν γῆν ἕως ὥρας ἐννάτης.	σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννάτης.
καὶ ἐσκοτίσθη ὁ ἥλιος.	LUKE XXIII. 45. . .	45. . . καὶ ἐσκο- τίσθη ὁ ἥλιος	. . . . .	. . . . .

VARIOUS READING. Luke xxiii. v. . . 42. . . The word—Κύριε—is denounced, or expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach thinks the words,—Κύριε, ὅταν ἔλθῃς—should perhaps be excluded.

SCRIPTURE REFERENCES. (MATT. xxvii. 44; MARK xv. v. . . 32; LUKE xxiii. 39—43.) Luke xvi. 22, 23; xix. 11—15; John iii. 14—18; xx. 16, 17; Acts ii. 22—32; xxviii. 6; 2 Corinth. xii. 1—4; Galat. iii. 10—13; Revel. ii. 7; xxii. 1—3. (MATT. xxvii. 45; MARK xv. 33; LUKE xxiii. 44, 45. . .) Exodus x. 21—23; Isaiah xiii. 9, 10; xxiv. 23; Ezek. xxxii. 7, 8; Joel ii. 1, 2, 10, 29—32; iii. 15; Amos viii. 9; Zeehar. xiv. 5—8; Matt. xxiv. 29; Mark xiii. 24, 25; Luke xxi. 25, 26; Acts ii. 14—21; Revel. vi. 12, 13; viii. 12; ix. 1, 2.

PARAGRAPH 26.

Complaint by Christ of divine abandonment.

Matt. xxvii. 46; Mark xv. 34.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.
Καὶ τῇ ᾠρᾷ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων,— “Ἐλωὶ, Ἐλωὶ, λαμμᾶ σαβαχθανί;”— “Ὁ ἐστὶ μεθερμηνευομενον,— “Ὁ Θεός μου, Ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;”	Mark xv. 34.	46. Περὶ δε τὴν ἐννάτην ᾠραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων,— “Ἥλι, Ἥλι, λαμὰ σα- βαχθανί;”— Τοῦτ' ἐστι,— “Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;”	34. Καὶ τῇ ᾠρᾷ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων,— “Ἐλωὶ, Ἐλωὶ, λαμμᾶ σαβαχθανί;”— “Ὁ ἐστὶ μεθερμηνευσ- νον,— “Ὁ Θεός μου, Ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;”

PARAGRAPH 27.

Misapprehension of it by some of the spectators.

Matt. xxvii. 47; Mark xv. 35.

Καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον,— “Ἰδοὺ, Ἥλιαν φωνεῖ.”	Mark xv. 35.	47. Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον,— “Ὅτι Ἥλιαν φωνεῖ οὐ- τος.”	35. Καὶ τινες τῶν παρ- εστηκότων ἀκούσαντες ἔλεγον,— “Ἰδοὺ, Ἥλιαν φωνεῖ.”
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PARAGRAPH 28.

His complaint of thirst.

JOHN XIX. 28.

Μετὰ τοῦτο, εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή λέγει,—“Διψῶ.”

PARAGRAPH 29.

Presentation of vinegar to him by one of the soldiers.

Matt. xxvii. 48, 49; Mark xv. 36; John xix. 29.

JOHN XIX. 29. . .

Σκεῦος οὖν ἔκειτο ὄξους μεστόν:

	MATT. XXVII.	MARK XV.	JOHN XIX.
Καὶ εὐθέως δραμὸν εἰς ἑξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους,	Matt. xxvii. 48, 49.	48. Καὶ εὐθέως δραμὸν εἰς ἑξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους,	36. Δραμὸν δὲ εἰς, . . . καὶ γεμίσας σπόγ- γον ὄξους, πλήσαντες σπόγ- γον ὄξους,

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

COMBINED TEXT.	REFERENCES.	MATT. XXVII.	MARK XV.	JOHN XIX.
καὶ περιθίεις καλάμῳ, ἐπότιζεν αὐτόν.	Matt. xxvii. v. 48, 49.	καὶ περιθίεις κα- λάμῳ, ἐπότιζεν αὐτόν.	περιθίεις τε κα- λάμῳ, ἐπότιζεν αὐτόν,	καὶ ὑσώπῳ πε- ριθέντες, προσήμεγκαν αὐ- τοῦ τῷ στόματι.
49. Οἱ δὲ λοιποὶ ἔλεγον,—		49. Οἱ δὲ λοιποὶ ἔλεγον,—	λέγων,—	. . . . .
“Ἄφες, ἴδωμεν εἰ ἔρχεται Ἡλίας “σώσων αὐτόν.”		“Ἄφες, ἴδωμεν “εἰ ἔρχεται Ἡλί- “ας σώσων αὐ- “τόν.”	“Ἄφετε, ἴδωμεν “εἰ ἔρχεται Ἡλί- “ας καθελεῖν αὐ- “τόν.”	

PARAGRAPH 30.

His final exclamation, and death.

Matt. xxvii. 50 ; Mark xv. 37 ; Luke xxiii. 46 ; John xix. 30.

JOHN XIX. 30. . .

“Οτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς,

	LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XIX.
πάλιν κράξας φωνῇ μεγάλῃ εἶπε,—“ Τετέλεσται :	Matt. xxvii. v. . . 50. . . 46. . . Καὶ, φω- νήσας φωνῇ με- γάλῃ ὁ Ἰησοῦς, εἶπε,—“ Τετέλεσται :	50. Ὁ δὲ Ἰη- σοῦς, πάλιν κράξας φωνῇ μεγάλῃ, εἶπε,—“ Τετέλεσται :	37. Ὁ δὲ Ἰη- σοῦς, ἀφεί- ς φωνὴν μεγάλην, εἶπε,—“ Τετέλεσται :	. . . . . v. . . 30. εἶπε,— “ Τετέλεσται.”

LUKE XXIII. v. . . 46. . .

(1) “Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.”—Καὶ ταῦτα εἰπὼν,

κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.	JOHN XIX. v. . . 30. . . John xix. v. . . 30.	. . . 46. ἔξε- πνευσεν.	ἀφῆκε τὸ πνεῦ- μα.	ἐξέπνευσε. παρέδωκε τὸ πνεῦμα.
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PARAGRAPH 31.

Preternatural rending of the vail in the temple.

Matt. xxvii. 51. . . ; Mark xv. 38 ; Luke xxiii. v. . . 45.

	LUKE XXIII.	MATT. XXVII.	MARK XV.
Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω :	Matt. xxvii. 51. . . v. . . 45. καὶ ἐσ- χίσθη τὸ καταπέ- τασμα τοῦ ναοῦ μέσον.	51. . . Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.	38. Καὶ τὸ κατα- πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

VARIOUS READING. Luke xxiii. v. . . 46. . . The reading—*παρατίθεμαι*—is adopted by Lachmann, and Tischendorf;—*παραθήσομαι*—by the other critical editions. Griesbach considers the former reading not undeserving of notice, but inferior to the latter.

SCRIPTURE REFERENCES. (MATT. xxvii. 48—50 ; MARK xv. 36, 37 ; LUKE xxiii. 46 ; JOHN xix. 28—30.) Levit. x. 8—11 ; Numbers vi. 1—4 ; Psalm xxii. 14—16 ; Psalm lxix. 16—28 ; Luke xxii. 14—18 ; Acts iv. 8—12 ; vii. 59, 60 ; 1 Corinth. xv. 3, 4 ; Ephes. ii. 11—18 ; Philipp. ii. 5—11 ; Coloss. ii. 10—15 ; Heb. ii. 6—9, 14—18 ; v. 1—10 ; 1 Peter ii. 21—24 ; iv. 19.

EXCLUDED WORD. (1) εἶπε.

PARAGRAPH 32.

Earthquake, and revival of many holy persons deceased.

MATT. xxvii. v. . . 51—53.

v. . . 51. καὶ ἡ γῆ ἐσειέσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52. καὶ τὰ μνημεῖα ἀνεφύχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, 53. καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφαινίσθησαν πολλοῖς.

PARAGRAPH 33.

Acknowledgment by the centurion of Christ's sanctity

Matt. xxvii. 54; Mark xv. 39; Luke xxiii. 47.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
Ὁ δὲ ἐκατόνταρχος	Matt. xxvii. 54. . .	47. Ἰδὼν δὲ ὁ ἐκατόνταρχος	54. Ὁ δὲ ἐκατόνταρχος,	39. Ἰδὼν δὲ ὁ κεντυρίων,
ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ,	MARK XV. v. . . 39. . .	. . . . .	. . . . .	ὁ παρεστηκὼς αὐτοῦ,
καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν,	MATT. XXVII. v. . . 54. . .	. . . . .	καὶ οἱ Ἰησοῦν,	. . . . .
ιδόντες τὸν σεισμόν, καὶ τὰ γενόμενα,	Matt. xxvii. v. . . 54. . .	τὸ γενόμενον,	ιδόντες τὸν σεισμόν, καὶ τὰ γενόμενα,	. . . . .
[καὶ] ὅτι οὕτω κράξας ἐξέπνευσεν,	MARK XV. v. . . 39. . .	. . . . .	. . . . .	ὅτι οὕτω κράξας ἐξέπνευσεν,
ἐφοβήθησαν σφόδρα,	MATT. XXVII. v. . . 54. . .	. . . . .	ἐφοβήθησαν σφόδρα,	. . . . .
[καὶ] ἐδόξασαν τὸν Θεόν, λέγοντες, (1)—	LUKE XXIII. v. . . 47. . .	ἐδόξασε τὸν Θεόν, λέγων,—	. . . . . λέγοντες,—	. . . . . εἶπεν,—
“ Ἀληθῶς ὁ ἄνθρωπος οὗτος “ υἱὸς ᾔν Θεοῦ.”	Mark xv. v. . . 39.	“ Ὁντως ὁ ἄνθρωπος οὗτος “ δίκαιος ᾔν.”	“ Ἀληθῶς Θεοῦ υἱὸς ᾔν οὗτος.”	“ Ἀληθῶς ὁ ἄνθρωπος οὗτος “ υἱὸς ᾔν Θεοῦ.”

PARAGRAPH 34.

Retirement of the multitude smitten with remorse.

LUKE xxiii. 48.

Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.

VARIOUS READING. Matt. xxvii. v. . . 52. The reading—ἠγέρθησαν—is adopted by Lachmann, and Tischendorf;—ἠγέρθη—by the other critical editions.

SCRIPTURE REFERENCES. (MATT. XXVII. 51—53; MARK XV. 38; LUKE XXIII. v. . . 45.) Exodus xxvi. 31—37; 2 Chron. iii. 10—14; Isaiah xxvi. 19; Luke i. 8—11; xix. 39, 40; John v. 24—29; xiv. 1—6; Heb. vi. 19, 20; ix. 1—12, 24; x. 19—22; xi. 39, 40; xii. 18—24.

ALTERED WORDS. (1) ἐδόξασε τὸν Θεόν, λέγων.

PARAGRAPH 35.

Distant attendance of the friends and relatives of Christ.

Matt. xxvii. 55, 56; Mark xv. 40, 41; Luke xxiii. 49.

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.
Εἰσπήκισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, ὀρώσας ταῦτα . . . καὶ γυναῖκες	LUKE xxiii. 49. . .	49...Εἰσπήκισαν αὐτοῦ	. . . . .	. . . . .
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας	Luke xxiii. v. . . 49.	v. . . 49. μακρόθεν, . . . ὀρώσας ταῦ- τα καὶ γυ- ναῖκες	55. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι,	40. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι.
διακονοῦσαι αὐτῷ.	Matt. xxvii. v. . . 55...	v. . . 49... αἱ συνα- κολουθήσασαι αὐ- τῷ ἀπὸ τῆς Γαλι- λαίας,	αἵτινες ἠκολού- θησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλι- λαίας,	. . . . .
Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία, ἡ τοῦ Ἰακώβου	MATT. xxvii. v. . . 55.	. . . . .	διακονοῦσαι αὐτῷ.	. . . . .
τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σαλώμη, ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	Matt. xxvii. 56. . .	. . . . .	56. Ἐν αἷς ἦν Μαρία ἡ Μαγδα- ληνὴ, καὶ Μαρία, ἡ τοῦ Ἰακώβου	Ἐν αἷς ἦν καὶ Μα- ρία ἡ Μαγδαληνὴ, καὶ Μαρία, ἡ τοῦ Ἰακώβου
	MARK xv. v. . . 40...	. . . . .	. . . . .	τοῦ μικροῦ
	Matt. xxvii. v. . . 56...	. . . . .	καὶ Ἰωσὴ μήτηρ,	καὶ Ἰωσὴ μήτηρ
	MARK xv. v. . . 40.	. . . . .	. . . . .	καὶ Σαλώμη:
	MATT. xxvii. v. . . 56.	. . . . .	καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	. . . . .

MARK XV. 41.

αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

PARAGRAPH 36.

Despatch, at the request of the Jews, of the two malefactors.

JOHN XIX. 31, 32.

31. Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μένῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου), ἠρώτησαν τὸν Πιλάτον ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. 32. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ:

VARIOUS READING. John xix. v. . . 31. . . The reading of the Received Text is—ἐκείνη:—that of all the other critical editions—ἐκείνου:—which latter reading Griesbach regards as undoubtedly genuine.

SCRIPTURE REFERENCES. (MATT. xxvii. 55, 56; MARK xv. 40, 41; LUKE xxiii. 49.) Matt. x. 1—4; xiii. 53—56; xxvii. 61; xxviii. 1; Mark ii. 13, 14; iii. 13—19; vi. 1—3; xv. 47; xvi. 1, 9; Luke ii. 34, 35; vi. 12—16; viii. 1—3; xxiii. 42, 43, 55, 56; xxiv. 1, 10, 18; John ii. 1—4; xiii. 23, 24; xix. 25—27; xx. 1, 2; xxi. 7, 20—24; Acts i. 12—14; xxi. 18; Galat. i. 18, 19; ii. 9—12; 1 Peter v. 1; Jude 1.

PARAGRAPH 37.

Puncture of the side of Christ by one of the soldiers with a spear.

JOHN XIX. 33, 34.

33. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη:
34. ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

PARAGRAPH 38.

Note by John, that this fulfilled two passages of Scripture.

JOHN XIX. 35—37.

35. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινῇ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ κέινος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. 36. Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ,—“Ὁ σποῦν οὐ συντριβήσεται αὐτοῦ:”—37. Καὶ πάλιν ἑτέρα γραφὴ λέγει,—“Ὁ ψονται εἰς ὃν ἐξεκέντησαν.”

PARAGRAPH 39.

Permission of Pilate to Joseph of Arimathæa, to remove the body of Christ.

Matt. xxvii. 57, 58; Mark xv. 42—45; Luke xxiii. 50—52; John xix. 38. . .

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XIX.
Μετὰ δὲ ταῦτα,	JOHN XIX. 38. . .	. . . . .	. . . . .	. . . . .	38. . . Μετὰ δὲ ταῦτα, . . .
ἤδη ὀψίας γενομένης,	Mark XV. 42. . .	. . . . .	57. Ὀψίας δὲ γενομένης,	42. Καὶ, ἤδη ὀψίας γενομένης,	. . . . .
(ἐπεὶ ἦν παρασκευή, ὁ ἐστὶ προσάββατον,)	MARK XV. V. . . 42.	. . . . .	. . . . .	(ἐπεὶ ἦν προσάββατον,)	. . . . .
ἦλθεν ἄνθρωπος πλούσιος	MATT. XXVII. V. . . 57.	. . . . .	ἦλθεν ἄνθρωπος πλούσιος, . . .	. . . . .	. . . . .
ὀνόματι Ἰωσήφ, . . .	Luke XXIII. V. . . 50. . .	50. . . Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, . . .	τοῦτομα Ἰωσήφ, . . .	43. ἐλθὼν Ἰωσήφ	ὁ Ἰωσήφ
ἀπὸ Ἀριμαθαίας,	Luke XXIII. V. . . 51. . .	V. . . 51. . . ἀπὸ Ἀριμαθαίας,	ἀπὸ Ἀριμαθαίας, . . .	ὁ ἀπὸ Ἀριμαθαίας,	ὁ ἀπὸ Ἀριμαθαίας,
πόλεως τῶν Ἰουδαίων, . . .	LUKE XXIII. V. . . 51. . .	πόλεως τῶν Ἰουδαίων, . . .	. . . . .	. . . . .	. . . . .
βουλευτῆς ὑπάρχων,	Luke XXIII. V. . . 50. . .	V. . . 50. . . βουλευτῆς ὑπάρχων,	. . . . .	εὐσχήμων βουλευτῆς.	. . . . .

VARIOUS READING. Mark xv. 43. . . The reading—ἐλθὼν—is adopted by Knapp, Lachmann, and Tischendorf;—ἦλθεν—by the Received Text, Griesbach, Scholz, and Hahn. Griesbach, however, considers the former reading equal, and perhaps preferable to the latter one.

SCRIPTURE REFERENCES. (JOHN XIX. 33—37.) Exodus xii. 43—47; Numbers ix. 9—12; Psalm xxii. 14—16; Psalm li. 16, 17; Hosea xiii. 7, 8; Zechar. xii. 10; John xxi. 24; Acts xii. 18, 19; 1 Corinth. v. 6, 7; 2 Corinth. xi. 31; Heb. x. 1—10; Revel. i. 7.

LUKE XXIII. v. . . 50, 51. . .

v. . . 50. ἀνὴρ ἀγαθὸς καὶ δίκαιος: 51. . . ὃς (1) οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, . . .

ὃς καὶ προσεδέχετο καὶ αὐτὸς	Luke xxiii. v. . . 51.	v. . . 51. ὃς καὶ	v. . . 43. ὃς καὶ	
		προσεδέχετο	αὐτὸς ἦν προσ-	
τὴν βασιλείαν τοῦ Θεοῦ,		καὶ αὐτὸς	δεχόμενος	
		τὴν βασιλείαν	τὴν βασιλείαν	
		τοῦ Θεοῦ:	τοῦ Θεοῦ:	
ὃν μαθητὴς τοῦ Ἰησοῦ,	John xix. v. . . 38. . .	. . . . . v. . . 57. ὃς καὶ αὐ-	. . . . . v. . . 38. . . ὃν μα-	
		τὸς ἐμαθήτευσεν	θητὴς τοῦ Ἰη-	
		τῷ Ἰησοῦ:	σοῦ,	
κεκρυμμένους δὲ	JOHN XIX. v. . . 38. . .	. . . . .	. . . . .	κεκρυμμένους . . .
διὰ τὸν φόβον τῶν Ἰουδαίων:				... Ἰουδαίων, . . .
[οὗτος] τολμήσας	Mark xv. v. . . 43. . .	52. οὗτος, προσ-	58. . . οὗτος, τολμήσας εἰς-	ἡρώτησε τὸν
εἰσῆλθε πρὸς Πιλάτον,		ελθὼν τῷ	προσελθὼν τῷ	Πιλάτον . . .
		Πιλάτῳ,	Πιλάτῳ,	Πιλάτον,
[καὶ] ᾔτήσατο	Luke xxiii. v. . . 52.	ᾔτήσατο	ᾔτήσατο	καὶ ᾔτήσατο
τὸ σῶμα τοῦ Ἰησοῦ.		τὸ σῶμα τοῦ	τὸ σῶμα τοῦ	τὸ σῶμα τοῦ
		Ἰησοῦ.	Ἰησοῦ.	Ἰησοῦ.

MARK XV. 44, 45.

44. Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἥδη τέθνηκε: καὶ, προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε. 45. . . Καὶ, γνοὺς ἀπὸ τοῦ κεντυριωνος,

		MATT. XXVII.	MARK XV.	JOHN XIX.
ἐδωρήσατο τὸ σῶμα	Mark xv. v. . . 45. . .	v. . 58. Τότε ὁ Πιλά-	v. . . 45. ἐδωρή-	v. . . 38. . . Καὶ ἐπέ-
		τος ἐκέλευσεν ἀπο-	σατο τὸ σῶμα	τρεψεν ὁ Πιλάτος.
		δοθῆναι τὸ σῶμα.		
τῷ Ἰωσήφ.	MARK XV. v. . . 45.	. . . . .	τῷ Ἰωσήφ.	. . . . .

PARAGRAPH 40.

Intombment of the body.

Matt. xxvii. 59, 60; Mark xv. 46; Luke xxiii. 53, 54; John xix. v. . . 38—42, end.

		LUKE XXIII.	MATT. XXVII.	MARK XV.	JOHN XIX.
Ἦλθεν οὖν,	JOHN XIX. v. . . 38. . .	. . . . .	. . . . .	. . . . .	v. . . 38. Ἦλθεν οὖν
καὶ, ἀγοράσας συνδόνα,	MARK XV. 46. . .	. . . . .	. . . . .	46. . . Καὶ, ἀγο-	. . . . .
				ράσας συνδόνα.	
ᾔρε τὸ σῶμα τοῦ Ἰησοῦ.	John xix. v. . . 38.	53. Καὶ, καθε-	59. Καὶ, λαβὼν	καὶ καθελὼν αὐ-	καὶ ᾔρε τὸ σῶ-
		λὼν αὐτό,	τὸ σῶμα ὁ Ἰω-	τὸν,	μα τοῦ Ἰησοῦ.
			σήφ,		

VARIOUS READINGS. Luke xxiii. v. . . 51. . . The words—καὶ αὐτὸς—are expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, is rather inclined to exclude them.

Luke xxiii. v. . . 53. . . The first—αὐτὸ—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions.

ALTERED WORD. (1) οὗτος.

JOHN XIX. 39, 40. . .

39. Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης, ὡς λίτρας ἑκατόν. 40. . . Ἔλαβον οὖν τὸ σῶμά τοῦ Ἰησοῦ,

καὶ ἔδυσαν αὐτὸ
ἐν ὀθονίοις

John XIX. v. . . 40. . .

v. . . 53. ἐνετύλι-
ξεν αὐτὸ σιν-
δόνι,

v. . . 59. ἐνετύλι-
ξεν αὐτὸ σινδόνι
καθαρά,

v. . . 46. . . ἐνεί-
λησε τῇ σιν-
δόνι,

v. . . 40. . . καὶ
ἔδυσαν αὐτὸ ἐν
ὀθονίοις

JOHN XIX. v. . . 40, 41. . .

μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. 41. . . Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ

μνημεῖον καινὸν
τοῦ Ἰωσήφ, (1)
ὁ ἐλατόμησεν ἐν τῇ πέτρᾳ,
ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.

John XIX. v. . . 41. . .

MATT. XXVII. v. . . 60. . .

Matt. XXVII. v. . . 60. . .

John XIX. v. . . 41. . .

καὶ ἔθηκεν αὐτὸ
ἐν μνήματι

60. . . καὶ ἔθη-
κεν αὐτὸ

καὶ κατέθηκεν
αὐτὸν

.
ἐν μνημείῳ

ἐν τῷ καινῷ

ἐν τῷ καινῷ

ἐν μνημείῳ

v. . . 41. μνημεῖον

αὐτοῦ μνημείῳ

αὐτοῦ μνημείῳ

καὶνόν,

καὶνόν,

λαξευτῷ,

ὁ ἐλατόμησεν

ὁ ἦν λελατομη-

.

ἐν τῇ πέτρᾳ:

ἐν τῇ πέτρᾳ:

μένον ἐκ πέτρας,

.

οὐδ' οὐκ ἦν οὐδ-

.

.

ἐν ᾧ οὐδέπω

ἐπω οὐδεὶς

.

.

οὐδεὶς ἐτέθη.

κείμενος.

.

.

.

LUKE XXIII. 54.

Καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.

JOHN XIX. 42, end.

Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν:

MATT. XXVII.

MARK XV.

καὶ, προσκυλισάντες (2)
λίθον μέγαν
τῇ θύρᾳ τοῦ μνημείου,
ἀπήλθον. (3)

Matt. XXVII. v. . . 60. . .

v. . . 60. καὶ, προσκυλί-
σας λίθον μέγαν τῇ θύρᾳ
τοῦ μνημείου,

v. . . 46. καὶ προσεκύ-
λισε λίθον ἐπὶ τὴν θύραν
τοῦ μνημείου.

MATT. XXVII. v. . . 60. . .

ἀπήλθεν,

.

PARAGRAPH 41.

Attendance of Mary of Magdala, and other female disciples.

Matt. XXVII. 61; Mark xv. 47; Luke XXIII. 55.

Ἡ δὲ Μαρία ἡ Μαγδαληνὴ,
καὶ Μαρία Ἰωσή

Mark xv. 47. . .

61. Ἦν δὲ ἐκεῖ Μαρία ἡ
Μαγδαληνὴ, καὶ ἡ ἄλλη
Μαρία

47, end. Ἡ δὲ Μαρία ἡ
Μαγδαληνὴ, καὶ Μαρία
Ἰωσή

[ἦσαν] καθήμεναι
ἀπέναντι τοῦ τάφου:

MATT. XXVII. v. . . 61. . .

καθήμεναι ἀπέναντι τοῦ
τάφου.

.

SCRIPTURE REFERENCES. (MATT. XXVII. 57—60; MARK XV. 42—46, LUKE XXIII. 50—54; JOHN XIX. 38—42.) Levit. XXIII. 32; Deuteron. xxi. 22, 23; 2 Kings xiii. 20, 21; 2 Chron. xvi. 13, 14; Nehem. xiii. 19; Isaiah xxii. 15, 16; Iiii. 8—12; Jerem. xxvi. 20—23; Matt. xxvi. 6—12; Mark xiv. 3—8; Luke ii. 25, 26, 36—38; xix. 11; xxiv. 12, 21; John iii. 1, 2, 14, 15; vii. 50—52; ix. 22, 34; xii. 1—8, 42, 43; xix. 31; xx. 3—7, 15; Heb. xiii. 10—14.

ALTERED WORDS. (1) αὐτοῦ. (2) προσκυλίσας. (3) ἀπήλθεν.

LUKE xxiii. 55. . .

[ἄλλαι] δὲ καὶ κατακολουθήσασαι (1) γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον,

COMBINED TEXT.	REFERENCES.	LUKE XXIII.	MARK XV.
καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ:	| Luke xxiii. v. . . 55. |	v. . . 55. καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.	v. . . 47. ἐθεώρουν ποῦ τίθεται.

PARAGRAPH 42.

And provision of spices before the Sabbath.

LUKE xxiii. 56, end.

ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα, καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

PARAGRAPH 43, end.

Care of the Sanhedrim to secure the tomb.

MATT. xxvii. 62—66, end.

62. Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63. λέγοντες,—“Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας “ ἐγείρομαι. 64. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας: μήποτε ἐλθόντες οἱ “ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἰπωσι τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν. Καὶ ἔσται ἡ ἐσχάτη “ πλάνη χειρῶν τῆς πρώτης.”—65. Ἔφη αὐτοῖς ὁ Πιλάτος,—“Ἐχετε κουστωδῖαν, ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.”—66, end. Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

SCRIPTURE REFERENCES. (MATT. xxvii. 61; MARK xv. 47; LUKE xxiii. 55, 56.) Exodus xx. 8—11; Deuteron. v. 12—15; Isaiah iii. 25, 26; Lament. ii. 10; Matt. xxvii. 55, 56; Mark xv. 40, 41; xvi. 1; Luke viii. 1—3; xxiii. 49; xxiv. 1, 10. (MATT. xxvii. 62—66.) Daniel vi. 16—18; Matt. xxvi. 59—61; xxviii. 11—15; Luke xvi. 27—31; xxiv. 4—8; John ii. 18—22; xii. 9—11; Acts iv. 1—7; v. 17, 18; xxiii. 6—9; Revel. xx. 1—3.

ALTERED WORDS. (1) Κατακολουθήσασαι δὲ καὶ.

PART XII.

FINAL INSTRUCTIONS OF CHRIST TO HIS APOSTLES AFTER HIS RESURRECTION.

Matt. xxviii. ; Mark xvi. ; Luke xxiv. ; John xx. 1—29 ; xxi. 1—23 ; Acts i. 3—14 ; 1 Corinth. xv. 5—7.

SECTION I.

FIRST INTERVIEWS OF CHRIST WITH HIS DISCIPLES, AT JERUSALEM, AFTER HIS RESURRECTION.

Matt. xxviii. 1—15 ; Mark xvi. 1—14 ; Luke xxiv. 1—43 ; John xx. 1—29 ; 1 Corinth. xv. 5.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Provision of spices after the sabbath by Mary of Magdala, and other female disciples.

MARK xvi. 1.

Καὶ, διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμη ἡγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν τὸ σῶμα τοῦ Ἰησοῦ : (1)

PARAGRAPH 2.

Their visit to the tomb of Christ, early in the morning on the first day of the week.

Matt. xxviii. 1 ; Mark xvi. 2 ; Luke xxiv. 1 ; John xx. 1 . .

COMBINED TEXT.	REFERENCES.	LUKE XXIV.	MATT. XXVIII.	MARK XVI.	JOHN XX.
καὶ λίαν πρωὶ τῆς μιᾶς σαββάτων,	Mark xvi. 2. . .	1. . . Τῇ δὲ μιᾷ τῶν σαββάτων, ῥηθρου βαθέος, μίαν σαββάτων,	1. Ὁψὲ δὲ σαβ- βάτων, τῇ ἐπι- φωσκούσῃ εἰς μίαν σαββάτων,	2. καὶ, λίαν πρωὶ τῆς μιᾶς σαββάτων,	1. . . Τῇ δὲ μιᾷ τῶν σαββάτων, ... πρωί,
σκοτίας ἔτι οὔσης,	John xx. v. . . 1. . .	. . . . .	. . . . .	. . . ἀνατείλαν- τος τοῦ ἡλίου . . .	σκοτίας ἔτι οὔσης, . . .
ἔρχονται	Mark xvi. v. . . 2.	ἦλθον	ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία	ἔρχονται	Μαρία ἡ Μαγ- δαληνὴ ἔρχε- ται . . .
ἐπὶ τὸ μνημεῖον,		ἐπὶ τὸ μνήμα,	θεωρῆσαι τὸν τάφον.	ἐπὶ τὸ μνημεῖον,	εἰς τὸ μνημεῖον,

LUKE xxiv. v. . . 1.

φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.

VARIOUS READING. Luke xxiv. v. . . 1. The clause—καὶ τινες σὺν αὐταῖς—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

ALTERED WORD. (1) αὐτόν.

PARAGRAPH 3.

And discovery that the stone cover was removed, and the body of Christ gone.

Mark xvi. 3—5. . . ; Luke xxiv. 2, 3; John xx. v. . . 1.

MARK xvi. 3, v. . . 4.

3. Καὶ ἔλεγον πρὸς ἑαυτάς,—“Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;”
v. . . 4. Ἦν γὰρ μέγας σφόδρα.

COMBINED TEXT.	REFERENCES.	LUKE XXIV.	MARK XVI.	JOHN XX.
Καὶ ἀναβλέψασαι θεωροῦσιν	Mark xvi. 4. . . 5. . .	2. Εὗρον δὲ	4. . . Καὶ ἀναβλέ-	v. . . 1. καὶ βλέ-
ὅτι ἀποκεκύλισται ὁ λίθος :		τὸν λίθον ἀποκε- κυλισμένον	ἔτι ἀποκεκύλισται ὁ λίθος.	πεί τὸν λίθον ἡρμένον
5. . . καὶ, εἰσελθούσαι εἰς τὸ μνημεῖον,		ἀπὸ τοῦ μνημείου :	. . . . .	ἐκ τοῦ μνημείου.
		3. καὶ, εἰσελθού- σαι,	5. . . Καὶ, εἰσελ- θούσαι εἰς τὸ μνημεῖον,	. . . . .
οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ.	LUKE XXIV. v. . . 3.	οὐχ εὗρον Ἰησοῦ.	. . . . .	. . . . .

PARAGRAPH 4.

Report by Mary of Magdala to Peter, and John, of the removal of the body.

JOHN xx. 2.

Τρέχει οὖν [Μαρία ἡ Μαγδαληνὴ,] καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς,—“Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.”

PARAGRAPH 5.

Account of the previous removal of the stone by an angel from heaven.

MATT. xxviii. 2—4

2. Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας: ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιών: 4. ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσει νεκροί.

NOTE. The clause—Ἦν γὰρ μέγας σφόδρα—is, for the sake of perspicuity, transferred from the end of v. 4, to the end of v. 3. It is more naturally connected with the inquiry of the women, how they should get the stone removed, than with the statement of its removal.

SCRIPTURE REFERENCES. (MATT. xxviii. 1; MARK xvi. 1—5. . . ; LUKE xxiv. 1—3; JOHN xx. 1, 2.) MATT. xxvi. 51—54; xxvii. 55, 56, 61; MARK xv. 40, 41, 47; LUKE vii. 36—38; viii. 1—3; xxiii. 52—56; xxiv. 8—10, 22—24; JOHN xi. 1—3; xii. 1—8; xiii. 23; xvi. 31, 32; xix. 25—27, 40—42. (MATT. xxviii. 2—4.) 1 SAM. xiv. 15; DANIEL x. 4—11; MATT. iv. 11; xvii. 1—3; xxvii. 51—54; MARK i. 12, 13; ix. 2—4; LUKE ix. 28—31; xxii. 41—44; JOHN i. 50, 51; xviii. 3—6; ACTS xxvi. 12—14; 1 TIM. iii. 15, 16; HEB. i.; REVEL. i. 12—17; x. 1; xviii. 1.

PARAGRAPH 6.

Appearance of two angels to the women remaining at the tomb.

Mark xvi. v. . . 5; Luke xxiv. 4.

LUKE xxiv. 4. . .

Καὶ ἐγένετο, ἐν τῷ διαπορεῖσθαι τὰς γυναῖκας (1) περὶ τούτου,

COMBINED TEXT.

REFERENCES.

LUKE xxiv.

MARK xvi.

καὶ ἰδού, ἄνδρες δύο ἐπέστησαν αὐταῖς
ἐν ἐσθήσεσιν ἀστραπτούσαις.

Luke xxiv. v. . . 4.

v. . . 4. καὶ ἰδού, ἄνδρες
δύο ἐπέστησαν αὐταῖς
ἐν ἐσθήσεσιν ἀστρα-
πτούσαις.

v. . . 5. . . εἶδον νεανίσκον
καθήμενον ἐν τοῖς δεξιαῖς,
περιβεβλημένον στολὴν
λευκὴν,

PARAGRAPH 7.

Declaration to them by one of the angels, of the resurrection of Christ.

Matt. xxviii. 5, 6. . .; Mark xvi. v. . . 5, 6. . .; Luke xxiv. 5—7.

LUKE xxiv.

MATT. xxviii.

MARK xvi.

Ἐμφόβων δὲ
γενομένων τῶν γυναικῶν, (2)
καὶ κλινουσῶν
τὸ πρόσωπον εἰς τὴν γῆν,
ἀποκριθεὶς (3) εἰς τῶν ἀγγέλων (4)
εἶπεν αὐταῖς,—(5)
“ Μὴ φοβεῖσθε ὑμεῖς,
“ οἶδα γὰρ ὅτι
“ Ἰησοῦν ζητεῖτε
“ τὸν Ναζαρηνόν,
“ τὸν ἐσταυρωμένον.

Luke xxiv. 5. . .

5. Ἐμφόβων δὲ
γενομένων αὐτῶν,

.

v. . . 5. καὶ ἐξε-
θαμβήθησαν.

LUKE xxiv. v. . . 5. . .

καὶ κλινουσῶν
. γῆν,

.

.

Matt. xxviii. 5. . .

εἶπον πρὸς αὐ-
τάς,—

5. Ἀποκριθεὶς δὲ
ὁ ἄγγελος εἶπε
ταῖς γυναιξί,—

6. . . Ὁ δὲ λέγει
αὐταῖς,—

.

.

“ Μὴ φοβεῖσθε

“ Μὴ ἐκθαμβεῖσ-

.

.

“ ὑμεῖς,

“ θε :

.

.

“ Ἰησοῦν τὸν

“ Ἰησοῦν ζητεῖτε

.

.

“ ἐσταυρωμένον

“ τὸν Ναζαρηνόν,

LUKE xxiv. v. . . 5.

“ Τί ζητεῖτε

.

.

Matt. xxviii. 6. . .

6. . . “ Οὐκ ἔστιν

6. . . “ Οὐκ ἔστιν

“ Ἠγέρθη, οὐκ

.

“ ὦδε, ἀλλ’ ἡγέρ-

“ ὦδε, ἡγέρθη

“ ἔστιν ὦδε.”

.

.

“ γὰρ,

.

MATT. xxviii. v. . . 6. . .

.

“ καθὼς εἶπε.”

.

LUKE xxiv. v. . . 6, 7.

v. . . 6. “ Μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7. λέγων,—” Ὅτι δεῖ τὸν υἱὸν τοῦ
“ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ
“ ἀναστῆναι.”

ALTERED WORDS. (1) αὐτάς. (2) αὐτῶν. (3) ὁ ἄγγελος. (5) εἶπε ταῖς γυναιξί.
EXCLUDED WORD. (3) δέ.

PARAGRAPH 8.

And mission of them to announce the event to his disciples.

Matt. xxviii. v. . . 6, 7; Mark xvi. v. . . 6, 7.

COMBINED TEXT.	REFERENCES.	MATT. XXVIII.	MARK XVI.
“ Δεῦτε, ἴδετε τὸν τόπον “ ὅπου ἔκειτο ὁ Κύριος :	Matt. xxviii. v. . 6, 7..	v. . . 6. “ Δεῦτε, ἴδετε τὸν “ τόπον ὅπου ἔκειτο ὁ “ Κύριος :	v. . . 6. “ Ἴδε, ὁ τόπος “ ὅπου ἔθηκαν αὐτόν :
7. . . “ καὶ ταχὺ πορευθεῖσαι “ εἴπατε τοῖς μαθηταῖς αὐτοῦ,		7. “ καὶ ταχὺ πορευθεῖσαι, “ εἴπατε τοῖς μαθηταῖς “ αὐτοῦ	7. “ ἀλλ’ ὑπάγετε, “ εἴπατε τοῖς μαθηταῖς “ αὐτοῦ,
“ καὶ τῷ Πέτρῳ,	MARK XVI. v. . . 7...	. . . . .	“ καὶ τῷ Πέτρῳ,
“ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν. “ Καὶ ἰδὸν,	MATT. XXVIII. v. . 7...	“ ὅτι ἡγέρθη ἀπὸ τῶν “ νεκρῶν. Καὶ ἰδὸν,	. . . . .
“ προάγει ὑμᾶς “ εἰς τὴν Γαλιλαίαν :	Matt. xxviii. v. . 7...	“ προάγει ὑμᾶς “ εἰς τὴν Γαλιλαίαν :	“ ὅτι προάγει ὑμᾶς “ εἰς τὴν Γαλιλαίαν :
“ ἐκεῖ αὐτὸν ὄψεσθε, “ καθὼς εἶπεν ὑμῖν.	MARK XVI. v. . . 7.	“ ἐκεῖ αὐτὸν ὄψεσθε.	“ ἐκεῖ αὐτὸν ὄψεσθε, “ καθὼς εἶπεν ὑμῖν.”
“ Ἰδοὺ εἶπον ὑμῖν.”	MATT. XXVIII. v. . 7.	“ Ἰδοὺ, εἶπον ὑμῖν.” . . . . .	. . . . .

PARAGRAPH 9.

Their recollection of Christ's prediction on the subject.

LUKE xxiv. 8.

Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ :

PARAGRAPH 10.

And departure to inform the disciples.

Matt. xxviii. 8; Mark xvi. 8.

καὶ, ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου	Matt. xxviii. 8. . .	8. . . Καὶ, ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου	8. . . Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνη- μείου :
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MATT. XXVIII. v. . . 8.

μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ :

MARK XVI. v. . . 8.

Εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

SCRIPTURE REFERENCES. (MATT. xxviii. 5—7; MARK xvi. v. . . 5—7; LUKE xxiv. 4—7.) Matt. xvi. 21; xvii. 22, 23; xx. 17—19; xxi. 1—3; xxvi. 31, 32; xxvii. 62—64; xxviii. 9, 10; Mark viii. 31; ix. 30—32; x. 32—34; xiv. 27, 28; Luke ix. 21, 22, 43—45; xviii. 31—34; xxiv. 22—24; Acts xxv. 19; Heb. iv. 11—16; Revel. i. 17, 18.

PARAGRAPH 11.

Visit of Peter and John to the tomb.

JOHN XX. 3—8.

3. Ἐξῆλθεν οὖν, [ἐπὶ τῷ ῥήματι Μαρίας τῆς Μαγδαληνῆς,] ὁ Πέτρος, καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4. Ἐτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον: 5. καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6. Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 7. καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. 8. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν.

PARAGRAPH 12.

Note by John that the disciples had not hitherto understood the scriptural predictions of Christ's resurrection.

JOHN XX. 9.

Οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

PARAGRAPH 13.

Return of the two disciples to their lodging.

JOHN XX. 10.

Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

PARAGRAPH 14.

First appearance of Christ after his resurrection to Mary of Magdala.

MARK XVI. 9.

Ἀναστὰς δὲ [ὁ Ἰησοῦς] πρῶτ' πρῶτῃ σαββάτου, ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπὶ τὰ δαιμόνια.

PARAGRAPH 15.

His mission of her to announce the event to the other disciples

JOHN XX. 11—17.

11. Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυνψεν εἰς τὸ μνημεῖον, 12. καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι,—“Γύναι, τί κλαίεις;”—Λέγει αὐτοῖς,—“Ὅτι ᾔφρανον τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.”—14. Ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. 15. Λέγει αὐτῇ ὁ Ἰησοῦς,—

NOTE. The last twelve verses of Mark's Gospel,—Mark xvi. 9—20,—have, on high authority, and from an early period, been regarded as not written by that evangelist. By Knapp this paragraph is inclosed within brackets; by Tischendorf it is transferred to a foot-note; in the other critical editions it is inserted without distinction. It is also found in all the principal Greek manuscripts, except the Vatican; and in all the ancient versions.

SCRIPTURE REFERENCES. (JOHN XX. 3—10.) Psalm xvi. 8—11; Zechar vi. 9—13; Luke xix. 20; xxiv. 12, 21—27, 44—48; John ii. 17—22; xi. 43, 44; xvi. 31, 32; xix. 26, 27, 39, 40; Acts ii. 25—32; xiii. 32—37; xix. 11, 12.

“Γύναι τί κλαίεις ; Τίνα ζητεῖς ;”—Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ,—“Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ ἔθηκας αὐτὸν, καὶ γὰρ αὐτὸν ἀρῶ.”—16. Λέγει αὐτῇ ὁ Ἰησοῦς,—“Μαρία:”—Στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί,—“Ραββουνί,”—ὃ λέγεται Διδάσκαλε. 17. Λέγει αὐτῇ ὁ Ἰησοῦς,—“Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου: πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.”

PARAGRAPH 16.

Second appearance of Christ to the other women, on their way to the disciples.

MATT. xxviii. 9, 10.

9. Ὡς δὲ ἐπορεύοντο [αἱ λοιπαὶ γυναῖκες] ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδού, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων,—“Χαίρετε.”—Αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. 10. Τότε λέγει αὐταῖς ὁ Ἰησοῦς,—“Μὴ φοβεῖσθε: ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου ὅτι ἐγὼ ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.”

PARAGRAPH 17.

Report of the event to the Jewish rulers by some of the soldiers who had guarded the tomb.

MATT. xxviii. 11.

Πορευομένων δὲ αὐτῶν, ἰδού, τινὲς τῆς κουστῳδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γεγόμενα.

PARAGRAPH 18.

False account of it propagated by the Sanhedrim.

MATT. xxviii. 12—15. . .

12. Καὶ, συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, 13. λέγοντες,—“Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. 14. Καὶ, ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν.”—15. . . Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν :

PARAGRAPH 19.

Note by Matthew that this account subsequently prevailed among the Jews.

MATT. xxviii. v. . . 15.

καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

VARIOUS READINGS. John xx. v. . . 16. . . The word—Ἑβραϊστί,—inserted by Griesbach, Scholz, and Tischendorf, is not admitted by the other critical editions. Griesbach considers it the probable reading.

Matt. xxviii. 9. . . The clause,—Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (MATT. xxviii. 9, 10; MARK xvi. 9; JOHN xx. 11—17.) Psalm xxii. 22; Matt. xxvi. 31, 32; xxviii. 5—7, 16, 17; Mark x. 51; xiv. 27, 28; xvi. 6, 7; Luke viii. 1—3; xxiv. 8—10; John xiv. 18, 19; xvi. 28; xix. 41, 42; Acts i. 12—15; x. 40, 41; Romans viii. 29; 1 Corinth. xv. 3—6; 2 Corinth. vi. 14—18; xi. 31; Ephes. i. 15—17; Heb. i. 5—9; ii. 10—13.

(MATT. xxviii. 11—15.) Matt. xxvii. 62—66; Luke xvi. 27—31; John v. 44—47; xi. 45—50; xii. 9—11; Acts iv. 1—6; v. 17; xii. 18, 19; xiii. 26—28; xxviii. 21, 22; Romans xi. 25; 2 Thessalon. ii. 10—12.

PARAGRAPH 20.

Report of the resurrection of Christ by the women to the disciples, and their disbelief of it.

Mark xvi. 10, 11 ; Luke xxiv. 9—11 ; John xx. 18.

COMBINED TEXT.	REFERENCES.	LUKE XXIV.	MARK XVI.	JOHN XX.
[Αἱ δὲ γυναῖκες, (1) ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν (2) τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς, πενθοῦσι καὶ κλαίουσι.	Luke xxiv. 9. MARK xvi. v. . . 10.	9. καὶ, ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς. 	10. Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι.	18. . . Ἔρχεται Μαρία ἡ Μαгдаληνῇ, ἀπαγγέλλουσα τοῖς μαθηταῖς

JOHN XX. v. . . 18.

ὅτι ἑώρακαν (3) τὸν Κύριον, καὶ ταῦτα εἶπεν αὐταῖς. (4)

LUKE XXIV. 10, 11.

10. Ἦν δὲ ἡ Μαγδαληνὴ Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα αὐτῶν : (5)

MARK XVI. 11.

καὶ, (6) ἀκούσαντες ὅτι ζῇ [ὁ Ἰησοῦς,] καὶ ἐθεάθη ὑπ' αὐτῶν, (7) ἠπίστησαν.

PARAGRAPH 21.

Second visit of Peter to the tomb.

LUKE XXIV. 12.

Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον : καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα, καὶ ἀπήλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

PARAGRAPH 22.

Third appearance of Christ to two of his disciples going into the country.

MARK XVI. 12.

Μετὰ δὲ ταῦτα, δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη [ὁ Ἰησοῦς] ἐν ἑτέρᾳ μορφῇ. (8)

PARAGRAPH 23.

Account of this appearance.

LUKE XXIV. 13—32.

13. (9) Ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαούς : 14. καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

VARIOUS READING. Luke xxiv. 12. This verse is expunged by Tischendorf, but retained by the other critical editions. Griesbach thinks it should perhaps be excluded ; but its genuineness seems to be implied in v. 24.

EXCLUDED WORDS. (1) Καὶ. (2) ταῦτα πάντα. (5) καὶ ἠπίσταν αὐταῖς. (8) πορευομένοις εἰς ἀγρόν. (9) Καὶ ἰδοὺ δύο ἐξ αὐτῶν. ALTERED WORDS. (3) ἑώρακε. (4) αὐτῇ. (6) κἀκεῖνοι. (7) αὐτῆς.

15. Καὶ ἐγένετο, ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς :
 16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. 17. Εἶπε δὲ πρὸς αὐτούς,—“Τίνες οἱ
 “ λογοὶ οὗτοι οὐς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστὲ σκυθρωποὶ ;”—18. Ἀποκριθεὶς
 δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν,—“Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ
 “ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις ;”—19. Καὶ εἶπεν αὐτοῖς,—“Ποῖα ;”—Οἱ δὲ εἶπον αὐτῷ,—
 “Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ
 “ Θεοῦ, καὶ παντὸς τοῦ λαοῦ : 20. ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς
 “ κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν. 21. Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι
 “ τὸν Ἰσραὴλ : ἀλλὰ γε, σὺν πᾶσι τούτοις, τρίτην ταύτην ἡμέραν ἄγει σήμερον ἂφ’ οὗ ταῦτα ἐγένετο.
 22. “ Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρῆαι ἐπὶ τὸ μνημεῖον, 23. καὶ μὴ
 “ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακεῖναι, οἱ λέγουσιν αὐτὸν ζῆν :
 24. “ καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὑρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτόν
 “ δὲ οὐκ εἶδον.”—25. Καὶ αὐτὸς εἶπε πρὸς αὐτούς,—“Ὡ ἀνόητοι, καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι
 “ ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. 26. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν
 “ δόξαν αὐτοῦ ;”—27. Καὶ, ἀρξάμενος ἀπὸ Μωσέως, καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς
 ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

28. Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο : καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.
 29. Καὶ παρεβιάσαντο αὐτὸν λέγοντες,—“Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ
 “ ἡμέρα.”—Καὶ εἰσῆλθε τοῦ μέναι σὺν αὐτοῖς. 30. Καὶ ἐγένετο, ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν,
 λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδον αὐτοῖς. 31. Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ
 ἐπέγνωσαν αὐτόν : καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. 32. Καὶ εἶπον πρὸς ἀλλήλους,—“Οὐχὶ ἡ
 “ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διηνοιγεν ἡμῖν τὰς γραφάς ;”

PARAGRAPH 24.

Report to them on their return to Jerusalem, by the other disciples, of a fourth appearance of Christ to Peter.

Luke xxiv. 33, 34 ; 1 Corinth. xv. 5. . .

LUKE xxiv. 33, 34. . .

33. Καὶ, ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶρον συνηθροισμένους τοὺς ἑνδεκα,
 καὶ τοὺς σὺν αὐτοῖς, 34. . . λέγοντας,—“Ὅτι ἠγέρθη ὁ Κύριος ὄντως,

COMBINED TEXT.

REFERENCES.

LUKE xxiv.

1 CORINTH. xv.

“ καὶ ὥφθη Σίμωνι [Πέτρῳ.]”

| Luke xxiv. v. . . 34. | v. . . 34. “ καὶ ὥφθη Σί- 5. . . καὶ ὅτι ὥφθη Κηφᾶ,
 “ μωνι.”

PARAGRAPH 25.

Their report of his appearance to themselves, and disbelief of it by the others.

Mark xvi. 13 ; Luke xxiv. 35.

LUKE xxiv.

MARK xvi.

Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ,

| Luke xxiv. 35. . .

| 35. . . Καὶ αὐτοὶ ἐξη-
 γοῦντο τὰ ἐν τῇ ὁδῷ,

13. . . Καὶ αὐτοὶ ἀπελθόν-
 τες ἀπήγγειλαν τοῖς λοι-
 ποῖς,

SCRIPTURE REFERENCES. (MARK xvi. 12 ; LUKE xxiv. 13—35.) Matt. xxvi. 26—29 ; Mark viii. 14—21 ; xiv. 22—25 ;
 Luke i. 67—70 ; ii. 36—38 ; xxii. 15—20 ; xxiv. 8—12, 44—48 ; John i. 45—49 ; xix. 25 ; Acts i. 6, 7 ; iii. 17—26 ; x. 36—43 ;
 xiii. 26—37 ; xvii. 1—3 ; xxvi. 24—26 ; 1 Corinth. xi. 23—26 ; Philipp. ii. 5—11 ; Heb. ii. 5—10 ; 1 Peter i. 9—12.

LUKE XXIV. v. . . 35.

καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου :

MARK XVI. v. . . 13.

οὐδὲ ἐκείνοις ἐπίστευσαν.

PARAGRAPH 26.

First appearance of Christ to the apostles collectively, after their evening repast.

Mark xvi. 14. . . ; Luke xxiv. 36 ; John xx. 19 ; 1 Corinth. xv. v. . . 5.

LUKE XXIV. 36. . .

Ταῦτα δὲ αὐτῶν λαλούντων,

JOHN XX. 19. . .

οὔσης (1) ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ ἀνακειμένοι, (2) διὰ τὸν φόβον τῶν Ἰουδαίων,

COMBINED TEXT.	REFERENCES.	LUKE XXIV.	MARK XVI.	JOHN XX.	1 CORINTH. XV.
ἦλθεν ὁ Ἰησοῦς	John xx. v. . . 19...	v. . . 36. αὐτὸς	14. . . Ὑστερον,	v. . . 19. ἦλθεν	v. . . 5. εἶτα τοῖς
καὶ ἔστη εἰς τὸ μέσον,		ἔστη ἐν μέσῳ αὐτῶν,	τοῖς τοῖς ἑνδεκα ἐφανερώθη,	ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον,	δώδεκα.
καὶ λέγει αὐτοῖς,—	Luke xxiv. v. . . 36.	καὶ λέγει αὐ-	. . . . .	καὶ λέγει αὐ-	. . . . .
“ Εἰρήνη ὑμῖν.”		τοῖς,— “ Εἰρήνη ὑμῖν.”		τοῖς,— “ Εἰρήνη ὑμῖν.”	

PARAGRAPH 27.

His exhortation to them to dismiss their fears.

LUKE XXIV. 37—39.

37. Πτοθέντες δὲ καὶ ἔμφοβοι γενόμενοι, ἐδόκουν πνεῦμα θεωρεῖν. 38. Καὶ εἶπεν αὐτοῖς,—“ Τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναβαίνουνσιν ἐν ταῖς καρδίαις ὑμῶν ; 39. Ἴδετε τὰς χεῖράς μου, καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι : ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.”

PARAGRAPH 28.

Exhibition to them of his hands, feet, and side

LUKE XXIV. 40 ; JOHN XX. 20.

	LUKE XXIV.	JOHN XX.
Καὶ, τοῦτο εἰπὼν,	Luke xxiv. 40. . .	40. . . Καὶ, τοῦτο εἰπὼν,
ἐπέδειξεν αὐτοῖς τὰς χεῖρας,		ἐπέδειξεν αὐτοῖς τὰς χεῖρας,
καὶ τοὺς πόδας,	LUKE XXIV. v. . . 40.	καὶ τοὺς πόδας,

VARIOUS READINGS. John xx. v. . . 19. . . The word,—*συνηγμένοι*,—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should perhaps be excluded.

Luke xxiv. v. . . 36. The clause,—*καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν*,—is expunged by Tischendorf, but retained by the other critical editions. The clause,—*Ἐγώ εἰμι : μὴ φοβεῖσθε*,—is annexed to the former by Lachmann only.

Luke xxiv. 40 is expunged by Tischendorf, but retained by the other critical editions.

EXCLUDED WORD. (1) οὖν.

ALTERED WORD. (2) *συνηγμένοι*.

JOHN XX. V. . . 20.

καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

PARAGRAPH 29.

Further proof of the reality of his resurrection, by eating before them.

LUKE XXIV. 41—43.

41. Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς,—“Ἐχετέ τι βρώσιμον “ ἐνθάδε;”—42. Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. 43. Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν:

PARAGRAPH 30.

Reproof of their unbelief.

MARK XVI. V. . . 14.

καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγερμένον οὐκ ἐπίστευσαν.

PARAGRAPH 31.

And second ordination of them.

JOHN XX. 21—23.

21. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν,—“Εἰρήνη ὑμῖν: Καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω “ ὑμᾶς.”—22. Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς,—“Λάβετε Πνεῦμα ἅγιον. 23. Ἄν τινων “ ἀφῇτε τὰς ἁμαρτίας ἀφίενται αὐτοῖς: ἂν τινων κρατῇτε κεκράτηνται.”

PARAGRAPH 32.

Refusal of Thomas to believe their report of this appearance.

JOHN XX. 24, 25.

24. Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. 25. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,—“Ἐωράκαμεν τὸν Κύριον.”—Ὁ δὲ εἶπεν αὐτοῖς,—“Ἐὰν μὴ “ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, “ καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.”

PARAGRAPH 33, end.

Second appearance of Christ to the apostles, including Thomas, a week after the former one.

JOHN XX. 26—29.

26. Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ’ αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν,—“Εἰρήνη ὑμῖν.”—27. Εἶτα λέγει

VARIOUS READING. Luke xxiv. v. . . 42. The clause,—καὶ ἀπὸ μελισσίου κηρίου,—is expunged by Lachmann, but retained by the other critical editions.

SCRIPTURE REFERENCES. (MARK XVI. 14; LUKE XXIV. 36—43; JOHN XX. 19, 20.) 1 Sam. xxviii. 7—19; Job iv. 12—21; Matt. xiv. 24—27; xxvi. 26—29; Mark vi. 46—50; John xvi. 19—22, 31, 32; xix. 31—34; Acts i. 12—15; v. 17—23; x. 39—41; xii. 1—17; xxiii. 6—9; 2 Corinth. v. 1—4; 1 John i. 1—3.

(JOHN XX. 21—23.) Matt. iii. 11; x. 1—7; xvi. 17—19; xviii. 18—20; xxviii. 18—20; Mark i. 6—8; iii. 13—19; xvi. 15—18; Luke iii. 15, 16; John i. 14—17, 33; xiv. 15—20; xv. 26, 27; xvii. 17—19; Acts i. 4—8; v. 1—11; xiii. 6—12; xv. 27—29; 1 Corinth. v. 1—5; xi. 27—32; 2 Corinth. ii. 10; xiii. 1—4, 10; Ephes. ii. 19—22; Heb. iii. 1; 2 Peter iii. 1, 2; Jude v. 1—3.

τῷ Θωμᾷ,—“Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἶδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε
 “εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.”—28. Ἀπεκρίθη Θωμᾶς, καὶ εἶπεν αὐτῷ,—
 “Ὁ Κύριός μου, καὶ ὁ Θεός μου.”—29. Λέγει αὐτῷ ὁ Ἰησοῦς,—“Ὅτι ἐώρακός με πεπίστευκας :
 “Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.” (1)

SYNOPSIS OF THE PRINCIPAL EVENTS CONNECTED WITH THE RESURRECTION OF CHRIST.

1. On Sunday, the 17th of Nisan, before sun-rise, a great earthquake takes place at Jerusalem; an angel descending from heaven removes the stone-cover from the entrance of the tomb; the terrified guard retire, and fall to the ground : Christ rises from the dead.—Matt. xxviii. 2—4, 11—15.

2. Soon after sunrise, a large party of Christ's female disciples from Jerusalem arrive at the tomb, for the purpose of re-embalming his body; but find the stone-cover removed, and the body gone.—Matt. xxvii. 55, 56, 61; xxviii. 1; Mark xv. 40, 41, 47; xvi. 1—4; Luke viii. 1—3; xxiii. 49, 55, 56; xxiv. 1—3; John xix. 25; xx. 1.

3. Mary of Magdala, one of the party, having reached the tomb a little earlier than the rest, runs and reports the circumstance to Peter, and John.—John xxi. 1, 2.

4. Two angels appear to the women remaining at the tomb, inform them of the resurrection of Christ, and send them to announce the event to his disciples.—Matt. xxviii. 5—8; Mark xvi. 5—8; Luke xxiv. 4—9, 22, 23.

5. Peter, and John, accompanied by Mary of Magdala, visit the tomb a little later; but see nothing except the grave-clothes lying within it, and return home.—John xx. 3—10.

6. Two angels appear to Mary of Magdala, who remains at the tomb. Christ himself afterwards appears to her, and sends her to announce his resurrection to his disciples.—Mark xvi. 9; John xx. 11—17. *His first appearance.*

7. Christ appears to the other women, on their way to the disciples, permits them to embrace his feet, and gives them a similar commission.—Matt. xxviii. 9, 10. *His second appearance.*

8. Some of the guard, returning from the tomb, report the event to the chief priests; who propagate a false account of it, which subsequently prevails amongst the Jewish people.—Matt. xxviii. 11—15.

9. The women, returning from the tomb, announce the resurrection of Christ to his disciples, who disbelieve it.—Mark xvi. 10, 11; Luke xxiv. 9—11, 22, 23; John xx. 18.

10. Peter thereupon visits the tomb a second time; but, as before, sees nothing except the grave clothes lying within it, and returns home in perplexity.—Luke xxiv. 12, 24.

11. About the middle of the day, Christ appears to two of his disciples travelling to Emmaus; who immediately return to Jerusalem, and report the fact to the rest of their body.—Mark xvi. 12, 13; Luke xxiv. 13—35. *His third appearance.*

12. Early in the evening, he appears to Simon Peter.—Luke xxiv. 33, 34; 1 Corinth. xv. 5. *His fourth appearance.*

13. Later in the evening, he appears to all the apostles, except Thomas who is absent, shortly after their repast.—Mark xvi. 14; Luke xxiv. 36—43; John xx. 19—24; 1 Corinth. xv. 5. *His fifth appearance.*

14. On Sunday, the 24th of Nisan, he appears to all the apostles, including Thomas, in the same place, and probably at the same hour as before.—John xx. 24—29. *His sixth appearance.*

SCRIPTURE REFERENCES. (JOHN XX. 24—29.) Matt. x. 1—4; xxviii. 16, 17; Mark iii. 16—19; Luke i. 45; vi. 12—16; xxiv. 37—40, 51, 52; John i. 47—49; xi. 16; xiv. 5; xx. 19, 20; xxi. 1, 2; Romans viii. 24, 25; 2 Corinth. v. 7; 1 Peter i. 3—9; Heb. xi. 1, 2, 13, 39, 40.

EXCLUDED PASSAGE. (1) Note by John respecting the character and object of his gospel. JOHN XX. 30, 31, end. 30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ : 31, end. ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

SECTION II.

SUBSEQUENT INTERVIEWS OF CHRIST WITH HIS DISCIPLES IN GALILEE.

Matt. xxviii. 16, 17; John xxi. 1—23; 1 Corinth. xv. 6.

PARAGRAPH 1.

Third appearance of Christ to the apostles at the lake of Gennesareth, and second miraculous draught of fishes.

JOHN xxi. 1—14.

1. Μετὰ ταῦτα ἐφάνερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος, ἐφάνερώσε δὲ οὕτως. 2. Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3. Λέγει αὐτοῖς Σίμων Πέτρος,—“Ὑπάγω ἀλιεύειν.”—Λέγουσιν αὐτῷ,—“Ἐρχόμεθα καὶ ἡμεῖς σὺν σοι.”—Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. 4. Πρωῖας δὲ ἤδη γενομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. 5. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς,—“Παιδιά, μή τι προσφάγιον ἔχετε;”—Ἀπεκρίθησαν αὐτῷ,—“Οὔ.”—6. Ὁ δὲ εἶπεν αὐτοῖς,—“Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.”—Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ,—“Ὁ Κύριός ἐστι.”—Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεξώσατο, (ἦν γὰρ γυμνός,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν: 8. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων.

9. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. 10. Λέγει αὐτοῖς ὁ Ἰησοῦς,—“Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπίασατε νῦν.”—11. Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων, ἑκατὸν πεντηκοντατριῶν: καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 12. Λέγει αὐτοῖς ὁ Ἰησοῦς,—“Δεῦτε, ἀριστήσατε.”—Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. 13. Ἐρχεται ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. 14. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

PARAGRAPH 2.

His subsequent charge to Peter, and prediction of Peter's martyrdom by crucifixion.

JOHN xxi. 15—18.

15. Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,—“Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον “ τούτων;”—Λέγει αὐτῷ,—“Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.”—Λέγει αὐτῷ,—“Βόσκε τὰ ἄρνια “ μου.”—16. Λέγει αὐτῷ πάλιν δεύτερον,—“Σίμων Ἰωνᾶ, ἀγαπᾷς με;”—Λέγει αὐτῷ,—“Ναί, Κύριε, “ σὺ οἶδας ὅτι φιλῶ σε.”—Λέγει αὐτῷ,—“Ποίμαινε τὰ πρόβατά μου.”—17. Λέγει αὐτῷ τὸ τρίτον,— “Σίμων Ἰωνᾶ, φιλεῖς με;”—Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ,—“Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.”—Λέγει αὐτῷ ὁ Ἰησοῦς,—“Βόσκε τὰ “ πρόβατά μου. 18. Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐξώνυνες σεαυτὸν, καὶ περιεπάτεις ὅπου “ ἤθελες: ὅταν δὲ γηράσης, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.”

VARIOUS READING. John xxi. v. . . 3. . . The word—εὐθὺς—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions. Griesbach, however, thinks it should probably be excluded.

SCRIPTURE REFERENCES. (JOHN xxi. 1—14.) Matt. iv. 18—22; xiv. 26—32; xxviii. 5—10, 16, 17; Mark i. 16—20; xiv. 51, 52; Luke v. 1—11; xxii. 31, 32; xxiv. 41—43; John i. 40—51; vi. 1, 23; xiii. 22—26; xviii. 18; xx. 1, 2; Acts x. 36—41.

PARAGRAPH 3.

Note by John in explanation of this prediction.

JOHN xxi. 19. . .

Τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν.

PARAGRAPH 4.

Reply of Christ to an inquiry by Peter, what would happen to John.

JOHN xxi. v. . . 19—22.

v. . . 19. *Καὶ τοῦτο εἰπὼν λέγει αὐτῷ,—“ Ἀκολουθεῖ μοι.”—20. Ἐπιστραφεὶς δὲ ὁ Πέτρος, βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δελπνῷ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε,—“ Κύριε, τίς ἐστὶν ὁ παραδιδούς σε ;”—21. Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ,—“ Κύριε, “ οὗτος δὲ τί ;”—22. Λέγει αὐτῷ ὁ Ἰησοῦς,—“ Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε ; “ Σὺ ἀκολουθεῖ μοι.”*

PARAGRAPH 5.

Note by John concerning the misinterpretation by the disciples of this reply.

JOHN xxi. 23.

Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς,—“ Ὅτι οὐκ ἀποθνήσκει :”—ἀλλ’—“ Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε ;” (1)

PARAGRAPH 6, end.

Appearance of Christ to about five hundred disciples, including the apostles, on a mountain in Galilee.

Matt. xxviii. 16, 17 ; 1 Corinth. xv. 6. . .

1 CORINTH. xv. 6. . .

Ἔπειτα ὥφθη [ὁ Ἰησοῦς] ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ :

MATT. xxviii. 16, 17.

16. [ὅτε] οἱ (2) ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὸ ὄρος τῆς Γαλιλαίας (3) οὗ ἐτάξατο αὐτοῖς. (4)
17. *Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ, οἱ δὲ ἐδίστασαν.*

VARIOUS READING. Matt. xxviii. v. . . 17. . . The word—*αὐτῷ*—is expunged by Lachmann, and Tischendorf, but retained by the other critical editions.

SCRIPTURE REFERENCES. (JOHN xxi. 15—19. . .) Matt. x. 37—39 ; xvi. 15—17, 24, 25 ; xviii. 1—6 ; Mark viii. 34, 35 ; x. 21 ; Luke ix. 21—24 ; xiv. 25—27 ; xxii. 31—34 ; John i. 40—42, 47, 48 ; ii. 23—25 ; x. 11—18 ; xiii. 36—38 ; xvi. 29, 30 ; xx. 26—28 ; Acts xx. 28—30 ; 1 Corinth. xv. 6 ; Heb. xiii. 20, 21 ; 1 Peter v. 1—4 ; 2 Peter i. 12—14 ; 1 John ii. 12, 13. (JOHN xxi. v. . . 19—23.) Matt. x. 23, 38, 39 ; xvi. 24—28 ; xxiv. 32—34 ; Mark ix. 1 ; xiii. 28—30 ; Luke ix. 23—27 ; xxi. 29—32 ; John xiii. 23—26, 36—38 ; xiv. 1—4 ; 1 Corinth. xi. 23—26 ; James v. 7—9 ; Revel. i. 7 ; xxii. 7, 10, 12, 20. (MATT. xxviii. 16, 17 ; 1 CORINTH. xv. 6. . .) Exodus xxiv. ; Matt. ii. 11 ; xxvi. 32 ; xxviii. 6, 7, 10 ; Mark xiv. 28 ; xvi. 5—7 ; Acts i. 1—3, 15 ; xiii. 26—31.

EXCLUDED PASSAGE. (1) Note by John respecting the authenticity of his gospel, and the length to which it might have been extended. JOHN xxi. 24, 25, end.—24. *Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα, καὶ οὔδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ.* 25, end. *Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς : ἅτινα, ἐὰν γράφηται καθ’ ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.*

EXCLUDED WORDS. (2) δὲ.

(4) ὁ Ἰησοῦς.

ALTERED WORDS. (3) εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος.

SECTION III., END.

FINAL CHARGE OF CHRIST TO HIS APOSTLES, AND HIS ASCENSION TO HEAVEN.

Matt. xxviii. 18—20, end; Mark xvi. 15—20, end; Luke xxiv. 44—53, end; Acts i. 3—14;
1 Corinth. xv. 7.

CONSOLIDATION OF THE EVANGELICAL NARRATIVE.

COLLATION OF THE GOSPELS.

PARAGRAPH 1.

Special appearance of Christ to James.

1 CORINTH. xv. 7.

Μετὰ ταῦτα (1) ὥφθη [ὁ Ἰησοῦς] Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν :

PARAGRAPH 2.

Instruction of the apostles during forty days after his resurrection.

ACTS i. 3.

οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

PARAGRAPH 3.

Final appearance, and charge to them at Jerusalem: Commission to preach the gospel throughout the world, and promise of miraculous gifts to converts.

Matt. xxviii. 18—20, end; Mark xvi. 15—18; Acts i. 4. . .

COMBINED TEXT.	REFERENCES.	MATT. XXVIII.	MARK XVI.	ACTS I.
<i>Καὶ, συναλιζόμενος,</i>	<i>Acts i. 4. . .</i>	<i>18. . . Καὶ, προσ-</i>	<i>. 4. . . Καὶ, συνα-</i>	
		<i>ελθὼν ὁ Ἰησοῦς,</i>		<i>λιζόμενος,</i>
<i>ἐλάλησεν αὐτοῖς λέγων,—</i>	<i>Matt. xxviii. v...18...</i>	<i>ἐλάλησεν αὐτοῖς</i>	<i>15. . . Καὶ εἶπεν</i>	<i>.</i>
		<i>λέγων,—</i>	<i>αὐτοῖς,—</i>	

MATT. xxviii. v. . . 18.

“ Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ, καὶ ἐπὶ γῆς.

MARK xvi. v. . . 15, 16.

v. . . 15. “ Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύττετε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει: 16. Ὁ πιστεύ-
“ σας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

VARIOUS READING. Matt. xxviii. v. . . 18. The reading—ἐπὶ τῆς γῆς—is adopted by Lachmann, and Tischendorf:—ἐπὶ γῆς—by the other critical editions.

SCRIPTURE REFERENCES. (MATT. xxviii. 18—20; MARK xvi. 15—18; ACTS i. 4. . .) Isaiah lii. 13—15; Daniel xii. 11—13; Matt. xiii. 39, 40, 49, 50; xxiv. 3—6, 13, 14; Luke i. 30—33; x. 17—19; John iii. 5, 16—18; xiv. 11—14; xv. 16; Acts v. 14—16; x. 44—48; xix. 1—7, 10—12; Romans viii. 18—23; x. 14—18; Coloss. i. 1—6, 23; Heb. ii. 1—4; ix. 24—26. (LUKE xxiv. 44—48.) Psalms ii., xxii., cx.; Isaiah liii.; Luke xviii. 31—34; xx. 41—44; xxiv. 4—8, 25—27; John xv. 26, 27; Acts i. 15—20; iii. 17, 18, 22—24; v. 29—32; xiii. 26—37; xvii. 1—3; xxvi. 22, 23.

ALTERED WORD. (1) Ἔπειτα.

MATT. xxviii. 19, 20, end.

19. “Πορευθέντες [δὲ] μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος: 20, end. διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. “Καὶ ἰδού, ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος:

MARK xvi. 17, 18.

17. “σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει. Ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, “γλώσσαις λαλήσουσι καιναῖς, 18. ὅφεις ἄρουσι, καὶ θανάσιμόν τι πῖωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ “ἀρρώστους χεῖρας ἐπιθήσουσι καὶ καλῶς ἔξουσιν.”

PARAGRAPH 4.

Exposition of the ancient Scriptures relating to Christianity.

LUKE xxiv. 44—48.

44. Εἶπε δὲ αὐτοῖς,—“Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι “πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ Προφῆταις, καὶ Ψαλμοῖς περὶ ἐμοῦ.”—45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, 46. καὶ εἶπεν αὐτοῖς,—“Ὅτι οὕτω γέγραπται, καὶ “οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47. καὶ κηρυχθῆναι ἐπὶ τῷ “ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. 48. “Τμεῖς δὲ ἐστε μάρτυρες τούτων.”

PARAGRAPH 5.

And final promise to send the Holy Spirit.

Luke xxiv. 49; Acts i. v. . . 4, 5.

COMBINED TEXT.

REFERENCES.

LUKE XXIV.

ACTS I.

“Καὶ ἰδού, ἐγὼ ἀποστέλλω
“τὴν ἐπαγγελίαν τοῦ πατρὸς μου
“ἐφ’ ὑμᾶς,
“ἣν ἠκούσατέ μου:
“ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει
“ἕως οὗ ἐνδύσησθε
“δύναμιν ἐξ ὑψους.

Luke xxiv. 49. . .

ACTS i. v. . . 4.

Luke xxiv. v. . . 49.

49. “Καὶ ἰδού, ἐγὼ ἀπο-
“στέλλω τὴν ἐπαγγελίαν
“τοῦ πατρὸς μου
“ἐφ’ ὑμᾶς:
“ὑμεῖς δὲ καθίσατε ἐν τῇ
“πόλει ἕως οὗ ἐνδύσησθε
“δύναμιν ἐξ ὑψους.”

v. . . 4. παρήγγειλεν αὐ-
τοῖς ἀπὸ Ἱερουσαλὴμων
μὴ χωρίζεσθαι,
ἀλλὰ περιμένειν τὴν
ἐπαγγελίαν τοῦ πατρὸς,—
“ἣν ἠκούσατέ μου.

ACTS i. 5.

“Ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς
“ταύτας ἡμέρας.”

PARAGRAPH 6.

His departure with the apostles to Bethany.

LUKE xxiv. 50. . .

Ἐξήγαγε δὲ αὐτοὺς ἕξω ἕως εἰς Βηθανίαν.

VARIOUS READINGS. Luke xxiv. v. . . 44. . . The word—μου—is subjoined to—λόγοι—by Knapp, and Tischendorf; but is not admitted by the other critical editions. The addition is supported by several uncial, and other manuscripts.

Luke xxiv. v. . . 46. . . The words—καὶ οὕτως ἔδει—are expunged, or denounced by Lachmann, and Tischendorf; but retained by the other critical editions.

Luke xxiv. v. . . 49. . . The word—Ἱερουσαλὴμ—is subjoined to—πόλει—by the Received Text, Scholz, and Hahn; but is not admitted by the other critical editions. Griesbach thinks it should certainly be excluded.

PARAGRAPH 7.

Reply to their inquiry respecting the restoration of the kingdom of Israel.

Acts i. 6—8.

6. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες,—“Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις “τὴν βασιλείαν τῷ Ἰσραήλ;”—7. Εἶπε δὲ πρὸς αὐτούς,—“Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς “οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ: 8. ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος “ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ, καὶ Σαμαρείᾳ, καὶ ἕως “ἑσχατοῦ τῆς γῆς.”

PARAGRAPH 8.

And ascent to heaven in their presence.

Mark xvi. 19; Luke xxiv. v. . . 50, 51; Acts i. 9.

COMBINED TEXT.	REFERENCES.	MARK XVI.	ACTS I.
Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς,	Mark xvi. 19. . .	19. . . Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς,	9. . . Καὶ, ταῦτα εἰπὼν,

LUKE XXIV. v. . . 50, 51. . .

v. . . 50. (1) ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51. . . Καὶ ἐγένετο, ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς,

	LUKE XXIV.	MARK XVI.	ACTS I.
βλεπόντων αὐτῶν	Acts i. v. . . 9. . .	. . . . .	v. . . 9. βλεπόντων
ἐπήρθη,	Acts i. v. . . 9. . .	v. . . 51. διέστη ἀπ’ αὐτῶν,	αὐτῶν ἐπήρθη,
καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.	Acts i. v. . . 9.	. . . . .	καὶ νεφέλῃ αὐτῶν.
[Καὶ] ἀνελήφθη εἰς τὸν οὐρανόν,	Mark xvi. v. . . 19. . .	καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.	v. . . 19. ἀνελήφθη εἰς τὸν οὐρανόν,
καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.	Mark xvi. v. . . 19.	. . . . . καὶ ἐκάθισεν Θεοῦ.	. . . . .

PARAGRAPH 9.

Assurance given to them by two angels of his future re-appearance.

Acts i. 10, 11.

10. Καὶ, ὥς ἀπενίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδόν, ἄνδρες δύο παρεισθήκεισαν αὐτοῖς ἐν ἑσθῇτι λευκῇ, 11. οἱ καὶ εἶπον,—“Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν “οὐρανόν; Οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ’ ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὁν τρόπον “ἑθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.”

SCRIPTURE REFERENCES. (Acts i. 6—8.) Daniel vii. 13, 14, 17, 18, 25—27; Amos ix. 11; Matt. xvii. 10—13; xxiv. 34—36; Mark ix. 11—13; Luke i. 67—75; ii. 36—38; xix. 11; xxiv. 21, 46—49; Acts ii. 1—4. (Mark xvi. 19; Luke xxiv. v. . . 50, 51; Acts i. 9.) Genesis v. 18—24; 2 Kings ii. 1—12; Matt. xxvi. 63, 64; Mark xiv. 61, 62; Luke ix. 51; xxii. 66—70; John i. 51; vi. 61, 62; xx. 16, 17; Acts i. 2, 3, 21, 22; ii. 32—36; iii. 19—21; vii. 55, 56; 1 Tim. iii. 15, 16; Heb. xi. 5; xii. 1, 2; 1 Peter iii. 21, 22; Revel. iii. 21.

EXCLUDED WORD. (1) καὶ.

PARAGRAPH 10.

Return of the apostles to Jerusalem.

Luke xxiv. 52; Acts i. 12.

COMBINED TEXT.	REFERENCES.	LUKE XXIV.	ACTS I.
Καὶ αὐτοὶ, προσκυνήσαντες αὐτόν,	LUKE XXIV. 52. . .	52. Καὶ αὐτοὶ, προσκυνήσαντες αὐτόν,	. . . . .
ὑπέστρεψαν εἰς Ἱερουσαλὴμ	LUKE XXIV. v. . . 52...	ὑπέστρεψαν εἰς Ἱερουσαλὴμ	12. . . Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ
μετὰ χαρᾶς μεγάλης,	LUKE XXIV. v. . . 52.	μετὰ χαρᾶς μεγάλης,	. . . . .

ACTS i. v. . . 12.

ἀπὸ ὅρων τοῦ καλουμένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.

PARAGRAPH 11.

Their religious engagements among their own society.

ACTS i. 13, 14.

13. Καὶ, ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερφῶν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας, Φίλιππος, καὶ Θωμᾶς, Βαρθολομαῖος, καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου, καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. 14. Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ, σὺν γυναιξὶ, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ:

PARAGRAPH 12.

Frequent worship in the temple.

LUKE xxiv. 53, end.

καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες τὸν Θεόν.

PARAGRAPH 13, end.

And subsequent universal ministry, accompanied with miraculous powers.

MARK xvi. 20, end.

[Ἵστερον] (1) δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

END OF THE HARMONY.

VARIOUS READING. ACTS i. v. . . 14. . . The words—καὶ τῇ δέήσει—are subjoined to—προσευχῇ—by the Received Text, and Scholz; but are not admitted by the other critical editions. Griesbach thinks they should certainly be excluded.

SCRIPTURE REFERENCES. (LUKE xxiv. 52, 53; ACTS i. 12—14.) Matt. x. 1—4; xii. 46—50; xiii. 54—56; xxviii. 9, 16, 17; Mark iii. 13—19, 31—35; vi. 1—3; Luke vi. 12—16; viii. 19—21; xxiii. 49, 55, 56; xxiv. 10; John ii. 11, 12; vii. 1—10; xi. 18; xx. 28, 29; Acts ii. 46, 47; iii. 1—3, 11; v. 11, 12, 41, 42; vii. 59, 60; Romans xii. 12; 1 Corinth. ix. 5; Galat. i. 18, 19; Ephes. vi. 18; Philipp. ii. 5—11; Coloss. iv. 2; Revel. v. 8—14.

REMARK. If the last twelve verses of Mark's Gospel were written by Luke, which is not improbable, Luke may be regarded as the author of the whole of the present Section, except Matt. xxviii. 18—20, and 1 Corinth. xv. 7.

EXCLUDED WORD. (1) Ἐκεῖνοι.

SYNOPSIS

OF THE PRINCIPAL PASSAGES IN THE ACTS, AND EPISTLES, WHICH RELATE TO THE
MINISTRY OF CHRIST.

(WITH THE EXCEPTION OF ACTS I. 3—14, INSERTED IN PART XII., SECTION III.)

PAR. 1. Reference of Paul, in his address at the synagogue of Antioch in Pisidia, to the testimony of John the Baptist concerning Christ.—ACTS xiii. 23—25; xix. 4.

23. Τούτου [Δαβίδ] ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα, Ἰησοῦν, 24. προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανόας παντὶ τῷ λαῷ Ἰσραὴλ. 25. Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον ἔλεγε,—“Τίνα με ὑπονοεῖτε εἶναι; Οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ οὐ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.”

PAR. 2. Reference of Peter to Christ's transfiguration.—2 PETER i. 16—18.

16. Οὐ γὰρ σεσοφισμένοι μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος. 17. Λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης:—“Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα.”—18. Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

PAR. 3. Account by Paul of the original institution of the Lord's Supper.—1 CORINTH. xi. 23—26.

23. Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδото ἔλαβεν ἄρτον, 24. καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε,—“Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.”—25. Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων:—“Τοῦτο τὸ ποτήριον ἡ καὶνὴ διαθήκη ἐστὶν ἐν τῷ ἔμῳ αἵματι: τοῦτο ποιεῖτε, ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.”—26. Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ.

PAR. 4. Reference of Paul to Christ's agony in the garden of Gethsemane.—HEB. v. 7—10.

7. Ὃς [ὁ Χριστὸς] ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δέησας τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, 8. καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν: 9. καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, 10. παρασχομένου ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

PAR. 5. Reference of Peter to Christ's patience under sufferings and insults.—1 PETER ii. 21—24.

21. Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπομιμνῶν ὑπογραμμών, ἵνα ἐπακολουθήσῃτε τοῖς ἴχνεσιν αὐτοῦ. 22. Ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὗρεθ' ὁδὸς ἐν τῷ στόματι αὐτοῦ, 23. ὃς λοιδορούμενος οὐκ ἀντελιδόρει, πάσχων οὐκ ἠπειλεῖ, παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24. Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνένεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσυνῇ ζήσωμεν, οὐ τῷ μῶλωπι αὐτοῦ ἰάθῃτε.

PAR. 6. Reference of Paul to Christ's persecution, crucifixion, and subsequent glory.—HEB. xii. 2, 3.

2. Ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν. 3. Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομενηνκὸτα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

PAR. 7. Account by Peter, at an early meeting of the church at Jerusalem, of the death of Judas Iscariot.—ACTS i. 15—20.

15. Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν: (Ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἰκοσιν.)—16. “Ἀνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ “περὶ Ἰούδα, τοῦ γενομένου ὁδοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν. 17. Ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον “τῆς διακονίας ταύτης. 18. Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ “ἐξῆχθη πάντα τὰ σπλάγχνα αὐτοῦ. (19. Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον “ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, Ἀκελδαμά, τοῦτ' ἐστὶ χωρίον αἵματος.) 20. Γέγραπται γὰρ ἐν Βίβλῳ Ψαλμῶν,—Γενηθήτω “ἡ ἔπανλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ, καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.”

PAR. 8. Reference of Paul to Christ's crucifixion outside the walls of Jerusalem.—HEB. xiii. 10—14.

10. Ἐχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. 11. Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12. Διὸ καὶ Ἰησοῦς, ἵνα ἁγιασθῇ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. 13. Τοῖνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὁνειδισμὸν αὐτοῦ φέροντες: 14. οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

PAR. 9. Reference of John to the piercing of Christ's side with a spear.—REVEL. i. 7.

Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν· καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἴτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πῦσαι αἱ φυλαὶ τῆς γῆς. Ναὶ, Ἀμήν.

PAR. 10. Summary account by Paul of the death, and resurrection of Christ, and of some of his subsequent appearances to his disciples.—1 CORINTH. xv. 3—8.

3. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς, 4. καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς· 5. καὶ ὅτι ὥφθη Κηφᾷ, εἶτα τοῖς δώδεκα. 6. Ἐπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. 7. Ἐπειτα ὥφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν. 8. Ἐσχάτον δὲ πάντων, ὥσπερ ἐν τῷ ἐκτρώματι, ὥφθη καὶ μοί.

PAR. 11. Reference of Peter to his approaching martyrdom, in fulfilment of Christ's prediction.—2 PETER i. 12—15.

12. Διὸ οὐκ ἀμελήσω αἰ ἐμὰς ὑπομνήσκειν περὶ τούτων, καίπερ εἰδὼς, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. 13. Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει, 14. εἰδὼς ὅτι ταχυνὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. 15. Σπουδάσω δὲ ἐκαστοτε ἔχειν ὑμᾶς, μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποιεῖσθαι.

PAR. 12. Reference of Peter, in his address on the day of Pentecost, to David's prediction of the resurrection of Christ. ACTS ii. 30—33.

30. Προφῆτης οὖν ὑπάρχων [Δαβὶδ,] καὶ εἰδὼς ὅτι ὁρκῶ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31. προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἐξ ἁδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. 32. Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33. Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τούτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

PAR. 13. Summary account by Peter, in his address to Cornelius and his friends, of the ministry, death, and resurrection of Christ.—ACTS x. 36—43.

36. Τὸν λόγον ὃν ἀπέστειλε [ὁ Θεός] τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάντων κύριος,) 37. ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης. 38. Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεός Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν, καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεός ἦν μετ' αὐτοῦ. 39. Καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων, καὶ ἐν Ἱερουσαλὴμ, ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου. 40. Τοῦτον ὁ Θεός ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, 41. οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. 42. Καὶ παρήγγειλεν ἡμῖν κηρύττειν τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώων καὶ νεκρῶν. 43. Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

PAR. 14. Similar account by Paul, in his address at the synagogue of Antioch in Pisidia.—ACTS xiii. 26—31.

26. Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. 27. Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν· 28. καὶ, μηδεμίαν αἰτίαν θανάτου εὑρόντες, ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. 29. Ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον· 30. ὃ δὲ Θεός ἤγειρεν αὐτὸν ἐκ νεκρῶν. 31. Ὅς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν.

PAR. 15. Reference of Paul to the publication of the gospel by Christ, and his apostles, and its confirmation by miraculous evidence.—HEB. ii. 1—4.

1. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραρῶμεν. 2. Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν, 3. πῶς ἡμεῖς ἐκφευξόμεθα τη-
λκαύτης ἀμελήσαντες σωτηρίας· ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη· 4. συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε, καὶ τέρασιν, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

PAR. 16. Summary account by Paul of the principal facts of Christ's ministry.—1 TIM. iii. v. . . 15, 16.

v. . . 15. Στύλος καὶ ἐδραῖωμα τῆς ἀληθείας, 16. καὶ ὁμολογουμένως μέγα, ἐστὶ τὸ τῆς εὐσεβείας μυστήριον.—Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήθη ἐν δόξῃ.

SYNOPSIS

OF PASSAGES OF THE FOUR GOSPELS WHICH ARE EXCLUDED FROM THE FOREGOING HARMONY,
EITHER ON ACCOUNT OF THEIR PECULIARITY, OR THEIR REDUNDANCY.

Preface of Luke's Gospel.—Luke i. 1—4.

1. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2. καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ Λόγου: 3. ἔδοξε καὶ μοι, παρηκολουθηκότε ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράφειν, κράτιστε Θεόφιλε, 4. ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.—Part I., Sect. I., Page 3.

Pursuit after Christ of great multitudes, near Capernaum, and his cure of their sick.—Matt. xii. v. . . 15.

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.—Part IV., Sect. III., Par. 13, Page 56.

Departure of Christ from Capernaum, after delivering the Parable of the Sower, &c.—Matt. xiii. 53.

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.—Part V., Sect. III., Par. 18, Page 94.

Command of Christ, to his disciples, on feeding the four thousand, to set before them a few small fishes.—Mark viii. 7.

Καὶ εἶχον ἰχθύδια ὀλίγα: Καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά.—Part VI., Sect. IV., Par. 15, Page 141.

Arrival of Christ at Capernaum, on returning from Cæsarea Philippi.—Mark ix. 33. . .

Καὶ ἦλθεν εἰς Καπερναούμ.—Part VIII., Sect. II., Par. 3, Page 175.

Note of Christ, and his apostles, being on their way to Jerusalem.—Luke x. 38. . .

Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς.—Part IX., Sect. I., Par. 3, Page 209.

Note of Christ's supping at Bethany, in the house of Simon the leper.—Matt. xxvi. 6; Mark xiv. 3. . .

Matt.—Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ:

Mark.—Καὶ, ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ:—Part IX., Sect. I., Par. 5, Page 210.

Note of the two disciples acting, in procuring the ass-colt, as Christ had directed them.—Matt. xxi. v. . . 6. . .

ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς.—Part IX., Sect. I., Par. 13, Page 214.

Note of Christ's daily teaching in the temple, during his final ministry in Jerusalem.—Luke xix. 47. . .

Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ.—Part IX., Sect. I., Par. 30, Page 221.

Note of the disbelief by the apostles, of the women's report of Christ's resurrection.—Luke xxiv. v. . . 11.

καὶ ἠπίστανον αὐταῖς.—Part XII., Sect. I., Par. 20, Page 331.

Note by John respecting the character, and object of his gospel.—John xx. 30, 31, end.

30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ: 31, end. Ταῦτα δὲ γέγραπται ἵνα πιστεύσῃτε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.—Part XII., Sect. I., Par. 33, Page 335.

Note by John respecting the authenticity of his gospel, and the length to which it might have been extended.

John xxi. 24, 25, end.

24. Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα: καὶ οὔδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. 25, end. Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἂν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.—Part XII., Sect. II., Par. 5, Page 337.

SYNOPSIS

OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY;
SHOWING ITS RELATION TO THAT OBSERVED BY THE SEVERAL EVANGELISTS,
AS LIKEWISE, THEIR RESPECTIVE CONTRIBUTIONS TO THE ENTIRE NARRATIVE.

PART I.

BIRTH, PARENTAGE, AND EARLY LIFE
OF JOHN THE BAPTIST, AND OF JESUS CHRIST.

Matt. i. 18—25, end; ii. ; Luke i. 5—80, end; ii.

SECTION I.

BIRTH OF JOHN THE BAPTIST.

Luke i. 5—80, end.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. I.			

Paragraphs 1—12, end.

v. 5—80, end.

SECTION II.

BIRTH OF JESUS CHRIST.

Matt. i. 18—25, end; Luke ii. 1—39.

Par. 1—3.

CHAP. I.

. v. 18—25, end.

Par. 4—10, end.

CHAP. II.

v. 1—39.

SECTION III.

REMOVAL OF JESUS, WHEN AN INFANT, TO EGYPT, AND NAZARETH.

Matt. ii. 1—23, end.

Par. 1—7, end.

CHAP. II.

. v. 1—23, end.

SECTION IV., END.

FIRST VISIT OF JESUS, WHEN A YOUTH, TO THE TEMPLE
AT JERUSALEM.

Luke ii. 40—52, end.

Par. 1, 2, end.

v. 40—52, end.

PART II.

PRECURSORY MINISTRY OF JOHN THE BAPTIST.

Matt. i. 1—17; iii.; iv. 1—11; Mark i. 1—13; Luke iii.;
iv. 1—13; Acts xiii. 25.

SECTION I.

COMMENCEMENT OF THE MINISTRY OF JOHN THE BAPTIST.

Matt. iii. 1—12; Mark i. 1—8; Luke iii. 1—20; Acts xiii. 25.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. III.	CHAP. III.	CHAP. I.	

Par. 1.

. v. 1.

Par. 2.

v. 1, 2.

Par. 3.

. v. 1, 2.

Par. 4.

v. 3. v. 4.

Par. 5.

. v. 2.

Par. 6.

v. 4—6. v. 3. v. 3.

Par. 7.

. v. 4. v. 6.

Par. 8.

. v. 5, 6. v. 5.

Par. 9.

v. 7—9. v. 7—10.

Par. 10.

v. 10—14.

Par. 11.

(ACTS XIII.)

v. 15—17. v. 11, 12. v. 7, 8. v. 25.

Par. 12, end.

v. 18—20.

SECTION II.

BAPTISM OF CHRIST BY JOHN, AND HIS SUBSEQUENT TEMPTATION
BY SATAN.

Matt. iii. 13—17, end; iv. 1—11; Mark i. 9—13;
Luke iii. 21, 22; iv. 1—13.

Par. 1.

. v. 13—15. v. 9.

Par. 2.

v. 21, 22. v. 16, 17, end. v. 10, 11.

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. CHAP. IV.	MATTHEW. CHAP. IV.	MARK. CHAP. I.	JOHN.
	Par. 3.		
v. 1, 2. . .	v. 1.	v. 12, 13. . .	. . . . .
	Par. 4.		
v. . . 2—12.	v. 2—10.	. . . . .	. . . . .
	Par. 5.		
v. 13.	v. 11.	v. . . 13.	. . . . .

SECTION III., END.

PEDIGREE OF CHRIST.

Matt. i. 1—17; Luke iii. 23—38, end.

CHAP. III.	CHAP. I.
v. 23—38, end.	. . . . .
	Par. 1.
	Par. 2, end.
	v. 1—17.

PART III.

COMMENCEMENT OF THE MINISTRY OF CHRIST IN GALILEE, AND JUDÆA.

John i., ii., iii., iv., v.

SECTION I.

FIRST EVANGELICAL VISIT OF CHRIST TO GALILEE.

John i. 1—52, end; ii. 1—12.

Par. 1—6.

	CHAP. I.
.	v. 1—52, end.

Par. 7—9, end.

	CHAP. II.
.	v. 1—12.

SECTION II.

FIRST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

John ii. 13—25, end; iii. 1—21.

Par. 1—5.

.	v. 13—25, end.
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Par. 6, end.

	CHAP. III.
.	v. 1—21.

SECTION III.

SECOND EVANGELICAL VISIT OF CHRIST TO GALILEE, AND HIS CONVERSION ON THE WAY OF MANY SAMARITANS AT SYCHAR.

John iii. 22—36, end; iv. 1—54, end.

Par. 1, 2.

.	v. 22—36, end.
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Par. 3—9, end.

	CHAP. IV.
.	v. 1—54, end.

LUKE.	MATTHEW.	MARK.	JOHN.
			CHAP. V.

SECTION IV., END.

SECOND EVANGELICAL VISIT OF CHRIST TO JERUSALEM, AND HIS FIRST RETREAT FROM PERSECUTION IN THAT CITY.

John v. 1—47, end.

Par. 1—6, end.

.	v. 1—47, end.
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PART IV.

COMMENCEMENT OF THE SPECIAL MINISTRY OF CHRIST IN GALILEE.

Matt. iv. 12—25, end; viii. 2—4, 14—17; ix. 2—17;
xii. 1—15. . . , v. 16—21; Mark i. 14—45, end; ii., iii. 1—12;
Luke iv. 14—44, end; v., vi. 1—11.

SECTION I.

THIRD EVANGELICAL VISIT OF CHRIST TO GALILEE, AND HIS RETREAT FROM PERSECUTION AT NAZARETH.

Matt. iv. 12, 17; Mark i. 14, 15; Luke iv. 14—30.

CHAP. IV.	CHAP. IV.	CHAP. I.
	Par. 1.	
v. 14. . .	v. 12.	v. 14. . .
	Par. 2.	
v. . . 14, 15.	. . . . .	. . . . .
	Par. 3.	
.	v. 17.	v. . . 14, 15.
	Par. 4, end.	
v. 16—30.	. . . . .	. . . . .

SECTION II.

EARLY MINISTRY OF CHRIST IN CAPERNAUM,
AND THE SURROUNDING COUNTRY.
Matt. iv. 13—16, 18—23; viii. 2—4, 14—17; Mark i. 16—45, end;
Luke iv. 31—44, end; v. 1—16.

	Par. 1.	
v. 31. . .	v. 13.	. . . . .
	Par. 2.	
.	v. 14—16.	. . . . .
	Par. 3.	
.	v. 18—22.	v. 16—20.
	Par. 4.	
. . . . .	. . . . .	v. 21. . .
	Par. 5, 6.	
v. . . 31—37.	. . . . .	v. . . 21—28.
	Par. 7, 8.	
	CHAP. VIII.	
v. 38—40.	v. 14—16.	v. 29—34. . .
	Par. 9.	
.	v. 17.	. . . . .

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. CHAP. IV.	MATTHEW. CHAP. VIII.	MARK. CHAP. I.	JOHN.
	Par. 10, 11.		
v. 41, 42.		v. . . 34, 35.	
	Par. 12.		
		v. 36—38.	
	Par. 13.		
v. . . 42, 43.			
	Par. 14.		
	CHAP. IV.		
v. 44, end.	v. 23.	v. 39.	
	Par. 15.		
CHAP. V.			
v. 1—11.			
	Par. 16.		
	CHAP. VIII.		
v. 12—14.	v. 2—4.	v. 40—44.	
	Par. 17, end.		
v. 15, 16.		v. 45, end.	

SECTION III., END.

FIRST CONFLICT OF CHRIST WITH THE SCRIBES, PHARISEES, &c.,
IN GALILEE.

Matt. iv. 24, 25, end; ix. 2—17; xii. 1—15. . . , v. 16—21;
Mark ii. 1—28, end; iii. 1—12; Luke v. 17—39, end; vi. 1—11.

	Par. 1.		
	CHAP. IX.	CHAP. II.	
v. 17.		v. 1, 2.	
	Par. 2.		
v. 18—26.	v. 2—8.	v. 3—12.	
	Par. 3.		
v. 27.		v. 13.	
	Par. 4—8.		
v. . . 27—38.	v. 9—17.	v. 14—22.	
	Par. 9.		
v. 39, end.			
	Par. 10.		
CHAP. VI.	CHAP. XII.		
v. 1—5.	v. 1—8.	v. 23—28, end.	
	Par. 11, 12.		
		CHAP. III.	
v. 6—11.	v. 9—14.	v. 1—6.	
	Par. 13.		
	v. 15.	v. 7.	
	Par. 14.		
	CHAP. IV.		
	v. 24.		
	Par. 15.		
	v. 25, end.	v. . . 7, 8.	

2 Y 2

LUKE.	MATTHEW. CHAP. XII.	MARK. CHAP. III.	JOHN.
	Par. 16.		
	v. 16.		
	Par. 17, 18.		
		v. 9—12.	
	Par. 19, end.		
	v. 17—21.		

PART V.

FIRST ORDINATION OF THE APOSTLES BY CHRIST,
AND PREPARATION OF THEM FOR THEIR OFFICE.

Matt. v., vi., vii., viii. 1, 5—13, 18—34, end; ix. 1, 18—34;
xi. 2—30, end; xii. 22—50, end; xiii. 1—52;
Mark iii. 13—35, end; iv., v.; Luke vi. 12—49, end;
vii., viii., xi. 14—54, end.

SECTION I

FIRST ORDINATION OF THE APOSTLES BY CHRIST, AND HIS FIRST
PUBLIC CHARGE TO THEM, OR SERMON ON THE MOUNTAIN.

Matt. v. 1—48, end; vi. 1—34, end; vii. 1—29, end;
Mark iii. 13—19. . . ; Luke vi. 12—49, end.

	Par. 1.		
CHAP. VI.	CHAP. V.		
v. 12.	v. 1.	v. 13.	
	Par. 2, 3.		
v. 13—16.		v. . . 13—19.	
	Par. 4.		
v. 17—19.			
	Par. 5.		
v. 20—23.	v. . . 1—12.		
	Par. 6.		
v. 24—26.			
	Par. 7—11.		
	v. 13—37.		
	Par. 12.		
v. 29.	v. 38—41.		
	Par. 13.		
v. 27, 28, 30—36.	v. 42—48, end.		
	Par. 14, 15.		
	CHAP. VI.		
	v. 1—34, end.		
	Par. 16.		
	CHAP. VII.		
v. 37, 38.	v. 1, 2.		
	Par. 17.		
v. 39, 40.			

347

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. CHAP. VI.	MATTHEW. CHAP. VII.	MARK.	JOHN.
	Par. 18.		
v. 41, 42.	v. 3—5.		
	Par. 19—22.		
	v. 6—16.		
	Par. 23—25.		
v. 43—49, end.	v. . . 16—27.		
	Par. 26, end.		
	v. 28, 29, end.		

SECTION II.

SECOND CONFLICT OF CHRIST WITH THE SCRIBES, PHARISEES, &c.,
IN GALILEE.

Matt. viii. 1, 5—13; xi. 2—30, end; xii. 22—50, end;
Mark iii. v. . . 19—35, end; Luke vii. 1—50, end; xi. 14—54, end.

CHAP. VII.	CHAP. VIII.	CHAP. III.
	Par. 1.	
v. 1.		
	Par. 2.	
	v. 1.	
	Par. 3.	
v. 2—9.	v. 5—10.	
	Par. 4.	
	v. 11, 12.	
	Par. 5.	
v. 10.	v. 13.	
	Par. 6.	
	v. . . 19—21.	
	Par. 7.	
CHAP. XI.	CHAP. XII.	
v. 14.	v. 22, 23.	
	Par. 8.	
v. 15.	v. 24.	v. 22.
	Par. 9.	
v. 16.		
	Par. 10.	
v. 17—23.	v. 25—30.	v. 23—27.
	Par. 11.	
	v. 31, 32.	v. 28—30.
	Par. 12.	
	v. 33—37.	
	Par. 13.	
v. 24—26.	v. 43—45.	
	Par. 14.	
v. 27, 28.		
	Par. 15.	
	v. 46—50, end.	v. 31—35, end.

LUKE. CHAP. XI.	MATTHEW. CHAP. XII.	MARK.	JOHN.
	Par. 16.		
v. 29—32.	v. 38—42.		
	Par. 17, 18.		
v. 33—54, end.			
	Par. 19.		
CHAP. VII.	CHAP. XI.		
v. 11—17.			
	Par. 20, 21.		
v. 18—28.	v. 2—11.		
	Par. 22.		
	v. 12—15.		
	Par. 23.		
v. 29, 30.			
	Par. 24.		
v. 31—35.	v. 16—19.		
	Par. 25—27.		
	v. 20—30, end.		
	Par. 28, end.		
v. 36—50, end.			

SECTION III.

RENEWED INSTRUCTIONS OF CHRIST AT THE LAKE OF GENNESARETH,
AND AT THE HOUSE IN CAPERNAUM.

Matt. xiii. 1—52; Mark iv. 1—34; Luke viii. 1—21.

CHAP. VIII.	CHAP. XIII.	CHAP. IV.
	Par. 1.	
v. 1—3.		
	Par. 2—4.	
v. 4—10.	v. 1—15.	v. 1—12.
	Par. 5.	
	v. 16, 17.	
	Par. 6.	
v. 11—15.	v. 18—23.	v. 13—20.
	Par. 7.	
v. 16—18.		v. 21—25.
	Par. 8.	
		v. 26—29.
	Par. 9.	
	v. 24—30.	
	Par. 10.	
	v. 31, 32.	v. 30—32.
	Par. 11.	
	v. 33.	
	Par. 12.	
	v. 34.	v. 33, 34.

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. VIII.	CHAP. XIII.	CHAP. IV.	
	Par. 13—18.		
	v. 35—52.		
	Par. 19, end.		
v. 19—21.			
SECTION IV., END.			
FIRST EVANGELICAL VISIT OF CHRIST TO BATANÆA, AND RETURN TO CAPERNAUM.			
Matt. viii. 18—34, end; ix. 1, 18—34; Mark iv. 35—41, end; v. 1—43, end; Luke viii. 22—56, end.			
	Par. 1.		
	CHAP. VIII.		
v. . . 22. . .	v. 18.	v. 35.	
	Par. 2.		
	v. 19—22.		
	Par. 3.		
v. 22—25.	v. 23—27.	v. 36—41, end.	
	Par. 4, 5.		
	CHAP. V.		
v. 26—37. . .	v. 28—34, end.	v. 1—17.	
	Par. 6.		
	CHAP. IX.		
v. . . 37.	v. 1.		
	Par. 7, 8.		
v. 38—40.		v. 18—21.	
	Par. 9, 10.		
v. 41—48.	v. 18—22.	v. 22—34.	
	Par. 11.		
v. 49, 50.		v. 35, 36.	
	Par. 12.		
v. 51—55. . .	v. 23—25.	v. 37—42. . .	
	Par. 13.		
v. . . 55, 56, end.		v. . . 42, 43, end.	
	Par. 14—17, end.		
	v. 26—34.		

PART VI.

FIRST MISSION OF THE APOSTLES BY CHRIST, AND
CONCLUSION OF HIS SPECIAL MINISTRY IN GALILEE.

Matt. ix. 35—38, end; x. xi. 1; xiii. 54—58, end; xiv.,
xv., xvi. 1—12; Mark vi. vii., viii. 1—26; Luke ix. 1—17;
xii., xiii. 1—21; John vi., vii. 1.

SECTION I.

FIRST MISSION OF THE APOSTLES BY CHRIST, WITH INSTRUCTIONS
FOR THEIR CONDUCT.

Matt. ix. 35—38, end; x. 1—42, end; xi. 1; xiii. 54—58, end;
Mark vi. 1—13; Luke ix. 1—6.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. IX.	CHAP. XIII.	CHAP. VI.	
	Par. 1.		
	v. 54—58, end.	v. 1—6. . .	
	Par. 2.		
	CHAP. IX.		
	v. 35.	v. . . 6.	
	Par. 3.		
	v. 36—38, end.		
	Par. 4.		
	CHAP. X.		
v. 1.	v. 1.	v. 7.	
	Par. 5.		
	v. 2—4.		
	Par. 6.		
v. 2.	v. 5. . .		
	Par. 7.		
	v. . . 5—8.		
	Par. 8, 9.		
v. 3—5.	v. 9—15.	v. 8—11.	
	Par. 10—12.		
	v. 16—42, end.		
	Par. 13.		
	CHAP. XI.		
	v. 1.		
	Par. 14, end.		
v. 6.		v. 12, 13.	

SECTION II.

FIRST MIRACULOUS SUPPLY OF FOOD BY CHRIST TO THE MULTITUDE,
AND HIS REPROOF OF THEIR WORLDLY DISPOSITION.

Matt. xiv. 1—36, end; Mark vi. 14—56, end; Luke ix. 7—17;
John vi. 1—71, end; vii. 1.

	Par. 1.		
	CHAP. XIV.	CHAP. VI.	
v. 7—9.	v. 1, 2.	v. 14—16.	
	Par. 2.		
	v. 3—12. . .	v. 17—29.	
	Par. 3.		
	v. . . 12.		
	Par. 4.		
v. 10. . .		v. 30.	
	Par. 5.		
v. . . 10, 11.	v. 13, 14.	v. 31—34.	v. 1—7.
	Par. 6.		
v. 12—14. . .	v. 15, 16.	v. 35—37.	

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. IX.	CHAP. XIV.	CHAP. VI.	CHAP. VI.
	Par. 7.		
v. . . 13—17.	v. 17—21.	v. 38—44.	v. 8—13.
	Par. 8.		
			v. 14.
	Par. 9, 10.		
	v. 22—32.	v. 45—51. . .	v. 15—21.
	Par. 11.		
	v. 33.		
	Par. 12.		
		v. . . 51, 52.	
	Par. 13.		
	v. 34—36, end.	v. 53—56, end.	
	Par. 14—22.		
			v. 22—71, end.
	Par. 23, end.		
		CHAP. VII.	
		v. 1.	

SECTION III.

SECOND PUBLIC CHARGE OF CHRIST TO HIS APOSTLES,
AND ADMONITIONS TO THE SURROUNDING MULTITUDE.

Luke xii. 1—59, end; xiii. 1—9.

Par. 1—7.

CHAP. XII.
v. 1—59, end.

Par. 8, 9, end.

CHAP. XIII.
v. 1—9.

SECTION IV., END.

THIRD CONFLICT OF CHRIST WITH THE SCRIBES, PHARISEES, &c.,
AND CONCLUSION OF HIS SPECIAL MINISTRY IN GALILEE.

Matt. xv. 1—39, end; xvi. 1—12; Mark vii. 1—37, end;
viii. 1—26; Luke xiii. 10—21.

CHAP. XV. CHAP. VII.

Par. 1—3.

v. 10—21.

Par. 4.

v. 1. v. 1.

Par. 5, 6.

v. 2—4.

Par. 7—12.

v. . . 1—29. v. 5—31.

Par. 13.

v. . . 29—31.

Par. 14.

v. 32—37, end.

LUKE.	MATTHEW.	MARK.	JOHN.
	CHAP. XV.	CHAP. VIII.	
		Par. 15, 16.	
	v. 32—39, end.	v. 1—10.	
		Par. 17—19.	
	CHAP. XVI.		
	v. 1—12.	v. 11—21.	
		Par. 20, end.	
		v. 22—36.	

PART VII.

RENEWED MINISTRY OF CHRIST AT JERUSALEM,
AND HIS SECOND REPULSE FROM THAT CITY.

John vii. 2—53, end; viii., ix., x., xi. 1—54.

SECTION I.

THIRD EVANGELICAL VISIT OF CHRIST TO JERUSALEM,
AND RENEWED PERSECUTION OF HIM BY THE SANHEDRIM.

John vii. 2—53, end; viii. 1.

Par. 1—14, end.

CHAP. VII.
v. 2—53, end.

CHAP. VIII.
v. 1.

SECTION II.

INSTRUCTIONS OF CHRIST TO THE PEOPLE IN THE TEMPLE,
AND HIS RETREAT FROM THEIR FIRST ATTEMPT TO STONE HIM.

John viii. 2—59, end.

Par. 1—12, end.

v. 2—59, end.

SECTION III.

CURE BY CHRIST OF A MAN BLIND FROM HIS BIRTH;
AND SUBSEQUENT RETREAT TO PERÆA
FROM A SECOND ATTEMPT OF THE JEWS TO STONE HIM.

John ix. 1—41, end; x. 1—42, end.

Par. 1—9.

CHAP. IX.
v. 1—41, end.

Par. 10—16, end.

CHAP. X.
v. 1—42, end.

SECTION IV., END.

MIRACULOUS REVIVAL BY CHRIST OF LAZARUS AT BETHANY;
AND FINAL RETREAT FROM THE MACHINATIONS OF HIS ENEMIES
AT JERUSALEM.

John xi. 1—54.

Par. 1—18, end.

CHAP. XI.
v. 1—54.

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. MATTHEW. MARK. JOHN.
CHAP. IX. CHAP. XVI. CHAP. VIII.

PART VIII.

CONCLUSION OF THE MINISTRY OF CHRIST IN THE COUNTRY PARTS OF PALESTINE.

Matt. xvi. 13—28, end; xvii., xviii., xix., xx.;
Mark viii. 27—38, end; ix., x.; Luke ix. 18—62, end;
x. 1—37; xiii. 22—35, end; xiv., xv., xvi., xvii., xviii.,
xix. 1—28; 2 Peter i. v. . . 17.

SECTION I.

FINAL MINISTRY OF CHRIST IN BATANÆA,
AND HIS TRANSFIGURATION ON MOUNT HERMON.

Matt. xvi. 13—28, end; xvii. 1—21; Mark viii. 27—38, end;
ix. 1—29; Luke ix. 18—43. . . ; 2 Peter i. v. . . 17.

Par. 1.

. v. 13. v. 27.

Par. 2, 3.

v. 18—20. v. . . 13—16. v. . . 27—29.

Par. 4.

. v. 17—19.

Par. 5.

v. 21, 22. v. 20, 21. v. 30, 31.

Par. 6.

. v. 22, 23. v. 32, 33.

Par. 7.

v. 23—27. v. 24—28, end. v. 34—38, end.

Par. 8, 9.

CHAP. XVII. CHAP. IX.
v. 28—36. v. 1—9. v. 2—10.

Par. 10.

. v. 10—13. v. 11—13.

Par. 11.

v. 37—43. v. 14—18. v. 14—27.

Par. 12, end.

. v. 19—21. v. 28, 29.

SECTION II.

INSTRUCTIONS OF CHRIST TO HIS APOSTLES AT CAPERNAUM,
RESPECTING CHURCH-DISCIPLINE, AND CHRISTIAN BENEVOLENCE.

Matt. xvii. 22—27, end; xviii. 1—35, end; Mark ix. 30—32,
v. . . 33—50, end; Luke ix. v. . . 43—50; xvii. 1—10.

Par. 1.

v. . . 43—45. v. 22, 23. v. 30—32.

Par. 2.

. v. 24—27, end.

Par. 3.

CHAP. XVIII.
v. 46—48. v. 1—5. v. . . 33—37.

LUKE. MATTHEW. MARK. JOHN.
CHAP. IX. CHAP. XVIII. CHAP. IX.

Par. 4.

v. 49, 50. v. 38—41.

Par. 5.

CHAP. XVII.

v. 1—3. v. 6—9. v. 42—48.

Par. 6.

. v. 49, 50, end.

Par. 7.

. v. 10—14.

Par. 8.

v. . . 3, 4. v. 15—17.

Par. 9—11.

. v. 18—35, end.

Par. 12, end.

v. 5—10.

SECTION III.

MISSION BY CHRIST OF SEVENTY TEMPORARY APOSTLES,
DURING HIS FINAL PROGRESS, THROUGH SAMARIA AND GALILEE,
TO JERUSALEM.

Matt. xix. 1. . . ; Mark x. 1. . . ; Luke ix. 51—62, end; x. 1—37;
xvii. 11—37, end; xviii. 1—14.

Par. 1.

CHAP. XIX.

CHAP. X.

v. 51. v. 1. v. 1.

Par. 2, 3.

v. 52—62, end.

Par. 4—13.

CHAP. X.

v. 1—37.

Par. 14—17.

CHAP. XVII.

v. 11—37, end.

Par. 18, 19, end.

CHAP. XVIII.

v. 1—14.

SECTION IV.

FINAL MINISTRY OF CHRIST IN PERÆA.

Matt. xix. v. . . 1—12; Mark x. v. . . 1—12; Luke xiii. 22—35, end;
xiv. 1—35, end; xv. 1—32, end; xvi. 1—31, end.

Par. 1, 2.

. v. . . 1—9. v. . . 1—9.

Par. 3.

. v. 10—12.

Par. 4.

. v. 10—12.

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. XIII.			
	Par. 5—8.		
v. 22—35, end.			
	Par. 9—12.		
CHAP. XIV.			
v. 1—35, end.			
	Par. 13—16.		
CHAP. XV.			
v. 1—32, end.			
	Par. 17—20, end.		
CHAP. XVI.			
v. 1—31, end.			

SECTION V., END.

FINAL MINISTRY OF CHRIST BETWEEN THE JORDAN AND BETHANY.
Matt. xix. 13—30, end; xx. 1—34, end; Mark x. 13—52, end;
Luke xviii. 15—43, end; xix. 1—28.

	Par. 1—4.		
CHAP. XVIII.	CHAP. XIX.	CHAP. X.	
v. 15—30.	v. 13—30, end.	v. 13—31.	
	Par. 5.		
	CHAP. XX.		
	v. 1—16.		
	Par. 6.		
v. 31—34.	v. 17—19.	v. 32—34.	
	Par. 7, 8.		
	v. 20—28.	v. 35—45.	
	Par. 9.		
v. 35—43, end.			
CHAP. XIX.			
v. 1.	v. 29—34, end.	v. 46—52, end.	
	Par. 10—12, end.		
v. 2—28.			

PART IX.

CONCLUSION OF THE MINISTRY OF CHRIST IN THE CITY OF JERUSALEM.

Matt. xxi., xxii., xxiii., xxiv., xxv., xxvi. 1, 2, 6—13;
Mark xi., xii., xiii., xiv. 3—9; Luke x. 38—42, end;
xi. 1—13; xix. 29—48, end; xx., xxi.;
John xi. 55—57, end; xii.

SECTION I.

FOURTH AND LAST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

Matt. xxi. 1—22; xxvi. 6—13; Mark xi. 1—26; xiv. 3—9;
Luke x. 38—42, end; xi. 1—13; xix. 29—48, end;
xxi. 37, 38, end; John xi. 55—57, end; xii. 1—19.

Par. 1, 2.

	CHAP. XI.
	v. 55—57, end.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. X.	CHAP. XXVI.	CHAP. XIV.	CHAP. XII.
	Par. 3.		
v. . . 38. . .			v. 1.
	Par. 4.		
v. . . 38—42, end.			
	Par. 5.		
	v. 6, 7.	v. 3.	v. 2, 3.
	Par. 6, 7.		
			v. 4—6.
	Par. 8.		
	v. 8, 9.	v. 4, 5.	
	Par. 9.		
	v. 10—13.	v. 6—9.	v. 7, 8.
	Par. 10—12.		
			v. 9—13.
	Par. 13.		
CHAP. XIX.	CHAP. XXI.	CHAP. XI.	
v. 29—35. . .	v. 1—3, 6, 7. . .	v. 1—7. . .	
	Par. 14.		
v. . . 35.	v. . . 7.	v. . . 7.	v. 14. . .
	Par. 15.		
	v. 4, 5.		v. . . 14, 15.
	Par. 16.		
			v. 16.
	Par. 17.		
v. 36.	v. 8.	v. 8.	
	Par. 18.		
			v. 17, 18.
	Par. 19.		
v. 37, 38.	v. 9.	v. 9, 10.	
	Par. 20.		
v. 39, 40.			
	Par. 21.		
			v. 19.
	Par. 22.		
v. 41—44.			
	Par. 23.		
	v. 10, 11.		
	Par. 24.		
		v. 11. . .	
	Par. 25, 26.		
	v. 14—16.		
	Par. 27, 28.		
	v. 17—19.	v. . . 11—14.	

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. CHAP. XIX.	MATTHEW. CHAP. XXI.	MARK. CHAP. XI.	JOHN.
	Par. 29.		
v. 45, 46.	v. 12, 13.	v. 15—17.	
	Par. 30.		
v... 47, 48, end.		v. 18.	
	Par. 31.		
		v. 19.	
	Par. 32.		
CHAP. XXI.			
v. 37, 38, end.			
	Par. 33, 34.		
CHAP. XI.			
v. 1—13.			
	Par. 35.		
	v. 20—22.	v. 20—24.	
	Par. 36, end.		
		v. 25, 26.	
SECTION II.			
FINAL CONFLICT OF CHRIST WITH THE CHIEF PRIESTS, SCRIBES, PHARISEES, &C., AT JERUSALEM.			
Matt. xxi. 23—46, end; xxii. 1—46, end; xxiii. 1—39, end; Mark xi. 27—33, end; xii. 1—40; Luke xx. 1—47, end.			
	Par. 1.		
CHAP. XX.			
v. 1—8.	v. 23—27.	v. 27—33, end.	
	Par. 2.		
	v. 28—32.		
	Par. 3, 4.		
v. 9—19.	v. 33—46, end.	CHAP. XII. v. 1—12.	
	Par. 5.		
	CHAP. XXII.		
	v. 1—14.		
	Par. 6, 7.		
v. 20—38.	v. 15—32.	v. 13—27.	
	Par. 8.		
	v. 33.		
	Par. 9.		
v. 39.			
	Par. 10.		
	v. 34—40.	v. 28—31.	
	Par. 11.		
		v. 32—34.	
	Par. 12.		
v. 41—44.	v. 41—45.	v. 35—37.	
	Par. 13.		
v. 40.	v. 46, end.	v... 34.	

LUKE. CHAP. XX.	MATTHEW. CHAP. XXII.	MARK. CHAP. XII.	JOHN.
	Par. 14.		
		v... 37.	
	Par. 15.		
	CHAP. XXIII.		
v. 45, 46.	v. 1—7.	v. 38, 39.	
	Par. 16.		
	v. 8—12.		
	Par. 17.		
v. 47, end.	v. 14.	v. 40.	
	Par. 18—20, end.		
	v. 13, 15—39, end.		

SECTION III.

SPECIAL PREDICTION BY CHRIST OF THE DESTRUCTION OF
JERUSALEM, AND THE CLOSE OF THE JEWISH DISPENSATION.
Matt. xxiv. 1—51, end; xxv. 1—46, end; Mark xii. 41—44, end;
xiii. 1—37, end; Luke xxi. 1—36.

CHAP. XXI.	Par. 1.		
v. 1—4.		v. 41—44, end.	
	Par. 2—4.		
	CHAP. XXIV.	CHAP. XIII.	
v. 5—15, 17—19.	v. 1—9.	v. 1—9, 11, 13...	
	Par. 5.		
v. 16.	v. 10—14.	v. 10, 12, v... 13.	
	Par. 6.		
v. 20—24.	v. 15—22.	v. 14—20.	
	Par. 7.		
	v. 23—28.	v. 21—23.	
	Par. 8—10.		
v. 25—36.	v. 29—41.	v. 24—33.	
	Par. 11.		
	v. 42.	v. 34—37, end.	
	Par. 12, 13.		
	v. 43—51, end.		
	Par. 14—16, end.		
	CHAP. XXV.		
	v. 1—46, end.		

SECTION IV., END.

CONCLUSION OF THE MINISTRY OF CHRIST AT JERUSALEM,
AND HIS FINAL RETREAT FROM THE JEWISH PEOPLE.
Matt. xxvi. 1, 2; John xii. 20—50, end.

CHAP. XXVI.	CHAP. XII.
Par. 1.	
v. 1, 2.	
Par. 2—7, end.	
	v. 20—50, end.

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. MATTHEW. MARK. JOHN.
CHAP. XXII. CHAP. XXVI. CHAP. XIV.

PART X.

LAST PASCHAL SUPPER OF CHRIST WITH HIS APOSTLES.

Matt. xxvi. 3—5, 14—29; Mark xiv. 1, 2, 10—25;
Luke xxii. 1—38; John xiii. xiv., xv., xvi., xvii.;
1 Corinth. xi. v. . . 23—25.

SECTION I

ENGAGEMENT OF JUDAS ISCARIOT TO BETRAY CHRIST TO THE SANHEDRIM.

Matt. xxvi. 3—5, 14—16; Mark xiv. 1, 2, 10, 11; Luke xxii. 1—6.

Par. 1.

v. 1. v. 1.

Par. 2, 3, end.

v. 2—6. v. 3—5, 14—16. v. . . 1, 2, 10, 11.

SECTION II.

LAST PASCHAL SUPPER OF CHRIST WITH THE APOSTLES, AND HIS INSTITUTION OF THE LORD'S SUPPER.

Matt. xxvi. 17—29; Mark xiv. 12—25; Luke xxii. 7—30;
John xiii. 1—30; 1 Corinth. xi. v. . . 23—25.

Par. 1.

CHAP. XIII.

v. 7 13. v. 17—19. v. 12—16.

Par. 2.

. v. 1.

Par. 3.

v. 14. v. 20. v. 17.

Par. 4.

v. 24.

Par. 5—7.

. v. 2—20.

Par. 8.

v. 25—30.

Par. 9.

v. 15—18.

Par. 10.

(1 CORINTH. XI.)

v. 19, 20. v. 26—29. v. 22—25. v. . . 23—25.

Par. 11.

JOHN XIII.

v. 21. v. 21. v. 18. v. 21.

Par. 12.

. v. 22.

Par. 13.

. v. 22, 23. v. 19, 20.

Par. 14.

v. 22 v. 24. v. 21.

LUKE. MATTHEW. MARK. JOHN.
CHAP. XXII. CHAP. XXVI. CHAP. XIII.

Par. 15.

. v. 25.

Par. 16.

v. 23.

Par. 17—20, end.

. v. 23—30.

SECTION III.

FINAL INSTRUCTIONS OF CHRIST TO HIS APOSTLES BEFORE HIS DEATH.

Luke xxii. 31—38; John xiii. 31—38, end; xiv. 1—31, end;
xv. 1—27, end; xvi. 1—33, end.

Par. 1, 2.

. v. 31—35.

Par. 3.

v. 31, 32.

Par. 4.

. v. 36.

Par. 5.

v. 33, 34. v. 37, 38, end.

Par. 6.

v. 35—38.

Par. 7—13.

CHAP. XIV.

. v. 1—21, end.

Par. 14, 15.

CHAP. XV.

. v. 1—16.

Par. 16.

v. 17—27, end.

CHAP. XVI.

. v. 1—4.

Par. 17—20, end.

. v. . . 4—33, end.

SECTION IV., END.

FINAL PRAYER OF CHRIST FOR HIMSELF, HIS APOSTLES, AND HIS CHURCH.

John xvii. 1—26, end.

Par. 1—3, end.

CHAP. XVII.

. v. 1—26, end.

PART XI.

SUFFERINGS, DEATH, AND BURIAL OF CHRIST.

Matt. xxvi. 30—75, end; xxvii.; Mark xiv. 26—72, end;
xv.; Luke xxii. 39—71, end; xxiii.; John xviii., xix.

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. XXII.	CHAP. XXVI.	CHAP. XIV.	CHAP. XVIII.

SECTION I.

AGONY OF CHRIST IN THE GARDEN OF GETHSEMANE,
AND HIS SURRENDER TO THE JEWISH AUTHORITIES.

Matt. xxvi. 30—56 ; Mark xiv. 26—50 ; Luke xxii. 39—53 ;
John xviii. 1—11.

Par. 1.

v. 39.	v. 30.	v. 26.	v. 1. . .
--------	--------	--------	-----------

Par. 2, 3.

.	v. 31—35.	v. 27—31.
-----------	-----------	-----------	-----------

Par. 4.

.	v. 36. . .	v. 32. . .	v. . . 1.
-----------	------------	------------	-----------

Par. 5.

.	v. 2.
-----------	-----------	-----------	-------

Par. 6.

v. 40.	v. . . 36.	v. . . 32.
--------	------------	------------	-----------

Par. 7.

.	v. 37, 38.	v. 33, 34.
-----------	------------	------------	-----------

Par. 8.

v. 41, 42.	v. 39.	v. 35, 36.
------------	--------	------------	-----------

Par. 9—11.

.	v. 40—43.	v. 37—40.
-----------	-----------	-----------	-----------

Par. 12.

v. 43, 44.	v. 44.
------------	--------	-----------	-----------

Par. 13.

v. 45, 46.	v. 45. . .	v. 41.
------------	------------	------------	-----------

Par. 14.

.	v. . . 45, 46.	v. . . 41, 42.
-----------	----------------	----------------	-----------

Par. 15.

v. 47. . .	v. 47.	v. 43.	v. 3.
------------	--------	--------	-------

Par. 16.

.	v. 48.	v. 44.
-----------	--------	--------	-----------

Par. 17.

v. . . 47, 48.	v. 49, 50. . .	v. 45.
----------------	----------------	--------	-----------

Par. 18—20.

.	v. 4—9.
-----------	-----------	-----------	---------

Par. 21.

.	v. . . 50.	v. 46.
-----------	------------	--------	-----------

Par. 22.

v. 49.
--------	-----------	-----------	-----------

Par. 23.

v. 50.	v. 51.	v. 47.	v. 10.
--------	--------	--------	--------

Par. 24.

.	v. 52—54.	v. 11.
-----------	-----------	-----------	--------

2 2 2

LUKE.	MATTHEW.	MARK.	JOHN.
CHAP. XXII.	CHAP. XXVI.	CHAP. XIV.	

Par. 25.

v. 51.
--------	-----------	-----------	-----------

Par. 26.

v. 52, 53.	v. 55, 56. . .	v. 48, 49.
------------	----------------	------------	-----------

Par. 27, end.

.	v. . . 56.	v. 50.
-----------	------------	--------	-----------

SECTION II.

TRIAL AND CONDEMNATION OF CHRIST BY THE SANHEDRIM.

Matt. xxvi. 57—75, end ; Mark xiv. 51—72, end ;
Luke xxii. 54—65 ; John xviii. 12—27.

Par. 1.

CHAP. XVIII.
v. 12.

Par. 2.

.	v. 51, 52.
-----------	-----------	------------	-----------

Par. 3, 4.

.	v. 13, 14.
-----------	-----------	-----------	------------

Par. 5, 6.

v. 54.	v. 57, 58. . .	v. 53, 54. . .	v. 24, 15. . .
--------	----------------	----------------	----------------

Par. 7—9.

.	v. . . 15—17.
-----------	-----------	-----------	---------------

Par. 10.

v. 55.	v. . . 58.	v. . . 54.	v. 18.
--------	------------	------------	--------

Par. 11.

v. 56, 57.	v. 69, 70.	v. 66—68.
------------	------------	---------------	-----------

Par. 12.

v. 58.
--------	-----------	-----------	-----------

Par. 13.

.	v. . . 68.
-----------	-----------	------------	-----------

Par. 14.

.	v. 71, 72.	v. 69, 70.
-----------	------------	----------------	-----------

Par. 15, 16.

.	v. 19—23.
-----------	-----------	-----------	-----------

Par. 17, 18.

.	v. 59—66.	v. 55—64.
-----------	-----------	-----------	-----------

Par. 19, 20.

.	v. 25—27. . .
-----------	-----------	-----------	---------------

Par. 21.

v. 59, 60. . .	v. 73, 74. . .	v. . . 70, 71.
----------------	----------------	----------------	-----------

Par. 22.

v. . . 60.	v. . . 74.	v. 72. . .	v. . . 27.
------------	------------	------------	------------

Par. 23.

v. 61, 62.	v. 75, end.	v. . . 72, end.
------------	-------------	-----------------	-----------

Par. 24, end.

v. 63—65.	v. 67, 68.	v. 65.
-----------	------------	--------	-----------

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. CHAP. XXII.	MATTHEW. CHAP. XXVII.	MARK. CHAP. XV.	JOHN. CHAP. XVIII.
SECTION III.			
TRIAL AND CONDEMNATION OF CHRIST BY PONTIUS PILATE.			
Matt. xxvii. 1—26, 28—30; Mark xv. 1—15, 17—19; Luke xxii. 66—71, end; John xviii. 28—40, end; xix. 1—16...			
	Par. 1.		
v. 66...	v. 1.	v. 1...	
	Par. 2.		
v...66—71,end.			
	Par. 3.		
CHAP. XXIII.			
v. 1.	v. 2.	v. ... 1.	
	Par. 4—6.		
	v. 3—10.		
	Par. 7, 8.		
		v. 28—32.	
	Par. 9.		
v. 2.			
	Par. 10.		
v. 3.	v. 11.	v. 2.	
	Par. 11.		
	v. 12—14.	v. 3—5.	
	Par. 12.		
		v. 33—38...	
	Par. 13.		
v. 4.		v. ... 38.	
	Par. 14—17.		
v. 5—16.			
	Par. 18.		
v. 17.	v. 15.	v. 6.	
	Par. 19.		
v. 19.	v. 16.	v. 7.	v. ... 40, end.
	Par. 20.		
		v. 8.	
	Par. 21.		
	v. 17.	v. 9.	v. 39.
	Par. 22.		
	v. 18.	v. 10.	
	Par. 23.		
	v. 19.		
	Par. 24.		
	v. 20.	v. 11.	
	Par. 25.		
v. 18.	v. 21.		v. 40...
	Par. 26—28.		
v. 20—23...	v. 22, 23.	v. 12—14.	

LUKE. CHAP. XXIII.	MATTHEW. CHAP. XXVII.	MARK. CHAP. XV.	JOHN. CHAP. XIX.
	Par. 29.		
			v. 1.
	Par. 30.		
	v. 28—30.	v. 17—19.	v. 2, 3.
	Par. 31—37.		
			v. 4—15.
	Par. 38.		
	v. 24, 25.		
	Par. 39.		
v. ... 23, 24.		v. 15...	
	Par. 40.		
v. 25...	v. 26...	v. ... 15...	
	Par. 41, end.		
v. ... 25.	v. ... 26.	v. ... 15.	v. 16...
SECTION IV., END.			
CRUCIFIXION, DEATH, AND BURIAL OF CHRIST.			
Matt. xxvii. 27, 31—66, end; Mark xv. 16, 20—47, end; Luke xxiii. 26—56, end; John xix. v. ... 16—42, end.			
	Par. 1.		
	v. 27.	v. 16.	
	Par. 2.		
	v. 31.	v. 20.	v. ... 16.
	Par. 3.		
v. 26.	v. 32.	v. 21.	
	Par. 4, 5.		
v. 27—32.			
	Par. 6.		
v. 33...	v. 33.	v. 22.	v. 17.
	Par. 7.		
	v. 34.	v. 23.	
	Par. 8.		
v. ... 33.	v. 38.	v. 27.	v. 18.
	Par. 9.		
		v. 28.	
	Par. 10.		
v. 34...			
	Par. 11.		
v. 38.	v. 37.	v. 26.	v. 19, 20.
	Par. 12.		
			v. 21, 22.
	Par. 13.		
	v. 35...	v. 24...	v. 23...
	Par. 14, 15.		
			v. ... 23, 24...

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. CHAP. XXIII.	MATTHEW. CHAP. XXVII.	MARK. CHAP. XV.	JOHN. CHAP. XIX.
	Par. 16.		
v. . . 34.	v. . . 35.	v. . . 24.	v. . . 24.
	Par. 17.		
		v. 25.	
	Par. 18.		
v. 35. . .	v. 36.		
	Par. 19.		
	v. 39, 40.	v. 29, 30.	
	Par. 20.		
v. . . 35.	v. 41—43.	v. 31, 32. . .	
	Par. 21.		
v. 36, 37.			
	Par. 22.		
v. 39.	v. 44.	v. . . 32.	
	Par. 23.		
v. 40—43.			
	Par. 24.		v. 25—27.
	Par. 25.		
v. 44, 45. . .	v. 45.	v. 33.	
	Par. 26, 27.		
	v. 46, 47.	v. 34, 35.	
	Par. 28.		v. 28.
	Par. 29.		
	v. 48, 49.	v. 36.	v. 29.
	Par. 30.		
v. 46.	v. 50.	v. 37.	v. 30.
	Par. 31.		
v. . . 45.	v. 51. . .	v. 38.	
	Par. 32.		
	v. . . 51—53.		
	Par. 33.		
v. 47.	v. 54.	v. 39.	
	Par. 34.		
v. 48.			
	Par. 35.		
v. 49.	v. 55, 56.	v. 40, 41.	
	Par. 36—38.		v. 31—37.
	Par. 39—40.		
v. 50—54.	v. 57—60.	v. 42—46.	v. 38—42, end.
	Par. 41.		
v. 55.	v. 61.	v. 47, end.	

LUKE. CHAP. XXIII.	MATTHEW. CHAP. XXVII.	MARK. CHAP. XV.	JOHN. CHAP. XIX.
	Par. 42.		
v. 56, end.			
	Par. 43, end.		
	v. 62—66, end.		

PART XII.

FINAL INSTRUCTIONS OF CHRIST TO HIS APOSTLES, AFTER HIS RESURRECTION.

Matt. xxviii. ; Mark xvi. ; Luke xxiv. ; John xx. 1—29;
xxi. 1—23; Acts i. 3—14; 1 Corinth. xv. 5—7.

SECTION I.

FIRST INTERVIEWS OF CHRIST WITH HIS DISCIPLES, AT JERUSALEM, AFTER HIS RESURRECTION.

Matt. xxviii. 1—15; Mark xvi. 1—14; Luke xxiv. 1—43;
John xx. 1—29; 1 Corinth. xv. 5.

CHAP. XXIV.	CHAP. XXVIII.	CHAP. XVI.	CHAP. XX.
	Par. 1.		
		v. 1.	
	Par. 2.		
v. 1.	v. 1.	v. 2.	v. 1. . .
	Par. 3.		
v. 2, 3.		v. 3—5. . .	v. . . 1.
	Par. 4.		v. 2.
	Par. 5.		
	v. 2—4.		
	Par. 6.		
v. 4.		v. . . 5. . .	
	Par. 7.		
v. 5—7.	v. 5, 6. . .	v. . . 5, 6. . .	
	Par. 8.		
	v. . . 6, 7.	v. . . 6, 7.	
	Par. 9.		
v. 8.			
	Par. 10.		
	v. 8.	v. 8.	
	Par. 11—13.		v. 3—10.
	Par. 14.		
		v. 9.	
	Par. 15.		v. 11—17.
	Par. 16—19.		
	v. 9—15.		

SYNOPSIS OF THE ARRANGEMENT ADOPTED IN THE FOREGOING HARMONY.

LUKE. CHAP. XXIV.	MATTHEW.	MARK. CHAP. XVI.	JOHN. CHAP. XX.
	Par. 20.		
v. 9—11.	. . . . .	v. 10, 11.	v. 18.
	Par. 21.		
v. 12.	. . . . .	
	Par. 22.		
.		v. 12.	. . . . .
	Par. 23.		
v. 13—32.	. . . . .	
	Par. 24.		
(1 CORINTH. XV.)			
v. 33, 34.	v. 5.		
	Par. 25.		
v. 35.	. . . . .	v. 13.	. . . . .
	Par. 26.		
v. 36.	v. . . . 5.	v. 14. . .	v. 19.
	Par. 27.		
v. 37—39.	. . . . .	
	Par. 28.		
v. 40.	. . . . .		v. 20.
	Par. 29.		
v. 41—43.	. . . . .	
	Par. 30.		
.		v. . . . 14.	. . . . .
	Par. 31—33, end.		
.			v. 21—29.

SECTION II.

SUBSEQUENT INTERVIEWS OF CHRIST WITH HIS DISCIPLES
IN GALILEE.

Matt. xxviii. 16, 17; John xxi. 1—23; 1 Corinth. xv. 6.

CHAP. XXVIII. (1 CORINTH. XV.) CHAP. XXI.

Par. 1—5.

v. 1—23.

Par. 6, end.

v. 16, 17.

v. 6. . .

LUKE. CHAP. XXIV.	MATTHEW. CHAP. XXVIII.	MARK. CHAP. XVI.	JOHN.
----------------------	---------------------------	---------------------	-------

SECTION III., END.

FINAL CHARGE OF CHRIST TO HIS APOSTLES,
AND HIS ASCENSION TO HEAVEN.

Matt. xxviii. 18—20, end; Mark xvi. 15—20, end;
Luke xxiv. 44—53, end; Acts i. 3—14; 1 Corinth. xv. 7.

(1 CORINTH. XV.)

Par. 1.

v. 7.

Par. 2.

(ACTS I.)

v. 3.

Par. 3.

v. 18—20, end.

v. 15—18.

v. 4. . .

Par. 4.

v. 44—48.

Par. 5.

v. 49.

v. . . . 4, 5.

Par. 6.

v. 50. . .

Par. 7.

v. 6—8.

Par. 8.

v. . . . 50, 51.

v. 19.

v. 9.

Par. 9.

v. 10, 11.

Par. 10.

v. 52.

v. 12.

Par. 11.

v. 13, 14.

Par. 12.

v. 53, end.

Par. 13, end.

v. 20, end.

SUMMARY

OF THE FOREGOING SYNOPSIS; SHOWING, BY THE NUMBER OF LINES, THE AMOUNT OF PECULIARITIES, AND CONCORDANCES, FURNISHED TO THE HARMONY BY EACH EVANGELIST.

PARTS.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	Total Peculiarities.	Total Concordances.	Totals.
LUKE.															
Peculiarities . .	168	50½	..	47	96	118	..	352	40	23½	45½	50½	991		
Concordances . .	..	40½	..	83½	197½	27½	..	90	127	24	71	18	..	679	
Totals	168	91	..	130½	293½	145½	..	442	167	47½	116½	68½	..	..	1670
MATTHEW.															
Peculiarities . .	53	25	..	14½	209	76	..	79½	162	1½	31	17	665		
Concordances . .	..	41	..	72½	195	118½	..	145½	170	24	125½	12	..	904	
Totals	53	66	..	87	404	194½	..	221½	332	25½	156½	29	..	..	1569
MARK.															
Peculiarities . .	..	2½	..	8½	7½	23	..	6	12	..	5	7½	72		
Concordances . .	..	16	..	100½	139	154	..	169½	164½	27	122½	20	..	912	
Totals . . . .	..	18½	..	109	146½	177	..	174½	176½	27	127½	27½	..	..	984
JOHN.															
Peculiarities . .	..	..	294½	..	..	75½	240½	..	66½	217	93	79	1066		
Concordances . .	..	..	..	..	..	26¾	..	..	9½	5	39¾	8	..	89	
Totals . . . .	..	..	294½	..	..	102½	240½	..	76	222	132¾	87	..	..	1155
GENERAL TOTALS.															
Total Peculiarities	221	78	294½	70	312½	292½	240½	434½	280½	241½	174½	154	2794		
Total Concordances	..	97½	..	256½	531½	326¾	..	40½	471	80	358¾	58	..	2584	
GENERAL TOTALS	221	175½	294½	326½	844	619½	240½	838½	751½	321½	533½	212	..	..	5378

NOTE.—In the foregoing Summary, the Lines are taken from Bagster's English Hexapla, 4to. London, 1841. The numbers refer to entire paragraphs, and not to their fractional parts, and are therefore to be regarded as only near approximations to the real quantities; but, under a more minute analysis, the number of Peculiarities would be greater, and that of Concordances less, than is here represented.

INDEX

TO THE FOREGOING HARMONY, SHOWING THE PLACE ASSIGNED IN IT TO THE CHAPTERS AND VERSES OF EACH GOSPEL; AND DISTINGUISHING THEIR INTEGRAL PECULIARITIES, AND CONCORDANCES.

MATTHEW.				MATTHEW.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.	PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART II.				PART V.			
CHAPTER I.			SECTION III.*	CHAP. V.	CHAP. V.		SECT. I.
v. 1—6.	. . . .	23.	Paragraph 2.*		v. 1...	58.	Par. 1.
v. 7—17.	. . . .	24.	. . . .		v. 1—12.	60, 61.	Par. 5.
			PART I.	v. 13—20.	. . . .	61.	Par. 7, 8.
v. 18—25.*	. . . .	8.	SECT. II.	v. 21—37.	. . . .	62.	Par. 9—11.
CHAP. II.			Par. 1—3.		v. 38—48.*	63, 64.	Par. 12, 13.
v. 1—15.	. . . .	11.	SECT. III.	CHAP. VI.			
v. 16—23.*	. . . .	12.	Par. 1—3.	v. 1—18.	. . . .	64, 65.	Par. 14.
			Par. 4—7.*	v. 19—34.*	. . . .	65, 66.	Par. 15.
			PART II.	CHAP. VII.	CHAP. VII.		SECT. I.
CHAP. III.	CHAP. III.		SECT. I.		v. 1, 2.	66.	Par. 16.
v. 1, 2.	. . . .	14.	Par. 3.		v. 3—5.	66, 67.	Par. 18.
	v. 3—10.	15, 16.	Par. 6—9.	v. 6—16...	. . . .	67, 68.	Par. 19—22.
	v. 11, 12.	17, 18.	Par. 11.		v. 16—27.	68, 69.	Par. 23—25.
	v. 13—17.*	19, 20.	SECT. II.	v. 28, 29.*	. . . .	70.	Par. 26 *
CHAP. IV.	CHAP. IV.		Par. 1, 2.	CHAP. VIII.	CHAP. VIII.		SECT. II.
	v. 1—11.	20—22.	Par. 3—5.*	v. 1.	. . . .	71.	Par. 2.
			PART IV.				PART IV.
	v. 12.	36.	SECT. I.		v. 2—4.	44, 45.	SECT. II.
	v. 13.	38.	Par. 1.				Par. 16.
v. 14—16.	. . . .	38.	SECT. II.		v. 5—10.	71, 72.	PART V.
	v. 17.	36.	Par. 1.	v. 11, 12.	. . . .	72.	SECT. II.
	v. 18—22.	38, 39.	Par. 2.		v. 13.	73.	Par. 3.
	v. 23.	43.	SECT. I.				Par. 4.
v. 24.	. . . .	56.	Par. 3.		v. 14—16.	41, 42.	Par. 5.
	v. 25.*	56.	SECT. II.	v. 17.	. . . .	42.	PART IV.
			Par. 3.				SECT. II.
			Par. 14.		v. 18.	95.	Par. 7, 8.
			Par. 15.	v. 19—22.	. . . .	95.	Par. 9.
					v. 23—34.*	95—100.	PART V.
							SECT. IV.*
							Par. 1.
							Par. 2.
							Par. 3—5.

NOTE. The asterisk subjoined to a Number signifies the end, or the last of its kind; namely, the last Part, Section, Paragraph, Chapter, or Verse.

INDEX TO THE FOREGOING HARMONY.

MATTHEW.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
CHAP. IX.	CHAP. IX.		
	v. 1.	101.	Par. 6.
			PART IV.
			SECT. III.*
	v. 2—8.	46—48.	Par. 2.
	v. 9—17.	49—52.	Par. 4—8.
			PART V.
			SECT. IV.*
	v. 18—22.	102—104.	Par. 9, 10.
	v. 23—25.	105, 106.	Par. 12.
v. 26—34.	. . . .	107.	Par. 14—17.*
			PART VI.
			SECT. I.
	v. 35.	109.	Par. 2.
v. 36—38.*	. . . .	109.	Par. 3.
CHAP. X.	CHAP. X.		
	v. 1.	110.	Par. 4.
v. 2—4.	. . . .	110.	Par. 5.
	v. 5...	110.	Par. 6.
v. . . 5—8.	. . . .	110, 111.	Par. 7.
	v. 9—15.	111, 112.	Par. 8, 9.
v. 16—42.*	. . . .	112, 113.	Par. 10—12.
CHAP. XI.	CHAP. XI.		
v. 1.	. . . .	113.	Par. 13.
			PART V.
			SECT. II.
	v. 2—11.	80—82.	Par. 20, 21.
v. 12—15.	. . . .	82.	Par. 22.
	v. 16—19.	82, 83.	Par. 24.
v. 20—30.*	. . . .	83, 84.	Par. 25—27.
			PART IV.
			SECT. III.*
CHAP. XII.	CHAP. XII.		
	v. 1—8.	52—54.	Par. 10.
	v. 9—15...	54—56.	Par. 11—13.
v. 16.	. . . .	56.	Par. 16.
v. 17—21.	. . . .	57.	Par. 19.*
			PART V.
			SECT. II.
	v. 22—24.	73, 74.	Par. 7, 8.
	v. 25—32.	74—76.	Par. 10, 11.
v. 33—37.	. . . .	76.	Par. 12.
	v. 38—42.	78, 79.	Par. 16.
	v. 43—45.	76, 77.	Par. 13.
	v. 46—50.*	77, 78.	Par. 15.

MATTHEW.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
CHAP. XIII.	CHAP. XIII.		PART V.
	v. 1—9.	85—87.	SECT. III.
	v. 10—15.	87, 88.	Par. 2, 3.
v. 16, 17.	. . . .	88.	Par. 4.
	v. 18—23.	88—90.	Par. 5.
v. 24—30.	. . . .	91.	Par. 6.
	v. 31, 32.	91, 92.	Par. 9.
v. 33.	. . . .	92.	Par. 10.
	v. 34.	92.	Par. 11.
v. 35—43.	. . . .	93.	Par. 12.
v. 44—52.	. . . .	93, 94.	Par. 13, 14
			Par. 15—18.
			PART VI.
			SECT. I.
	v. 54—58.*	108, 109.	Par. 1.
CHAP. XIV.	CHAP. XIV.		SECT. II.
	v. 1—12...	114—117.	Par. 1, 2.
v... 12.	. . . .	117.	Par. 3.
	v. 13—21.	117—122.	Par. 5—7.
	v. 22—32.	122—124.	Par. 9, 10.
v. 33.	. . . .	124.	Par. 11.
	v. 34—36.*	124, 125.	Par. 13.
CHAP. XV.	CHAP. XV.		SECT. IV.*
	v. 1...	134.	Par. 4.
	v. . . 1—11.	134—136.	Par. 7, 8.
	v. 12—29...	136—139.	Par. 9—12.
v... 29—31.	. . . .	139.	Par. 13.
	v. 32—39.*	140, 141.	Par. 15, 16.
CHAP. XVI.	CHAP. XVI.		
	v. 1—12.	141—143.	Par. 17—19.
			PART VIII.
			SECT. I.
	v. 13—16.	162, 163.	Par. 1—3.
v. 17—19.	. . . .	163.	Par. 4.
	v. 20—28.*	164—167.	Par. 5—7.
CHAP. XVII.	CHAP. XVII.		
	v. 1—9.	167—169.	Par. 8, 9.
	v. 10—21.	170—173.	Par. 10—12.*
			SECT. II.
	v. 22, 23.	174, 175.	Par. 1.
v. 24—27.*	. . . .	175.	Par. 2.
CHAP. XVIII.	CHAP. XVIII.		
	v. 1—5.	175, 176.	Par. 3.
	v. 6—9.	177—179.	Par. 5.
v. 10—14.	. . . .	179.	Par. 7.
	v. 15—17.	179, 180.	Par. 8.
v. 18—35.*	. . . .	180, 181.	Par. 9—11.

INDEX TO THE FOREGOING HARMONY.

MATTHEW.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART VIII.			
CHAP. XIX.	CHAP. XIX.		SECT. III.
	v. 1...	182.	Par. 1.
			SECT. IV.
	v...1—9.	188, 189.	Par. 1, 2.
v. 10—12.	. . . .	190.	Par. 4.
			SECT. V.*
	v. 13—22.	196—199.	Par. 1, 2.
	v. 23—30.*	199—201.	Par. 3, 4.
CHAP. XX.	CHAP. XX.		
v. 1—16.	. . . .	202.	Par. 5.
	v. 17—28.	202—205.	Par. 6—8.
	v. 29—34.*	205—207.	Par. 9.
PART IX.			
CHAP. XXI.	CHAP. XXI.		SECT. I.
	v. 1—7.	213—215.	Par. 13—15.
	v. 8.	216.	Par. 17.
	v. 9.	216.	Par. 19.
v. 10, 11.	. . . .	218.	Par. 23.
	v. 12, 13.	219, 220.	Par. 29.
v. 14—16.	. . . .	218.	Par. 25, 26.
	v. 17—19.	218, 219.	Par. 27, 23.
	v. 20, 22.	222, 223.	Par. 35.
			SECT. II.
	v. 23—27.	224, 225.	Par. 1.
v. 28—32.	. . . .	226.	Par. 2.
	v. 33—46.*	226—230.	Par. 3, 4.
CHAP. XXII.	CHAP. XXII.		
v. 1—14.	. . . .	230.	Par. 5.
	v. 15—32.	231—235.	Par. 6, 7.
v. 33.	. . . .	235.	Par. 8.
	v. 34—40.	236, 237.	Par. 10.
	v. 41—46.*	237, 238.	Par. 12, 13.
CHAP. XXIII.	CHAP. XXIII.		
	v. 1—7.	239.	Par. 15.
v. 8—12.	. . . .	239, 240.	Par. 16.
	v. 14.	240.	Par. 17.
v. 13, 15—33.	. . . .	240, 241.	Par. 18.
v. 34—39.*	. . . .	241.	Par. 19, 20.*
CHAP. XXIV.	CHAP. XXIV.		SECT. III.
	v. 1—14.	243—247.	Par. 2—5.
	v. 15—28.	247—249.	Par. 6, 7.
	v. 29—42.	250—253.	Par. 8—11.
v. 43—51.*	. . . .	253, 254.	Par. 12, 13.

MATTHEW.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART IX.			
CHAP. XXV.			SECT. III.
v. 1—13.	. . . .	254.	Par. 14.
v. 14—30.	. . . .	254, 255.	Par. 15.
v. 31—46.*	. . . .	255.	Par. 16.*
CHAP. XXVI.	CHAP. XXVI.		SECT. IV.*
v. 1, 2.	. . . .	256.	Par. 1.
			PART X.
	v. 3—5.	258.	SECT. I.
			Par. 2.
PART IX.			
			SECT. I.
	v. 6, 7.	210.	Par. 5.
	v. 8—13.	211, 212.	Par. 8, 9.
PART X.			
			SECT. I.
	v. 14—16.	259.	Par. 3.*
			SECT. II.
	v. 17—19.	260, 261.	Par. 1.
	v. 20.	262.	Par. 3.
	v. 21.	265.	Par. 11.
	v. 22—24.	266.	Par. 13, 14.
v. 25.	. . . .	267.	Par. 15.
	v. 26—29.	264, 265.	Par. 10.
PART XI.			
			SECT. I.
	v. 30—36...	277—279.	Par. 1—4.
	v...36—44.	279—282.	Par. 6—12.
	v. 44—50...	282—284.	Par. 13—17.
	v...50.	285.	Par. 21.
	v. 51—54.	285, 286.	Par. 23, 24.
	v. 55, 56.	287.	Par. 26, 27.*
			SECT. II.
	v. 57, 58...	289.	Par. 5, 6.
	v...58.	290.	Par. 10.
	v. 59—66.	292—294.	Par. 17, 18.
	v. 67, 68.	296.	Par. 24.
	v. 69, 70.	290, 291.	Par. 11.
	v. 71, 72.	292.	Par. 14.
	v. 73—75.*	294—296.	Par. 21, 23.
CHAP. XXVII.	CHAP. XXVII.		SECT. III.
	v. 1.	297.	Par. 1.
	v. 2.	298.	Par. 3.
v. 3—10.	. . . .	298, 299.	Par. 4—6.
	v. 11—14.	299, 300.	Par. 10, 11.

INDEX TO THE FOREGOING HARMONY.

MATTHEW.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
CHAP. XXVII.	CHAP. XXVII.		PART XI.
	v. 15, 16.	302.	SECT. III.
	v. 17, 18.	303.	Par. 18, 19.
v. 19.	. . . .	303.	Par. 21, 22.
	v. 20—23.	303—305.	Par. 23.
v. 24, 25.	. . . .	307.	Par. 24—28.
	v. 26.	308.	Par. 38.
			Par. 40, 41.*
	v. 27.	309.	SECT. IV.*
			Par. 1.
	v. 28—30.	305, 306.	SECT. III.
			Par. 30.
			SECT. IV.*
	v. 31, 32.	309, 310.	Par. 2, 3.
	v. 33, 34.	311.	Par. 6, 7.
	v. 35...	313.	Par. 13.
	v...35.	314.	Par. 16.
	v. 36.	314.	Par. 18.
	v. 37.	312.	Par. 11.
	v. 38.	311.	Par. 8.
	v. 39—43.	314, 315.	Par. 19, 20.
	v. 44.	316.	Par. 22.
	v. 45—47.	316, 317.	Par. 25—27.
	v. 48—51...	317, 318.	Par. 29—31.
v...51—53.	. . . .	319.	Par. 32.
	v. 54.	319.	Par. 33.
	v. 55, 56.	320.	Par. 35.
	v. 57—61.	321—323.	Par. 39—41.
v. 62—66.*	. . . .	324.	Par. 43.*
CHAP. XXVIII.*	CHAP. XXVIII.*		PART XII.*
	v. 1.	325.	SECT. I.
v. 2—4.	. . . .	326.	Par. 2.
	v. 5—7.	327, 328.	Par. 5.
	v. 8.	328.	Par. 7, 8.
v. 9—15.	. . . .	330.	Par. 10.
			Par. 16—19.
v. 16, 17.	. . . .	337.	SECT. II.
			Par. 6.*
			SECT. III.*
	v. 18—20.*	338, 339.	Par. 3.

MARK.

CHAP. I.			PART II.
			SECT. I.
v. 1.	. . . .	14.	Par. 1.
v. 2.	. . . .	15.	Par. 5.

MARK.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
CHAP. I.	CHAP. I.		PART II.
	v. 3.	15.	SECT. I.
	v. 4.	14.	Par. 6.
	v. 5.	16.	Par. 4.
	v. 6.	15.	Par. 8.
	v. 7, 8.	17, 18.	Par. 7.
			Par. 11.
			SECT. II.
	v. 9—13. . .	19, 20.	Par. 1—3.
	v...13.	22.	Par. 5.*
			PART IV.
			SECT. I.
	v. 14. . .	36.	Par. 1.
	v. . . 14, 15.	36, 37.	Par. 3.
			SECT. II.
	v. 16—20.	38, 39.	Par. 3.
v. 21. . .	. . . .	39.	Par. 4.
	v. . . 21—28.	40, 41.	Par. 5, 6.
	v. 29—34. . .	41, 42.	Par. 7, 8.
	v. . . 34, 35.	42, 43.	Par. 10, 11.
v. 36—38.	. . . .	43.	Par. 12.
	v. 39.	43.	Par. 14.
	v. 40—45.*	44, 45.	Par. 16, 17*
	CHAP. II.		SECT. III.*
	v. 1—12.	46—48.	Par. 1, 2.
	v. 13—22.	49—52.	Par. 3—8.
	v. 23—28.*	52—54.	Par. 10.
CHAP. III.	CHAP. III.		
	v. 1—7. . .	54—56.	Par. 11—13.
	v. . . 7, 8.	56.	Par. 15.
v. 9—12.	. . . .	57.	Par. 17, 18.
			PART V.
			SECT. I.
	v. 13—19. . .	58, 59.	Par. 1—3.
			SECT. II.
			Par. 6.
v. . . 19—21.	. . . .	73.	Par. 10, 11.
	v. 23—30.	74—76.	Par. 15.
	v. 31—35.*	77, 78.	
CHAP. IV.	CHAP. IV.		SECT. III.
	v. 1—12.	85—88.	Par. 2—4.
	v. 13—25.	88—91.	Par. 6, 7.
v. 26—29.	. . . .	91.	Par. 8.
	v. 30—32.	91, 92.	Par. 10.
	v. 33, 34.	92.	Par. 12.

INDEX TO THE FOREGOING HARMONY.

MARK.				MARK.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.	PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
			PART V.				PART VIII.
	CHAP. IV.		SECT. IV.*	CHAP. X.	CHAP. X.		SECT. III.
	v. 35.	95.	Par. 1.		v. 1. . .	182.	Par. 1.
	v. 36—41.*	95—97.	Par. 3.				SECT. IV.
	CHAP. V.				v. . . 1—9.	188, 189.	Par. 1, 2.
	v. 1—13.	97—99.	Par. 4.	v. 10—12.	. . . .	189.	Par. 3.
	v. 14—17.	100.	Par. 5.				SECT. V.*
	v. 18—34.	101—104.	Par. 7—10.		v. 13—22.	196, 197.	Par. 1, 2.
	v. 35—43.*	104—106.	Par. 11—13.		v. 23—31.	197—201.	Par. 3, 4.
					v. 32—40.	202—205.	Par. 6, 7.
			PART VI.		v. 41—52.*	205—207.	Par. 8, 9.
CHAP. VI.	CHAP. VI.		SECT. I.	CHAP. XI.	CHAP. XI.		PART IX.
	v. 1—6.	108, 109.	Par. 1, 2.		v. 1—7.	213—215.	SECT. I.
	v. 7.	110.	Par. 4.		v. 8.	216.	Par. 13, 14.
	v. 8—11.	111, 112.	Par. 8, 9.		v. 9, 10.	216, 217.	Par. 17.
	v. 12, 13.	113.	Par. 14.*				Par. 19.
			SECT. II.	v. 11. . .	. . . .	218.	Par. 24.
	v. 14—29.	114—117.	Par. 1, 2.		v. . . 11—14.	218, 219.	Par. 27, 28.
	v. 30—37.	117—120.	Par. 4—6.		v. 15—18.	219—221.	Par. 29, 30.
	v. 38—44.	120—122.	Par. 7.	v. 19.	. . . .	221.	Par. 31.
v. . . 51, 52.	v. 45—51. . .	122—124.	Par. 9, 10.		v. 20—24.	222, 223.	Par. 35.
	. . . .	124.	Par. 12.	v. 25, 26.	. . . .	223.	Par. 36.*
	v. 53—56.*	124, 125.	Par. 13.				SECT. II.
CHAP. VII.	CHAP. VII.		SECT. IV.*		v. 27—33.*	224, 225.	Par. 1.
	v. 1.	134.	Par. 4.	CHAP. XII.	CHAP. XII.		
v. 2—4.	. . . .	134.	Par. 5, 6.		v. 1—12.	226—230.	Par. 3, 4.
	v. 5—16.	134—136.	Par. 7, 8.		v. 13—17.	231, 232.	Par. 6.
	v. 17—31.	136—139.	Par. 9—12.		v. 18—27.	233—235.	Par. 7.
v. 32—37.*	. . . .	139, 140.	Par. 14.		v. 28—31.	236, 237.	Par. 10.
CHAP. VIII.	CHAP. VIII.			v. 32—34. . .	. . . .	237.	Par. 11.
	v. 1—12.	140—142.	Par. 15—17.		v. . . 34—37. . .	237, 238.	Par. 12, 13.
	v. 13—21.	142, 143.	Par. 18, 19.	v. . . 37. .	. . . .	238.	Par. 14.
v. 22—26.	. . . .	144.	Par. 20.*		v. 38, 39.	239.	Par. 15.
			PART VIII.		v. 40.	240.	Par. 17.
			SECT. I.				SECT. III.
	v. 27—29.	162, 163.	Par. 1—3.		v. 41—44.*	242.	Par. 1.
	v. 30—38.*	164—166.	Par. 5—7.	CHAP. XIII.			
					v. 1—13.	243—247.	Par. 2—5.
CHAP. IX.	CHAP. IX.				v. 14—27.	247—251.	Par. 6—8.
	v. 1.	166, 167.	Par. 7.		v. 28—37.*	251—253.	Par. 9—11.
	v. 2—13.	167—170.	Par. 8—10.				PART X.
	v. 14—29.	170—173.	Par. 11, 12.*	CHAP. XIV.			SECT. I.
			SECT. II.		v. 1, 2.	258.	Par. 1, 2.
	v. 30—32.	174, 175.	Par. 1.				PART IX.
	v. 33—41.	175—177.	Par. 3, 4.				SECT. I.
	v. 42—48.	177—179.	Par. 5.		v. 3.	210.	Par. 5.
v. 49, 50.*	. . . .	179.	Par. 6.		v. 4—9.	211, 212.	Par. 8, 9.

INDEX TO THE FOREGOING HARMONY.

MARK.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART X.			
CHAP. XIV.	CHAP. XIV.		SECT. I.
	v. 10, 11.	259.	Par. 3.*
			SECT. II.
	v. 12—16.	260, 261.	Par. 1.
	v. 17.	262.	Par. 3.
	v. 18.	265.	Par. 11.
	v. 19—21.	266.	Par. 13, 14.
	v. 22—25.	264, 265.	Par. 10.
			PART XI.
			SECT. I.
	v. 26—32. . .	277—279.	Par. 1—4.
	v. . . 32—40.	279—282.	Par. 6—11.
	v. 41—45.	282—284.	Par. 13—17.
	v. 46.	285.	Par. 21.
	v. 47.	285, 286.	Par. 23.
	v. 48—50.	287.	Par. 26, 27.*
			SECT. II.
v. 51, 52.	. . . .	288.	Par. 2.
	v. 53, 54. . .	289.	Par. 5, 6.
	v. . . 54.	290.	Par. 10.
	v. 55—64.	292—294.	Par. 17, 18.
	v. 65.	296.	Par. 24.*
	v. 66—68. . .	290, 291.	Par. 11.
	v. . . 68—70. . .	292.	Par. 14.
	v. . . 70—72.*	294, 295	Par. 21—23.
CHAP. XV.	CHAP. XV.		SECT. III.
	v. 1. . .	297.	Par. 1.
	v. . . 1.	298.	Par. 3.
	v. 2—5.	299, 300.	Par. 10, 11.
	v. 6, 7.	302.	Par. 13, 19.
v. 8.	. . . .	302.	Par. 20.
	v. 9, 10.	303.	Par. 21, 22.
	v. 11.	303.	Par. 24.
	v. 12—14.	304, 305.	Par. 26—28.
	v. 15.	308.	Par. 39—41.*
			SECT. IV.*
	v. 16.	309.	Par. 1.
			SECT. III.
	v. 17—19.	305, 306.	Par. 30.
			SECT. IV.*
	v. 20, 21.	309, 310.	Par. 2, 3.
	v. 22, 23.	311.	Par. 6, 7.
	v. 24. . .	313.	Par. 13.
	v. . . 24.	314.	Par. 16.
v. 25	. . . .	314.	Par. 17.

MARK.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART XI.			
CHAP. XV.	CHAP. XV.		SECT. IV.*
	v. 26.	312.	Par. 11.
	v. 27.	311.	Par. 8.
v. 28.	. . . .	312.	Par. 9.
	v. 29—32. . .	314, 315.	Par. 19, 20.
	v. . . 32.	316.	Par. 22.
	v. 33—35.	316, 317.	Par. 25—27.
	v. 36—38.	317, 318.	Par. 29—31.
	v. 39.	319.	Par. 33.
	v. 40, 41.	320.	Par. 35.
	v. 42—47.*	321—324.	Par. 39—41.*
PART XII.			
CHAP. XVI.	CHAP. XVI.		SECT. I.
v. 1.	. . . .	325.	Par. 1.
	v. 2—5. . .	325, 326.	Par. 2, 3.
	v. . . 5—7.	327, 328.	Par. 6—8.
	v. 8.	328.	Par. 10.
v. 9.	. . . .	329.	Par. 14.
	v. 10, 11.	331.	Par. 20.
v. 12.	. . . .	331.	Par. 22.
	v. 13, 14. . .	332, 333.	Par. 25, 26.
	v. . . 14.	334.	Par. 30.
			SECT. III.*
	v. 15—18.	338, 339.	Par. 3.
	v. 19.	340.	Par. 8.
v. 20.*	. . . .	341.	Par. 13.*
LUKE.			
PART I.			
CHAP. I.			SECT. I.
v. 5—7.	. . . .	3.	Par. 1.
v. 8—23.	. . . .	3, 4.	Par. 2.
v. 24—38.	. . . .	4.	Par. 3, 4.
v. 39—55.	. . . .	5.	Par. 5—7.
v. 56—66.	. . . .	6.	Par. 8—10.
v. 67—80.*	. . . .	6, 7.	Par. 10—12.
CHAP. II.			SECT. II.
v. 1—3.	. . . .	8.	Par. 4.
v. 4—24.	. . . .	9.	Par. 5—7.
v. 25—39.	. . . .	9, 10.	Par. 8—10.*
			SECT. IV.*
v. 40—52.*	. . . .	13.	Par. 1, 2.*

INDEX TO THE FOREGOING HARMONY.

LUKE.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART II.			
CHAP. III.	CHAP. III.		SECT. I.
v. 1, 2.	. . . .	14.	Par. 2.
	v. 3.	14.	Par. 4.
	v. 4—6.	15.	Par. 6.
	v. 7—9.	16.	Par. 9.
v. 10—14.	. . . .	17.	Par. 10.
	v. 15—17.	17, 18.	Par. 11.
v. 18—20.	. . . .	18.	Par. 12.*
			SECT. II.
	v. 21, 22.	19, 20.	Par. 2.
	CHAP. IV.		
	v. 1—13.	20—22.	Par. 3—5.
			SECT. III.*
v. 23—38.*	. . . .	23.	Par. 1.
PART IV.			
CHAP. IV.			SECT. I.
	v. 14 . .	36.	Par. 1.
v. . . 14, 15.	. . . .	36.	Par. 2.
v. 16—30.	. . . .	37.	Par. 4.*
			SECT. II.
	v. 31. . .	38.	Par. 1.
	v. . . 31—40.	40—42.	Par. 5—8.
	v. 41, 42. .	42, 43.	Par. 10, 11.
v. . . 42, 43.	. . . .	43.	Par. 13.
	v. 44.*	43.	Par. 14.
CHAP. V.	CHAP. V.		
v. 1—11.	. . . .	44.	Par. 15.
	v. 12—16.	44, 45.	Par. 16, 17.*
			SECT. III.*
	v. 17—26.	46—48.	Par. 1, 2.
	v. 27, 28.	49.	Par. 3, 4.
	v. 29—32.	49, 50.	Par. 5, 6.
	v. 33—38.	50—52.	Par. 7, 8.
v. 39.*	. . . .	52.	Par. 9.
CHAP. VI.	CHAP. VI.		
	v. 1—5.	52—54.	Par. 10.
	v. 6—11.	54, 55.	Par. 11, 12.
PART V.			
			SECT. I.
	v. 12—16.	58, 59.	Par. 1—3.
v. 17—19.	. . . .	59.	Par. 4.
	v. 20—23.	60, 61.	Par. 5.
v. 24—26.	. . . .	61.	Par. 6.
	v. 27—36.	63, 64.	Par. 12, 13.

LUKE.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART V.			
CHAP. VI.	CHAP. VI.		SECT. I.
	v. 37, 38.	66.	Par. 16.
v. 39, 40.	. . . .	66.	Par. 17.
	v. 41, 42.	66, 67.	Par. 18.
	v. 43—49.*	68, 69.	Par. 23—25.
CHAP. VII.	CHAP. VII.		SECT. II.
v. 1.	. . . .	71.	Par. 1.
	v. 2—9.	71, 72.	Par. 3.
	v. 10.	73.	Par. 5.
v. 11—17.	. . . .	80.	Par. 19.
	v. 18—23.	80—82.	Par. 20, 21.
v. 29, 30.	. . . .	82.	Par. 23.
	v. 31—35.	82, 83.	Par. 24.
v. 36—50.*	. . . .	84.	Par. 28.*
CHAP. VIII.	CHAP. VIII.		SECT. III.
v. 1—3.	. . . .	85.	Par. 1.
	v. 4—10.	85—88.	Par. 2—4.
	v. 11—18.	88—91.	Par. 6, 7.
v. 19—21.	. . . .	94.	Par. 19.*
			SECT. IV.*
	v. . . 22. . .	95.	Par. 1.
	v. 22—33.	95—99.	Par. 3, 4.
	v. 34—48.	100—104.	Par. 5—10.
	v. 49—56.*	104—106.	Par. 11—13.
PART VI.			
	CHAP. IX.		SECT. I.
	v. 1.	110.	Par. 4.
	v. 2.	110.	Par. 6.
	v. 3—5.	111, 112.	Par. 8, 9.
	v. 6.	113.	Par. 14.*
			SECT. II.
	v. 7—9.	114, 115.	Par. 1.
	v. 10—17.	117—121.	Par. 4—7.
PART VIII.			
			SECT. I.
	v. 18—20.	162, 163.	Par. 2, 3.
	v. 21, 22.	164.	Par. 5.
	v. 23—27.	165—167.	Par. 7.
	v. 28—36.	167—170.	Par. 8, 9.
v. 37—43. . .	. . . .	170—173.	Par. 11.
			SECT. II.
	v. . . 43—45.	174, 175.	Par. 1.
	v. 46—50.	175—177.	Par. 3, 4.

INDEX TO THE FOREGOING HARMONY.

LUKE.				LUKE.			
PECULIARITIES.	CONCORDANCES.	PAGES	HARMONY.	PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART VIII.				PART VIII.			
CHAP. IX.	CHAP. IX.		SECT. III.	CHAP. XVII.	CHAP. XVII.		SECT. II.
v. 52—62.*	v. 51.	182.	Par. 1.	v. 1—3. . .	177, 178.		Par. 5.
CHAP. X.	CHAP. X.	182, 183.	Par. 2, 3.	v. . . 3, 4.	179, 180.		Par. 8.
v. 1—12.		183.	Par. 4—6.	v. 5—10.	181.		Par. 12.*
v. 13—24.		184.	Par. 7—11.	v. 11—21.	185, 186.		SECT. III.
v. 25—37.		185.	Par. 12, 13.	v. 22—37.*	186.		Par. 14—16.
			PART IX.	CHAP. XVIII.	CHAP. XVIII.		Par. 17.
			SECT. I.	v. 1—14.	186, 187.		Par. 18, 19.*
v. . . 38—42.*	v. . . 38. . .	209.	Par. 3.				SECT. V.*
CHAP. XI.	CHAP. XI.	210.	Par. 4.	v. 15—23.	196—199.		Par. 1, 2.
v. 1—13.		221, 222.	Par. 33, 34.	v. 24—30.	199—201.		Par. 3, 4.
			PART V.	v. 31—34.	202, 203.		Par. 6.
			SECT. II.	v. 35—43.*	205—207.		Par. 9.
v. 16.	v. 14, 15.	73, 74.	Par. 7, 8.	CHAP. XIX.	CHAP. XIX.		
v. 17—23.		74.	Par. 9.	v. 1.	205.		Par. 9.
v. 24—26.		74, 75.	Par. 10.	v. 2—10.	207, 208.		Par. 10.
v. 27, 28.		76, 77.	Par. 13.	v. 11—28.	208.		Par. 11, 12.*
v. 29—32.		77.	Par. 14.				PART IX.
v. 33—54.*		78, 79.	Par. 16.				SECT. I.
		79, 80.	Par. 17, 18.				Par. 13, 14.
			PART VI.				Par. 17.
CHAP. XII.			SECT. III.				Par. 19.
v. 1—21.		129, 130.	Par. 1—3.	v. 39, 40.	216, 217.		Par. 20.
v. 22—40.		130.	Par. 4.	v. 41—44.	217.		Par. 22.
v. 41—59.*		131.	Par. 5—7.				Par. 29, 30.
CHAP. XIII.				CHAP. XX.	CHAP. XX.		SECT. II.
v. 1—9.		131, 132.	Par. 8, 9.*	v. 1—8.	224, 225.		Par. 1.
v. 10—21.		133.	SECT. IV.*	v. 9—19.	226—230.		Par. 3, 4.
			Par. 1—3.	v. 20—26.	231, 232.		Par. 6.
			PART VIII.	v. 27—38.	233—235.		Par. 7.
v. 22—35.*		190, 191.	SECT. IV.	v. 39.	236.		Par. 9.
CHAP. XIV.			Par. 5—8.		239.		Par. 13.
v. 1—14.		191.	Par. 9, 10.	v. 41—44.	237, 238.		Par. 12.
v. 15—35.*		192.	Par. 11, 12.	v. 45, 46.	239.		Par. 15.
CHAP. XV.				v. 47.*	240.		Par. 17.
v. 1—10.		192, 193.	Par. 13—15.	CHAP. XXI.	CHAP. XXI.		SECT. III.
v. 11—32.*		193, 194.	Par. 16.	v. 1—6.	242, 243.		Par. 1, 2.
CHAP. XVI.				v. 7—15.	243—246.		Par. 3, 4.
v. 1—13.		194.	Par. 17, 18.	v. 16.	247.		Par. 5.
v. 14—31.*		195.	Par. 19, 20.*	v. 17—19.	246.		Par. 4.
				v. 20—24.	247—249.		Par. 6.
				v. 25—36.	250—253.		Par. 8—10.
							SECT. I.
				v. 37, 38.*	221.		Par. 32.

INDEX TO THE FOREGOING HARMONY.

LUKE.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART X.			
CHAP. XXII.	CHAP. XXII.		SECT. I.
	v. 1—6.	258, 259.	Par. 1—3.*
			SECT. II.
	v. 7—13.	260, 261.	Par. 1.
	v. 14.	262.	Par. 3.
v. 15—18.	. . . .	263.	Par. 9.
	v. 19—21.	264, 265.	Par. 10, 11.
	v. 22.	266.	Par. 14.
v. 23.	. . . .	267.	Par. 16.
v. 24.	. . . .	262.	Par. 4.
v. 25—30.	. . . .	263.	Par. 8.
			SECT. III.
v. 31, 32.	. . . .	268.	Par. 3.
	v. 33, 34.	269.	Par. 5.
v. 35—38.	. . . .	269.	Par. 6.
PART XI.			
			SECT. I.
	v. 39.	277.	Par. 1.
	v. 40.	279.	Par. 6.
	v. 41, 42.	280.	Par. 8.
	v. 43—46.	282, 283.	Par. 12, 13.
	v. 47. . .	283.	Par. 15.
	v. . . 47, 48.	284.	Par. 17.
v. 49.	. . . .	285.	Par. 22.
	v. 50.	285, 286.	Par. 23.
v. 51.	. . . .	286.	Par. 25.
	v. 52, 53.	287.	Par. 26.
			SECT. II.
	v. 54.	289.	Par. 5, 6.
	v. 55—57.	290, 291.	Par. 10, 11.
v. 58.	. . . .	291.	Par. 12.
	v. 59—65.	294—296.	Par. 21—24.*
			SECT. III.
	v. 66. . .	297.	Par. 1.
v. . . 66—71.*	. . . .	297.	Par. 2.
CHAP. XXIII.	CHAP. XXIII.		
	v. 1.	298.	Par. 3.
v. 2.	. . . .	299.	Par. 9.
	v. 3.	299.	Par. 10.
	v. 4.	301.	Par. 13.
v. 5—16.	. . . .	301.	Par. 14—17.
	v. 17.	302.	Par. 18.
	v. 18.	304.	Par. 25.
	v. 19.	302.	Par. 19.
	v. 20—23. . .	304, 305.	Par. 26—28.
	v. . . 23—25.	308.	Par. 39—41.*

LUKE.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART XI.			
CHAP. XXIII.	CHAP. XXIII.		SECT. IV.*
	v. 26.	310.	Par. 3.
v. 27—32.	. . . .	310.	Par. 4, 5.
	v. 33. . .	311.	Par. 6.
	v. . . 33.	311.	Par. 8.
	v. 34. . .	312.	Par. 10.
	v. . . 34.	314.	Par. 16.
	v. 35. . .	314.	Par. 18.
	v. . . 35.	315.	Par. 20.
v. 36, 37.	. . . .	315.	Par. 21.
	v. 38.	312, 313.	Par. 11.
	v. 39.	316.	Par. 22.
v. 40—43.	. . . .	316.	Par. 23.
	v. 44, 45. . .	316.	Par. 25.
	v. . . 45.	318.	Par. 31.
	v. 46.	318.	Par. 30.
	v. 47.	319.	Par. 33.
v. 48.	. . . .	319.	Par. 34.
	v. 49.	320.	Par. 35.
	v. 50—55.	321—324.	Par. 39—41.
v. 56.*	. . . .	324.	Par. 42.
PART XII.*			
CHAP. XXIV.*	CHAP. XXIV.*		SECT. I.
	v. 1—3.	325, 326.	Par. 2, 3.
	v. 4—7.	327.	Par. 6, 7.
v. 8.	. . . .	328.	Par. 9.
	v. 9—11.	331.	Par. 20.
v. 12.	. . . .	331.	Par. 21.
v. 13—34.	. . . .	331, 332.	Par. 23, 24.
	v. 35, 36.	332, 333.	Par. 25, 26.
v. 37—39.	. . . .	333.	Par. 27.
	v. 40.	333.	Par. 28.
v. 41—43.	. . . .	334.	Par. 29.
			SECT. III.*
v. 44—48.	. . . .	339.	Par. 4.
v. 49, 50. . .	. . . .	339.	Par. 5, 6.
	v. . . 50, 51.	340.	Par. 8.
v. 52.	. . . .	344.	Par. 10.
v. 53.*	. . . .	344.	Par. 12.

INDEX TO THE FOREGOING HARMONY.

JOHN.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART III.			
SECT. I.			
CHAP. I.			
v. 1—18.	. . . .	25.	Par. 1.
v. 19—34.	. . . .	25, 26.	Par. 2, 3
v. 35—52.*	. . . .	26, 27.	Par. 4—6.
SECT. II.			
CHAP. II.			
v. 1—12.	. . . .	27.	Par. 7—9.*
SECT. III.			
v. 13—25.*	. . . .	28.	Par. 1—5.
SECT. III.			
CHAP. III.			
v. 1—21.	. . . .	29.	Par. 6.*
SECT. III.			
v. 22—36.*	. . . .	30.	Par. 1, 2.
SECT. IV.*			
CHAP. IV.			
v. 1—30.	. . . .	30, 31.	Par. 3, 4.
v. 31—54.*	. . . .	31, 32.	Par. 5—9.*
SECT. IV.*			
CHAP. V.			
v. 1—15.	. . . .	33, 34.	Par. 1—4.
v. 16—30.	. . . .	34.	Par. 5.
v. 31—47.*	. . . .	34, 35.	Par. 6.*
PART VI.			
SECT. II.			
CHAP. VI.	CHAP. VI.		
	v. 1—7.	117, 118.	Par. 5.
	v. 8—13.	120—121.	Par. 7.
v. 14.	. . . .	122.	Par. 8.
	v. 15—21.	122—124.	Par. 9, 10.
v. 22—40. . .	. . . .	125, 126.	Par. 14, 15.
v. 41—59. . .	. . . .	126, 127.	Par. 16, 17.
v. 60—71.* . .	. . . .	127, 128.	Par. 18—22.
SECT. II.			
CHAP. VII.			
v. 1.	. . . .	128.	Par. 23.*
PART VII.			
SECT. I.			
v. 2—13.	. . . .	145, 146.	Par. 1—5.
14—31.	. . . .	146.	Par. 6, 7.
v. 32—44.	. . . .	147.	Par. 8—12.
v. 45—53.*	. . . .	148.	Par. 13, 14.*
SECT. II.			
CHAP. VIII.			
v. 1.	. . . .	148.	Par. 14.*
SECT. II.			
v. 2—11.	. . . .	149.	Par. 1—4.
12—30.	. . . .	150, 151.	Par. 5—10.
v. 31—59.*	. . . .	151, 152.	Par. 11, 12.*

JOHN.			
PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART VII.			
SECT. III.			
CHAP. IX.			
v. 1—12.	. . . .	153.	Par. 1—3.
v. 13—23.	. . . .	154.	Par. 4—6.
v. 24—41.*	. . . .	154, 155.	Par. 7—9.
SECT. IV.*			
CHAP. X.			
v. 1—18.	. . . .	155, 156.	Par. 10—12.
v. 19—30.	. . . .	156.	Par. 13, 14.
v. 31—42.*	. . . .	157.	Par. 15, 16.*
SECT. IV.*			
CHAP. XI.			
v. 1—19.	. . . .	158, 159.	Par. 1—10.
v. 20—35.	. . . .	159, 160.	Par. 11.
v. 36—46.	. . . .	160.	Par. 12—14.
v. 47—54.	. . . .	161.	Par. 15—18.*
PART IX.			
SECT. I.			
v. 55—57.*	. . . .	209.	Par. 1, 2.
SECT. IV.*			
CHAP. XII.	CHAP. XII.		
	v. 1.	209.	Par. 3.
	v. 2, 3.	210.	Par. 5.
v. 4—6.	. . . .	210, 211.	Par. 6, 7.
	v. 7, 8.	211, 212.	Par. 9.
v. 9—13.	. . . .	212, 213.	Par. 10—12.
	v. 14, 15.	215.	Par. 14, 15.
v. 16.	. . . .	216.	Par. 16.
v. 17, 18.	. . . .	216.	Par. 18.
v. 19.	. . . .	217.	Par. 21.
SECT. IV.*			
v. 20—32.	. . . .	256.	Par. 2, 3.
v. 33—50.*	. . . .	257.	Par. 4—7.*
PART X.			
SECT. II.			
CHAP. XIII.	CHAP. XIII.		
v. 1.	. . . .	262.	Par. 2.
v. 2—10.	. . . .	262.	Par. 5.
v. 11—20.	. . . .	263.	Par. 6, 7.
	v. 21.	265.	Par. 11.
v. 22.	. . . .	266.	Par. 12.
v. 23—30.	. . . .	267.	Par. 17—20.*
SECT. III.			
v. 31—35.	. . . .	268.	Par. 1, 2.
v. 36.	. . . .	268.	Par. 4.
	v. 37, 38.*	269.	Par. 5.
SECT. III.			
CHAP. XIV.			
v. 1—14.	. . . .	270.	Par. 7—10.
v. 15—31.*	. . . .	271.	Par. 11—13

INDEX TO THE FOREGOING HARMONY.

JOHN.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART X.			
CHAP. XV.			SECT. III.
v. 1—16.	. . . .	271, 272.	Par. 14, 15.
v. 17—27.*	. . . .	272.	Par. 16.
CHAP. XVI.			
v. 1—4...	. . . .	272.	Par. 16.
v...4—15.	. . . .	273.	Par. 17.
v. 16—28.	. . . .	273.	Par. 18.
v. 29—33.*	. . . .	274.	Par. 19, 20.*
CHAP. XVII.			SECT. IV.*
v. 1—13.	. . . .	275.	Par. 1, 2.
v. 14—26.*	. . . .	276.	Par. 3.*
PART XI.			
CHAP. XVIII.	CHAP. XVIII.		SECT. I.
	v. 1...	277.	Par. 1.
	v...1.	279.	Par. 4.
v. 2.	. . . .	279.	Par. 5.
	v. 3.	283.	Par. 15.
v. 4—9.	. . . .	284, 285.	Par. 18—20.
	v. 10, 11.	285, 286.	Par. 23, 24.
			SECT. II.
v. 12.	. . . .	288.	Par. 1.
v. 13, 14.	. . . .	288.	Par. 3, 4.
	v. 15...	289.	Par. 6.
v...15—17.	. . . .	289, 290.	Par. 7—9.
	v. 18.	290.	Par. 10.
v. 19—23.	. . . .	292.	Par. 15, 16.
	v. 24.	289.	Par. 5.
v. 25—27...	. . . .	294.	Par. 19, 20.
	v...27.	295.	Par. 22.
			SECT. III.
v. 28—32.	. . . .	299.	Par. 7, 8.
v. 33—38...	. . . .	300.	Par. 12.
	v...38.	300, 301.	Par. 13.
	v. 39.	303.	Par. 21.
	v. 40...	304.	Par. 25.
	v...40.*	302.	Par. 19.
CHAP. XIX.	CHAP. XIX.		
v. 1.	. . . .	305.	Par. 29.
	v. 2, 3.	305, 306.	Par. 30.
v. 4—7.	. . . .	306.	Par. 31—33.
v. 8—15.	. . . .	307.	Par. 34—37.
	v. 16...	308.	Par. 41.*
			SECT. IV.*
	v...16.	309.	Par. 2.
	v. 17.	311.	Par. 6.
	v. 18.	311.	Par. 8.
v. 19, 20.		312, 313.	Par. 11.

JOHN.

PECULIARITIES.	CONCORDANCES.	PAGES.	HARMONY.
PART XI.			
CHAP. XIX.	CHAP. XIX.		SECT. IV.*
v. 21, 22.	. . . .	313.	Par. 12.
	v. 23...	313.	Par. 13.
v...23, 24...	. . . .	313.	Par. 14, 15.
	v...24.	314.	Par. 16.
v. 25—27.	. . . .	316.	Par. 24.
v. 28.	. . . .	317.	Par. 28.
	v. 29, 30.	317, 318.	Par. 29, 30.
v. 31—37.	. . . .	320, 321.	Par. 36—38.
	v. 38—42.*	321—323.	Par. 39, 40.
CHAP. XX.	CHAP. XX.		PART XII.*
	v. 1.	325, 326.	SECT. I.
	v. 2.	326.	Par. 2, 3.
v. 3—10.	. . . .	329.	Par. 4.
v. 11—17.	. . . .	329, 330.	Par. 11—13.
	v. 18.	331.	Par. 15.
	v. 19.	333.	Par. 20.
	v. 20.	333, 334.	Par. 26.
v. 21—29.	. . . .	334, 335.	Par. 28.
			Par. 31—33.*
			SECT. II.
v. 1—18.	. . . .	336.	Par. 1, 2.
v. 19—23.	. . . .	337.	Par. 3—5.
ACTS.			
CHAP. I.	CHAP. I.		PART XII.*
v. 3.	. . . .	338.	SECT. III.*
	v. 4...	338.	Par. 2.
	v...4, 5.	339.	Par. 3.
v. 6—8.	. . . .	340.	Par. 5.
	v. 9.	340.	Par. 7.
v. 10, 11.	. . . .	340.	Par. 8.
	v. 12.	341.	Par. 9.
v. 13, 14.	. . . .	341.	Par. 10.
			Par. 11.
CHAP. XIII.			PART II.
v. 25.		17.	SECT. I.
			Par. 11.
1 CORINTHIANS.			
CHAP. XI.			PART X.
v...23—25.		264.	SECT. II.
			Par. 10.
CHAP. XV.			PART XII.*
v. 7.	. . . .	338.	SECT. III.*
			Par. 1.

SYNOPSIS

OF THAT PORTION OF MATTHEW'S GOSPEL, WHICH INCLUDES THE PRINCIPAL DIFFERENCES
BETWEEN THE ORDER OF THE EVANGELIST, AND THAT OF THE FOREGOING HARMONY.

(The central letters, and figures, are inserted for the purpose of reference).

ORDER OF THE HARMONY.

PART IV.

Commencement of the special ministry of Christ
in Galilee.

SECTION II.

Early ministry of Christ in Capernaum,
and the surrounding country.

Par. 3. (A. 1.) IV. 18—22.

First vocation of Peter, Andrew, James, and John.

Par. 7—9. (B. 2.) VIII. 14—17.

Cure of Peter's wife's mother, and many other sick persons,
at the apostles' house in Capernaum.

Par. 14. (C. 3.) IV. 23.

First evangelical circuit of Christ through the towns of Galilee.

Par. 16. (D. 4.) VIII. 2—4.

Cure of a leper.

SECTION III.*

First conflict of Christ with the scribes, Pharisees, &c.
in Galilee.

Par. 2, 4—8. (E. 5.) IX. 2—17.

Cure of a palsied man let down through the roof; vocation of
Matthew, and entertainment by him; defence of himself, and
his disciples, for eating and drinking with publicans, and sin-
ners, and of his disciples for not fasting, &c.

Par. 10—13. (F. 6.) XII. 1—15.

Defence of his disciples for plucking and eating ears of corn
on a sabbath-day; cure in a synagogue of a man's withered
hand; consultation of the Pharisees, &c., to destroy Christ, and
his retirement to the lake of Gennesareth.

Par. 14, 15. (G. 7.) IV. 24, 25.*

Extensive fame throughout Syria, numerous cures, and resort
to him of great multitudes from all quarters.

Par. 16, 19.* (H. 8.) XII. 16—21.

His charge to them, on healing their sick, not to celebrate
him; and note by Matthew, that this fulfilled a passage of
Scripture.

PART V.

First ordination of the apostles by Christ,
and preparation of them for their office.

SECTION I.

First ordination of the apostles by Christ,
and his first public charge to them.

Par. 1—26.* (I. 9.) V., VI., VII.

Sermon on the mountain.

SECTION II.

Second conflict of Christ with the scribes, Pharisees, &c.,
in Galilee.

Par. 2. (J. 10.) VIII. 1.

Pursuit of the multitude after Christ, on his descent from the
mountain.

Par. 3—5. (K. 11.) VIII. 5—13.

Cure at Capernaum of a centurion's paralytic slave; and first
prediction of the rejection of the Jews, and the adoption of the
Gentiles.

Par. 7, 8, 10—13, 15, 16. (L. 12.) XII. 22—50.*

Cure of a blind and dumb demoniac; reproof of the scribes
and Pharisees for ascribing these miracles to Baalzebul; first
refusal to grant them a sign; and first acknowledgment of his
disciples as his relatives.

Par. 20—22, 24—27. (M. 13.) XI. 2—30.*

Reply to a message from John the Baptist, inquiring whether
Jesus were really the Christ, and subsequent remarks; first
denunciation against the impenitent cities; first thanksgiving
to the Father for revealing Christianity to the humble; and
invitation to penitent sinners.

SECTION III.

Renewed instructions of Christ at the lake of
Gennesareth, and at the house in Capernaum.

Par. 2—6, 9—18. (N. 14.) XIII. 1—53.

Parable of the Sower, followed by several other parables, and
explanations.

SECTION IV *

First evangelical visit of Christ to Batanæa, and return to Capernaum.

Par. 1—6. (O. 15.) VIII. 18—34,* IX. 1.

First suppression of a storm on the lake of Gennesareth; cure on the Gadarene coast of a demoniac, destruction of a herd of swine, and return to Capernaum.

Par. 9, 10, 12, 14—17 (P. 16.) IX. 18—34.

Cure of a woman afflicted with hemorrhage; revival of the daughter of Jairus; cure of two blind men, and of a dumb demoniac; and various sentiments of the Pharisees, and the people, on the occasion.

PART VI.

First mission of the apostles by Christ, and conclusion of his special ministry in Galilee.

SECTION I.

First mission of the apostles by Christ, with instructions for their conduct.

Par. 1. (Q. 17.) XIII. 54—58*

Second evangelical visit of Christ to Nazareth, and second rejection by his townsmen.

Par. 2, 3. (R. 18.) IX. 35—38.*

Third evangelical circuit through the towns of Galilee; and first direction to his disciples to pray for an increase of evangelical teachers.

Par. 4—12. (S. 19.) X. 1—42.*

First mission of the apostles, endowment of them with miraculous powers, prediction of their persecutions by the world, and directions for their conduct.

Par. 13. (T. 20.) XI. 1.

Fourth evangelical circuit of Christ through the towns of Galilee.

SECTION II.

First miraculous supply of food by Christ to the multitude, and his reproof of their worldly disposition.

Par. 1. (U. 21.) XIV. 1, 2.

Various opinions of Herod Antipas, and others, respecting Christ.

SUMMARY OF THE FOREGOING SYNOPSIS.

Supposing the order of the Harmony to be correct in point of time, the order of this portion of Matthew's Gospel must in that respect be irregular; and the difference between the two may be illustrated by the following scheme of letters, and figures, referring to the several portions, or subdivisions, above described. The first series represents the order of the Harmony, the second that of the Evangelist; but, by transposing the titles, and re-arranging the references, the latter might be taken as the standard, and the former as the variation.

ORDER OF THE HARMONY.	A.	B.	C.	D.	E.	F.	G.	H.	I.	J.	K.	L.	M.	N.	O.	P.	Q.	R.	S.	T.	U.
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.

ORDER OF THE EVANGELIST.	A.	C.	G.	I.	J.	D.	K.	B.	O.	E.	P.	R.	S.	T.	M.	F.	H.	L.	N.	Q.	U.
	1.	3.	7.	9.	10.	4.	11.	2.	15.	5.	16.	18.	19.	20.	13.	6.	8.	12.	14.	17.	21.

It will be evident on inspection that the second series may be divided, as follows, into three parts; the first and third of which, although placed consecutively by the Evangelist, belong very nearly to the same period. The vertical lines, at the beginning and end, mark the limits of the irregular portion: the intermediate ones denote three principal epochs, and are here introduced with a view to elucidate its chronology; namely, (I) The first ordination of the Apostles; (M) The message from John the Baptist to Christ; and (S) The first mission of the Apostles.

ORDER OF THE EVANGELIST.

FIRST PART.	A.	C.	..	G.	..	I.	J.	(D.)	K.	(B.)	..	..	..	O.	(E.)	P.	..	R.	S.	T.	..
	1.	3.	..	7.	..	9.	10.	(4.)	11.	(2.)	..	..	..	15.	(5.)	16.	..	18.	19.	20.	..
SECOND PART.	..	..	..	..	..	..	..	..	..	..	..	M.	..	..	..	..	..	..	..	..	..
	..	..	..	..	..	..	..	..	..	..	..	13.	..	..	..	..	..	..	..	..	..
THIRD PART.	..	..	F.	..	H.	..	..	..	..	..	L.	..	N.	..	..	..	Q.	..	..	..	U.
	..	..	6.	..	8.	..	..	..	..	..	12.	..	14.	..	..	..	17.	..	..	..	21.

The result may in words be stated thus. The order of two-thirds of Matthew's Gospel is in almost perfect accordance with that of the Harmony, which is here assumed to be that of time; but one third, or about nine chapters, intervening between (A) Chap. IV. v. 22, and (U) Chap. XIV. v. 1, is in that respect to a certain extent irregular. This portion is divisible into three Sections, the contents of which are disposed by the Evangelist in the order of time, although the Sections themselves are not so.

The first of these Sections describes the ordinary course of Christ's special ministry in Galilee, beginning with his first evangelical circuit in that province, (C) Chap. IV. v. 23; and ending with his fourth circuit, (T) Chap. XI. v. 1.

The third Section describes his conflict during the greater part of the same period with his various adversaries; beginning with his defence of his disciples for plucking and eating ears of corn on a sabbath-day; (F) Chap. XII. v. 1—8; and ending with his second rejection by his townsmen at Nazareth; (Q) Chap. XIII. v. 54—58.* Between the first and third Sections a short Section is interposed; which describes the message sent to Christ by John the Baptist, and the discourses which ensued. (M) Chap. XI. v. 2—30.* Although not strictly in the order of time, since it belongs to a period earlier than the end of the first Section, and later than the beginning of the third, the second Section is to a certain extent really intermediate, and forms a suitable link of connexion between the two others; as it represents the popularity of Christ with the multitude, and the neglect or opposition which he encountered from the upper classes.

The respective contents of each of these Sections are substantially regular; but the first and third exhibit numerous omissions, and the former also contains three interpolations belonging to previous Sections, and in the foregoing scheme marked (D,) (B,) and (E,) which amount altogether to only twenty-three verses, or thirty-nine lines. (See p. 359.)

By reducing the contents of these three Sections to a single series disposed, as far as can be ascertained, in the order of time, the arrangement adopted in the Harmony has been produced, and is consequently represented by the letters of the alphabet in their natural order; whilst the arrangement of the Evangelist is denoted by the same letters in an irregular order.

To justify the new arrangement of a part of the Gospels of Matthew, and Luke, here proposed, would merely be to prove, to that extent, the correctness of the order followed in the present Harmony; a task which is supposed to have been already in some measure performed, in a previous part of the work. In furtherance of the same object, it might easily be shown that, in this part of their respective Gospels, both Evangelists have considerably deviated from the order of time; but, whether the motive here assigned for such deviation is sufficiently evident, or whether any preferable explanation can be supplied, must be left to the decision of the reader.

SYNOPSIS

OF THAT PORTION OF LUKE'S GOSPEL, WHICH INCLUDES THE PRINCIPAL DIFFERENCES
BETWEEN THE ORDER OF THE EVANGELIST, AND THAT OF THE FOREGOING HARMONY.

ORDER OF THE HARMONY.

PART V.

First ordination of the apostles by Christ,
and preparation of them for their office.

SECTION II.

Second conflict of Christ with the scribes, Pharisees, &c.,
in Galilee.

Par. 1, 3, 5. (A. 1.) VII. 1—10.

Cure at Capernaum of a centurion's paralytic slave.

Par. 7—10, 13, 14, 16—18. (B. 2.) XI. 14—54.*

Cure of a blind and dumb demoniac; reproof of the scribes
and Pharisees for ascribing these miracles to Baalzebub; first
refusal to grant them a sign; and first reproof of their vices,
on dining at one of their houses.

(C. 3.)

FROM Par. 19; VII. 11—17.

Revival the next day of a widow's son at Nain.

TO PART VI.

First mission of the apostles by Christ,
and conclusion of his special ministry in Galilee.

SECTION II.

First miraculous supply of food by Christ to the
multitude, and reproof of their worldly disposition.

Par. 4—7; IX. 10—17.

Return of the apostles from their first mission; and miraculous
supply of food by Christ to more than five thousand persons,
on the eastern coast of the lake of Gennesareth.

SECTION III.

Second public charge of Christ to his apostles,
and admonitions to the surrounding multitude.

Par. 1—7. (D. 4.) XII. 1—59.*

Various instructions to the apostles; parable of the rich man
surprised by death, &c.

Par. 8, 9.* (E. 5.) XIII. 1—9.

Exhortation of the people to repentance, and parable of the
barren fig-tree.

SECTION IV.*

Third conflict of Christ with the scribes, Pharisees, &c.,
and conclusion of his special ministry in Galilee.

Par. 1—3. (F. 6.) XIII. 10—21.

Cure by Christ of a deformed woman in a synagogue, on a
sabbath-day; with subsequent remarks, and illustrations.

PART VIII.

Conclusion of the ministry of Christ
in the country parts of Palestine.

SECTION I.

Final ministry of Christ in Batanæa,
and his transfiguration on Mount Hermon.

Par. 2, 3, 5, 7—9, 11. (G. 7.) IX. 18—43...

Acknowledgment of Jesus as the Christ by Peter; transfigu-
ration of Christ on Mount Hermon; cure of a demoniac youth,
after the failure of his disciples; and various incidental dis-
courses.

SECTION II.

Instructions of Christ to his apostles at Capernaum,
respecting church-discipline, and Christian benevolence.

Par. 1, 3, 4. (H. 8.) IX. v...43—50.

Second special prediction by Christ of his death, and resur-
rection; recommendation of humility to the apostles by the
example of a child; and directions respecting their conduct
towards a stranger who cast out devils by his name.

Par. 5, 8, 12.* (I. 9.) XVII. 1—10.

Denunciation against those who subvert weak disciples; direc-
tions respecting church discipline; and reply to a request of
the apostles that he would increase their faith.

SECTION III.

Mission by Christ of seventy temporary apostles, during his final progress through Samaria, and Galilee, to Jerusalem.

Par. 1—3. (J. 10.) IX. 51—62.*

Final departure from Capernaum; reproof of the anger of the apostles James, and John, on his being repelled from a Samaritan village; and discourse with three of his disciples respecting their attendance on him.

Par. 4—13. (K. 11.) X. 1—37.

Election, and mission of seventy temporary apostles, with directions for their conduct; instructions to a doctor of the law, respecting the way of salvation; and parable of the good Samaritan.

Par. 14—17. (L. 12.) XVII. 11—37.*

Passage through Samaria, and Galilee, on his way to Jerusalem; cure of ten lepers near a village; reply to a question from certain Pharisees, when the kingdom of God would come; and first special prediction to his disciples of the destruction of Jerusalem.

Par. 18, 19.* (M. 13.) XVIII. 1—14.

Parable of the unjust judge, and the importunate widow; and parable of the Pharisee, and the publican.

SECTION IV.

Final ministry of Christ in Peræa.

Par. 5—8. (N. 14.) XIII. 22—35.*

Second prediction of the rejection of the Jews, and the adoption of the Gentiles; reply to certain Pharisees, who advised him to retire from the dominions of Herod Antipas; and first lamentation over Jerusalem.

Par. 9—12. (O. 15.) XIV. 1—35.*

Cure of a dropsical man at the house of a Pharisee, on a sabbath-day; advice to the company respecting entertainments; parable of the neglected supper; and admonitions to the multitude respecting the constancy required in his disciples.

Par. 13—16. (P. 16.) XV. 1—32.*

Objections of certain Pharisees to his familiar intercourse with publicans, and sinners; reply to them, and second communication of the parable of the lost sheep; parables of the lost piece of silver, and of the prodigal son.

Par. 17—20.* (Q. 17.) XVI. 1—31.*

Parable of the dishonest steward; admonition to his disciples concerning their obligation to fidelity, and disinterestedness; reproof of certain Pharisees who derided this doctrine; and parable of the rich man, and Lazarus.

SECTION V.*

Final ministry of Christ between the Jordan and Bethany.

Par. 1—4, 6, 9. (R. 18.) XVIII. 15—43;* XIX. 1.

Benediction of certain children to whose presentation his disciples had objected; instructions to a young ruler respecting the way of salvation; remarks to his disciples on the difficulty of converting the rich, and promise of recompense to themselves; third special prediction of his death, and resurrection; and cure of a blind man near Jericho.

Par. 10—12.* (S. 19.) XIX. 2—28.

Conversion of Zacchæus; parable of the prince triumphing over his disaffected subjects; and final advance with his disciples towards Jerusalem.

PART IX.

Conclusion of the ministry of Christ in the city of Jerusalem.

SECTION I.

Fourth and last evangelical visit of Christ to Jerusalem.

Par. 3, 4. (T. 20.) X. 38—42.*

Arrival at Bethany six days before the passover; and preference of the attentions of Mary to those of Martha.

Par. 13, 14, 17, 19, 20, 22, 29, 30. (U. 21.) XIX. 29—48.*

Advance towards Jerusalem, riding on an ass-colt, amidst the acclamations of the multitude; second lamentation over the city, and second prediction of its destruction; second expulsion of traders from the temple, and eagerness of the chief-priests and scribes to destroy him.

Par. 33, 34. (V. 22.) XI. 1—13.

Second communication to his disciples of the Lord's Prayer; and encouragement to earnest prayer by the parable of the importunate friend.

SECTION II.

Final conflict of Christ with the chief-priests, scribes, &c., at Jerusalem.

Par. 1. (W. 23.) XX. 1—8.

Reply of Christ to a question from the members of the Sanhedrim, by what authority he acted.

SUMMARY OF THE FOREGOING SYNOPSIS.

Conducted on the same plan as that above applied to Matthew's Gospel; and, therefore, not requiring any additional explanation.

ORDER OF THE HARMONY.	A.	B.	C.	D.	E.	F.	G.	H.	I.	J.	K.	L.	M.	N.	O.	P.	Q.	R.	S.	T.	U.	V.	W.
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.

ORDER OF THE EVANGELIST.	A.	C.	G.	H.	J.	K.	T.	V.	B.	D.	E.	F.	N.	O.	P.	Q.	I.	L.	M.	R.	S.	U.	W.
	1.	3.	7.	8.	10.	11.	20.	22.	2.	4.	5.	6.	14.	15.	16.	17.	9.	12.	13.	18.	19.	21.	23.

The second series is naturally divisible into three parts; the first, and second of which, although consecutive in the narrative, belong more or less completely to the same period of time. The vertical lines, at the beginning and end, mark the limits of the irregular portion: the intermediate ones denote three principal epochs, and are here introduced with a view to elucidate its chronology; namely, (G) The transfiguration of Christ; (J) His final departure from Capernaum; and (T) His arrival at Bethany.

ORDER OF THE EVANGELIST.

FIRST PART.	A.	..	C.	..	..	..	G.	H.	..	J.	K.	..	..	..	..	..	..	T.	..	V.	..
	1.	..	3.	..	..	..	7.	8.	..	10.	11.	..	..	..	..	..	..	20.	..	22.	..
SECOND PART.	..	B.	..	D.	E.	F.	..	..	..	..	..	..	..	N.	O.	P.	Q.	..	..	..	..
	..	2.	..	4.	5.	6.	..	..	..	..	..	..	..	14.	15.	16.	17.	..	..	..	..
THIRD PART.	I.	L.	M.	R.	S.	..	U.	..	W.
	9.	12.	13.	18.	19.	..	21.	..	23.

The result, which greatly resembles that in the former case, is as follows. Throughout two-thirds of Luke's Gospel, the order of the Evangelist substantially agrees with that of the Harmony; but about one-third, or nearly thirteen chapters, intervening between (A) Chap. VII. v. 10, and (W) Chap. XX. v. 1, is to a certain extent irregular. This irregular portion is divisible into three Sections; whereof the first describes the general course of Christ's ministry, from (C) Chap. VII. v. 11—Chap. IX. v. 17; his revival of a widow's son at Nain, &c., to (K) Chap. X. v. 1—37, his mission of the seventy temporary apostles, during his last journey from Galilee to Jerusalem. A short appendix, (T) (V) Chap. X. v. 38—42;* Chap. XI. v. 1—13; containing certain discourses of Christ at Bethany, which took place soon after the end of that journey, is prematurely annexed. This appendix, for the interpolation of which reasons may be assigned, amounts altogether to only eighteen verses, or about twenty-nine lines. (See p. 359.) The third Section continues the general narrative of Christ's ministry, from (I) Chap. XVII. v. 1—10, part of his private instructions to his apostles at Capernaum, immediately before his final departure from that city, to (U) Chap. XIX. v. 29—48, his final entrance into Jerusalem, and second expulsion of traders from the temple.

Between these two Sections, which, considered abstractedly, and with the exception of the appendix, are almost perfectly consecutive, both in position, and in fact, another Section, occupying nearly the same period, is interposed by the Evangelist; extending from (B) Chap. XI. v. 14—54, the cure by Christ at Capernaum of a blind and dumb demoniac, &c., to (Q) Chap. XVI. v. 1—31, the parable of the dishonest steward. The object of this interpolation, of which the former portion is transferred from the first Section, and the latter from the third, seems to have been to collect in a separate Section a continuous account of the conflict, carried on during the greater part of the same period between Christ and his adversaries, the scribes, Pharisees, &c.; including their attacks, and his denunciations. Making allowance for occasional omissions resulting from transposition, the constituents of each of these Sections are disposed by the Evangelist in the same order as the Harmony, which is here presumed to be that of time; so that their actual irregularity is much less than might at first sight be supposed.

THE RELATION between the order of the Harmony, which is here assumed to be that of time, and the order of those portions of Matthew and Luke which are supposed to deviate from that order, may perhaps be rendered more intelligible by the following Diagrams.

ORDER OF THE HARMONY, IN ONE SERIES.	ORDER OF MATTHEW, IN THREE SUCCESSIVE SECTIONS.		
	SECTION I.	SECTION II.	SECTION III.
A.	iv. 18—22.		
B.	(viii. 14—17.)		
C.	iv. 23.		
D.	(viii. 2—4.)		
E.	(ix. 2—17.)		
F.	. . . . .	. . . . .	xii. 1—15.
G.	iv. 24, 25.*		
H.	. . . . .	. . . . .	xii. 16—21.
I.	v. vi. vii.		
J.	viii. 1.		
K.	viii. 5—13.		
L.	. . . . .	. . . . .	xii. 22—50.*
M.	. . . . .	xi. 2—30.*	
N.	. . . . .	. . . . .	xiii. 1—53.
O.	viii. 18—34;* ix. 1.		
P.	ix. 18—34.		
Q.	. . . . .	. . . . .	xiii. 54—58.*
R.	ix. 35—38.*		
S.	x. 1—42.*		
T.	xi. 1.		
U.	. . . . .	. . . . .	xiv. 1, 2.

In the Gospel B is subjoined to K, D to J, and E to O; but in the Diagram they are marked as interpolations, and arranged in the order of time.

THE EXTENT of Matthew's deviations from the order of time is smaller than might at first be supposed, amounting only to about four chapters, the contents of which are inserted by him at various periods later than the real ones. These deviations may be divided into two classes;—the first, consisting of three portions represented by the letters B, D, and E, and comprising only twenty-three verses, for the displacement of which it is not easy to account;—the second, consisting of the eleventh, twelfth, and thirteenth chapters, the contents of which are transposed in an orderly and methodical manner, admitting of a reasonable explanation.

The following remarks relate to the first of these classes, belonging to the first section of the Diagram. On the arrival of Christ in Capernaum at the commencement of his special ministry in Galilee, Peter, Andrew, James, and John received their first call to follow him. On the ensuing sabbath he entered with them into the synagogue of the town, where he preached the gospel, and healed a demoniac; then retiring to the apostles' house, he cured Peter's wife's mother, and many other sick persons and demoniacs, during the evening of the same day. On the next morning he commenced his first evangelical circuit through the towns of Galilee, in the course of which he healed a leper in a certain city, perhaps Tiberias; and, owing to his great popularity in consequence of this miracle, was compelled to retire for a while to desert places. After a few days however he returned to Capernaum, where he cured a palsied man let down for the purpose through the roof of the house. Proceeding thence towards the lake of Gennesareth, he called Matthew the publican to follow him; and, at an entertainment thereupon given him by Matthew, defended himself and his disciples from the censures of the scribes and Pharisees, who reproached them for eating and drinking with publicans and sinners, as likewise for their neglect of fasting. His election of the twelve apostles, sermon on the mountain, and cure at Capernaum of the centurion's paralytic slave, did not take place till later; and his first excursion with the apostles to the Gadarene coast, where he cured a ferocious demoniac, and permitted the destruction of a herd of swine, not until long afterwards. The incorrectness of Matthew's arrangement of the portions of this narrative marked B, D, and E, is proved by its deviation from the order of the Harmony, and particularly from that of the two other evangelists, which have already been sufficiently demonstrated. Thus, he places on the same day, and in the following order, the sermon on the mountain,—(D.) the cure of the leper,—that of the centurion's slave, and (B.) that of Peter's wife's mother and others;—and immediately afterwards the excursion to the Gadarene coast, and (E.) the cure of the palsied man let down through the roof, the vocation of Matthew, and the entertainment given by him to Christ, with its various incidents. The slightest comparison of this account with the statements of Mark and Luke, will show that it is not arranged in the order of time; but the causes of the irregularity it is difficult now to conjecture. In reference to his own vocation and election, Matthew might have been influenced by modesty and a desire of self-abasement; and, respecting such of the events as happened before his vocation and which he therefore did not witness, he might have been imperfectly informed. Admitting however that these three portions are inserted by him out of their proper place, yet, since as before remarked their whole amount is only twenty-three verses, the importance of the interpolation ought not to be overrated. When restored to their true position near the end of chapter iv. they perfectly agree with the adjacent context; and, when the remainder of Matthew's deviations from the order of time are considered in the point of view about to be explained, they will be found substantially regular.

These deviations form the second class above noticed, comprehending chapters xi. xii. and xiii., the contents of which seem to have been separated by the evangelist in a systematic manner from their natural connexions in the first Section of the Diagram, and to have been arranged in the two subsequent Sections, the whole occupying nearly the same period of time; which is thus retraced for the special purpose of illustrating the active conflict maintained during the greater part of Christ's personal ministry between himself and his powerful enemies, the chief-priests, scribes, and Pharisees; as likewise the indifference or contempt with which he was too often treated by the common people. The Second Section, (Matt. xi. 2—30.) which in the Diagram is marked M, describes the mission by John the Baptist then in prison of two disciples to Jesus, inquiring whether he was really the Christ, together with the reply of Jesus condemning obstinate unbelievers, and inviting penitent sinners; and is annexed by Matthew to the first mission of the apostles, (chap. xi. 1.) but properly belongs to an earlier period, namely, to the time shortly after their election and the sermon on the mountain. (Chap. xii. 22—50.) This is ascertained by collation with Luke's gospel; which, after relating the revival by Christ the next day of the widow's son at Nain, (Luke vii. 11—17.) remarks in v. 18,—“Now the disciples of John reported to him all these things,” &c.—Matthew probably considered

the message from John, with its appendages, a suitable introduction to the Third Section, consisting of chapters xii. and xiii., and appropriated to the same special purpose, but which begins earlier and ends later than the former one.

These two chapters are divided into five portions, which in the Diagram are marked F, H, L, N, and Q, and among themselves are arranged, as these letters imply, in the order of time; although in reference to the general narrative they belong to an earlier period extending from E, the vocation of Matthew &c., to R, Christ's third evangelical circuit through the towns of Galilee, immediately before the first mission of the apostles. Within this period they are accordingly found in the Harmony intermixed with various occurrences of a different kind, from which they are detached by the evangelist, and placed in a separate Section, apparently for the reason above assigned.—Thus, the contents of F, (Matt. xii. 1—15.) namely, Christ's defence of his disciples for plucking and eating ears of corn on a sabbath-day, and of himself for curing in a synagogue on another sabbath a man's withered hand; the consultation of the Pharisees and Herodians to destroy him, and his consequent retreat to the lake of Gennesareth, are by Mark and Luke formally annexed to E, the vocation of Matthew &c.—The contents of H, (Matt. xii. 16—21.) Christ's charge to the people on account of this opposition not to celebrate him, together with Matthew's remark that it fulfilled a prophecy of Scripture, are separated from the former portion to which they naturally belong, merely by G, Matt. iv. 24, 25, describing Christ's extensive fame at the same time throughout Syria, his numerous cures, and the resort to him of great multitudes from all quarters.—The contents of L, (Matt. xii. 22—50.) namely, his reproof of the scribes and Pharisees for their unpardonable sin in ascribing to Baalzebub his cure of a blind and dumb demoniac, his refusal to grant them a sign, and first acknowledgment of his disciples as his relatives, are, for reasons elsewhere stated, and chiefly derived from collation with Mark iii. 22—35, subjoined to K, his cure of the centurion's slave at Capernaum.—The contents of N, (Matt. xiii. 1—53.) including the parable of the Sower and several others, most of which refer to the divine judgments about to fall on the impenitent people of Israel at the end of the Mosaic dispensation, appear from collation with the corresponding passages, Mark iv. 1, 2, and Luke viii. 1—4, &c., to have immediately followed M, the mission to Christ from John the Baptist; which with the annexed discourses forms, as previously noticed, the Second Section of this part of Matthew's gospel.—Lastly, the contents of Q, (Matt. xiii. 54—58.) namely, the second evangelical visit of Christ to Nazareth and his second rejection by his townsmen, are proved, by collation with Mark vi. 1—6, to have closely succeeded P, Christ's revival of the daughter of Jairus, and some other miraculous cures; and to have been followed by R, S, and T, Christ's first direction to his disciples to pray for an increase of preachers of the gospel, his first mission of the apostles, and fourth evangelical circuit through the towns of Galilee. From the whole of this investigation it results that the irregularities of Matthew's gospel are by no means considerable, being chiefly confined to the three passages in chapters viii. and ix., marked B, D, and E, which present the aspect of unseasonable interpolations; and the three chapters xi. xii. and xiii., the contents of which are for an important purpose withdrawn from the general narrative, and collated in two supplemental Sections.

ORDER OF THE HARMONY, IN ONE SERIES.	ORDER OF LUKE, IN THREE SUCCESSIVE SECTIONS.		
	SECTION I.	SECTION II.	SECTION III.
A.	vii. 1—10.		
B.	. . . . .	xi. 14—54.*	
C.	vii. 11—50;* viii. 1—56;* ix. 1—17.		
D.	. . . . .	xii. 1—59.*	
E.	. . . . .	xiii. 1—9.	
F.	. . . . .	xiii. 10—21.	
G.	ix. 18—43. . .		
H.	ix. v. . . 43—50.		
I.	. . . . .		xvii. 1—10.
J.	ix. 51—62.*		
K.	x. 1—37.		
L.	. . . . .		xv. 11—37.*
M.	. . . . .		xviii. 1—14.
N.	. . . . .	xiii. 22—35.*	
O.	. . . . .	xiv. 1—35.*	
P.	. . . . .	xv. 1—32.*	
Q.	. . . . .	xvi. 1—31.*	
R.	. . . . .		xviii. 15—43,* xix. 1.
S.	. . . . .		xix. 2—28.
T.	x. 38—42.*		
U.	. . . . .		xix. 29—48.*
V.	xi. 1—13.		
W.	. . . . .		xx. 1—8.

THE EXPLANATION here furnished of the apparent irregularities in Luke so closely resembles that which has been previously given of those in Matthew, that each serves to illustrate and confirm the other; and hence but few additional remarks will be required. The space occupied by these irregularities is larger however in the present case than in the former one, extending through nearly thirteen chapters, from chap. vii. 1, to chap. xx. 8. The intervening part is divided into three successive Sections, the contents of which are respectively arranged by the evangelist in chronological order. The first and third of these Sections, which in point of time are nearly continuous, describe the general occurrences of the ministry of Christ throughout the whole interval; while, for the special purpose as it seems of displaying more distinctly his perpetual conflict with the chief-priests, scribes, and Pharisees, the second Section transfers from the other two a number of suitable paragraphs, which in the Harmony are restored to their natural places. The first Section rapidly details the greater part of Christ's special ministry in Galilee, and final journey through the provinces of Palestine. It begins at A, chap. vii. 1—10, his cure of the centurion's slave at Capernaum; and ends at K, chap. x. 1—37, his mission of the seventy temporary apostles, and parable of the good Samaritan. This extensive narrative is followed by a short appendix of eighteen verses, describing the arrival of Christ at the end of the same final journey in Bethany, and his instructions to the apostles three or four days afterwards concerning prayer. The reference to the friendly family at Bethany, who received him into their house, was probably made in this obscure manner and otherwise unsuitable place, for the purpose of concealing them from the malignity of the Jewish rulers; and the discourse on prayer might naturally have been subjoined, (especially as the occasion is not again mentioned by Luke,) on account of its being congenial with the former in character, as well as nearly coincident in time; but, in the Harmony, the whole of this appendix is transferred to the Third Section, to which it properly belongs. This latter Section extends from I, chap. xvii. 1—10, a fragment of the conversation held between Christ and his apostles in the house at Capernaum immediately before commencing their last journey, to W, chap. xx. 1—8, his reply to a demand from the members of the Sanhedrim, soon after his arrival in Jerusalem, by what authority he acted. With the exception of the first paragraph of ten verses, which falls a little back in the order of time, this Section is the natural sequel of the first, when the latter is disengaged from the appendix just explained.

The Second Section may be divided into three portions, whereof the two former properly belong to the First Section, and the remaining one to the Third; but, considered within themselves, the whole of the contents, although thus collected by the evangelist from different quarters apparently for the purpose above described, are placed in the order of time. The first portion, marked B, chap. xi. 14—54, exhibits in a very striking manner the conflict between Christ and the scribes and Pharisees. Having conferred on a blind and dumb demoniac a miraculous cure which they profanely ascribed to Baalzebub, he severely rebuked this unpardonable sin against the Holy Spirit; and afterwards still further reprov'd their numerous vices, on dining at one of their houses. Now it appears from Mark, (chap. iii. 13—30.) that this cure of the demoniac took place on the return of Jesus to the house in Capernaum, after the election of the twelve apostles, and the sermon on the mountain;—and from Luke, (chap. vii. 1—17.) that the next day Christ made the excursion to Nain where he restored to life the widow's son. The portion marked B, is therefore interposed in the Harmony between A and C.

The second portion, marked D, E, F, extends from chap. xii. 1, to chap. xiii. 21; and, as the several particulars follow each other without interruption, may be regarded as one. The display of opposition, although not perhaps so intense in this portion as in the last, is similar in character. In a second charge delivered to his apostles before the multitude, Christ informed them of the severe persecutions and afflictions which awaited them in the world. He also exhorted the people to regard the signs of the times, and to endeavour by hearty repentance to avert the awful judgments which were then hanging over the land. Soon afterwards the opposition appeared in another form, when he had occasion to reprove the president of a synagogue for objecting to his performing miraculous cures on a sabbath-day. Reasons have formerly been given for subjoining this portion to the miraculous supply of food to the five thousand; and, as it must have preceded the final visit of Christ and his apostles to the region of Batanæa, D, E, and F, are here placed between C and G.

The third portion, marked N, O, P, Q, extending from chap. xiii. 22, to the end of chap. xvi., consists like the second of several particulars which, being peculiar to Luke's gospel, and following each other in unbroken

succession, may be considered as one. This large and interesting part of the narrative represents almost the whole of the Saviour's final ministry in Peræa, and is therefore placed in the Harmony between M and R; but seems to have been transposed by the evangelist, and annexed to the former portions of this Second Section, because like them it strongly illustrates the mutual opposition between Christ and his adversaries, including their aggressions and his denunciations. Thus, in his passage at this time through several towns and villages in his progress towards the capital, he delivered his second prophecy of the rejection of the Jews and the adoption of the Gentiles; and, in replying to certain Pharisees who with pretended concern for his safety advised him to retire from the dominions of Herod Antipas, uttered his first pathetic lamentation over Jerusalem. On dining at the house of a Pharisee on a sabbath-day he was, as on many similar occasions, subjected to the malignant scrutiny of the company for the purpose of accusing him; and thereupon pronounced the parable of the neglected supper, threatening exclusion from the gospel-feast to those who reject its invitations. On being censured by the scribes and Pharisees for his condescension in receiving sinners and eating with them, he refuted their cavils by the parables of the lost sheep, the lost piece of money, and the prodigal son; and, on being derided by the Pharisees for inculcating fidelity and liberality in the employment of wealth, he rebuked the ill-concealed covetousness which prompted this ridicule, by the awful parable of the rich man and Lazarus. The chronological arguments connected with these arrangements, having been fully explained in the Introduction, will not here be repeated. Supposing them to be approved, it will probably be admitted that the irregularities observable in the gospels of Matthew and Luke are either few and inconsiderable, or, when otherwise, were adopted by the evangelists for the attainment of a special and important object; and the solution of minor cases of transposition occurring in any of the gospels may be safely left in the hands of the candid and studious reader. Besides elucidating these apparent irregularities, the Diagrams will show very clearly the relation subsisting between the order of time pursued in the Harmony, and the methodical arrangement preferred by Matthew and Luke, in this part of their respective narratives; and why the course of each of these compared with the other is so tortuous and alternating.

ADDITIONAL NOTE RESPECTING THE LAST TWELVE VERSES OF MARK'S GOSPEL,

CHAPTER XVI. 9—20.

WITHOUT questioning the scriptural authority of these verses, it has from an early period been doubted by learned men, whose arguments are ably stated by Dr. Davidson, in his Introduction to the New Testament, Vol. I. pp. 164—172, whether they were written by Mark. They present a brief epitome of three appearances of Christ to different parties after his resurrection,—of his final charge to the apostles, and ascension to heaven,—and of their subsequent publication of the gospel, accompanied with miraculous proof, throughout the world. Since Luke, who is here regarded as the earliest evangelist, had already related most of these circumstances with sufficient fulness and accuracy, Mark might without impropriety have been content, like the two other later evangelists, Matthew and John, to conclude his gospel somewhat abruptly, although there would certainly have been nothing unsuitable in his closing it with such an epitome as is above described. The internal evidence of this paragraph, in respect both to matter and style, is nevertheless strongly in favour of its having been added by Luke, much in the same way that several of the books of the Old Testament are furnished with supplements composed by different writers. Thus, the concluding portion of Deuteronomy, from chap. xxxii. 44, was probably written by Joshua; the termination of the book of Joshua, from chap. xxiv. 29, by Caleb; and the last chapter of that of Jeremiah by Zerubbabel, or Ezra. With the exception of the final charge to the apostles and one or two other short clauses, there is scarcely any thing in this paragraph which is not to be found in Luke's narrative in the same order, and very nearly in the same terms; and the style, which is comparatively elegant and classical, differs materially from that of Mark, which is often rude and defective; but closely coincides with that of Luke and Paul, who were better writers, and in reference to this question may be regarded as one.

The following details tend to confirm the preceding remarks.

1. With the exception of the statement in Mark xvi. 9, the fact of Christ having expelled from Mary of Magdala seven demons, is peculiar to Luke viii. 2, of which the former seems to be a duplicate.

LUKE VIII. v. . . 2.

Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἐπτά ἐξελλήθκει.

MARK XVI. v. . . 9.

Ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπτά δαιμόνια.

2. The full narrative of Christ's interview with the two disciples on their way to Emmaus is peculiar to Luke's gospel, chap. xxiv. 13—35; but is briefly epitomized in Mark xvi. 12, 13.

3. The promise of Christ to his apostles that, among the miraculous powers which they were about to receive they should be enabled to speak languages before unknown to them,—*γλώσσαις λαλήσουσι καιναῖς*,—Mark xvi. 17, 18; and to handle venomous serpents with impunity, finds a parallel only in Luke's account of the inspiration of the apostles on the day of Pentecost, when they began to speak foreign languages,—*ἤρξαντο λαλεῖν ἐτέραις γλώσσαις*,—Acts ii. 4; of his assurance to the seventy, in Luke x. 19; and of Paul's escape from the attack of a viper at Malta, in Acts xxviii. 3—6.

4. The terms —βεβαιώω,—and—συνεργέω,—which occur in v. 20, are also eminently Pauline ; but more especially,—πάση τῇ κτίσει,—in v. 15, in the sense of the entire Israelitish nation, considered as the peculiar people or *institution* of God. This remarkable phrase is found in only two other passages, both supplied by Paul, and both bearing the same interpretation ; namely, in Romans viii. 18—23 ; and Coloss. i. 23. The subject cannot be here fully discussed, but may receive some illustration from a comparison of the following texts, amongst which that from the Acts is derived from Peter, who is regarded as the superintendent of Mark's gospel.

MARK XVI. 15.
Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

ROMANS VIII. 19, 22.
Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν ὠδῶν τοῦ Θεοῦ ἀπεκδέχεται. . . . Οἶδαμεν γάρ ὅτι πάντα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

ACTS X. 42.
Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, &c.

ACTS XXVI. 6, 7. . .
Καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν, ἐν ἐκτενεῖρ νύκτα καὶ ἡμέραν λατρεῖον, ἐλπίζει καταντῆσαι. . . .

COLOSS. I. 23.
Τοῦ εὐαγγελίου οὐδ' ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν.

2 PETER III. 11, 12. . .
Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας : . . .

5. The word—σάββατον,—in the sense of the week, occurs only in this paragraph, v. 9, and in Luke xviii. 12 ; and the term,—ὁ Κύριος,—frequently applied to Christ by Luke and John, is never so employed by Matthew and Mark, when speaking in their own persons, except in Mark xvi. 19, 20, where it is repeated twice.

6. The following words also, which are otherwise peculiar either to Luke, or to Luke and Paul, are found in no other part of Mark's gospel than in this disputed passage ; namely,—ἀναλαμβάνω,—v. 19 ;—ἀπιστέω,—v. 11, 16 ;—βλάπτω,—v. 18 ;—ἐνδεκα,—v. 14 ;—πανταχοῦ,—v. 20 ;—παρακολουθεῶ,—v. 17 ;—and—πορεύομαι,—v. 10, 12, 15.

On the whole, it is not improbable that the earliest copies of Mark's gospel terminated abruptly at chap. xvi. 8, beyond which the aid of the evangelist as a Harmonist was not required ; but that, when he and Luke a few years later visited Paul towards the end of the apostle's imprisonment at Rome, (2 Tim. iv. 9—13, 21.) the remaining verses of that chapter were added by the common consent of the three, in order to render it more complete and instructive ; and that this supplement was inserted in most of the subsequent copies, whilst a few adhered to the standard of the earlier ones. Nor is it an unpleasing or inappropriate occupation, at the close of the present Volume, to contemplate these three excellent and inspired men united for such a purpose, and thereby giving their testimony, had it been necessary, to the authenticity and truth of the three earlier gospels ; independently of that rendered shortly afterwards by the apostle John.

END OF THE APPENDIX.

ERRORS AND OMISSIONS.

While this work was going through the press great pains were taken in correcting it; but, owing to the multiplicity of letters, figures, and marks of distinction, with which it abounds, some errors and omissions have almost unavoidably occurred, of which those here noted will it is hoped be found the principal, and for the most part are of little importance.

IN THE HARMONY.

- Page 19. In the text, After MATT. III. 14, 15.
At the head of the next line Insert 14.
- Page 85. In the foot-note, Insert EXCLUDED WORD. (1) *αὐτὸς*.
- Page 196. In the text, Expunge the second (1)
In the foot-note, Insert ALTERED WORD. (1) *αὐτῶ*.
- Page 197. In the foot-note, Insert ALTERED WORD. (1) *εἰς*.
- Page 198. In the text, Expunge the (1)
- Page 199. In the text, Expunge the (2)
In the foot-note, Insert EXCLUDED WORD. (1) *καὶ*.
- Page 200. In the foot-note, Insert EXCLUDED WORD. (1) *γάρ*.
- Page 249. In the text, After LUKE XXI. v. . . 23, 24.
At the head of the next line Insert v. . . 23.
- Page 279. In the text, at Paragraph 4. For John XXII, Read John XVIII.
- Page 294. In the text, After JOHN XVIII. 26, 27 . . .
At the head of the next line Insert 26.
- Page 314. At Paragraph 18. In the Collation, the words of the two evangelists are placed in wrong columns, and should be transposed.
- Page 323. At Paragraph 41. After Mark XV. 47. Insert an asterisk.

IN THE SYNOPSIS OF EXCLUDED PASSAGES,

Add the following in their proper places.

Note of the silence of Peter, James, and John, respecting the transfiguration of Christ. Luke IX. v. . . 36 . . .

Καὶ αὐτοὶ ἐστίγησαν.—Part VIII, Sect. I, Par. 10, Page 170.

Note of the day of Christ's final conflict with the scribes, Pharisees, &c. at Jerusalem. Luke XX, v. . . 1 . . .

ἐν μιᾷ τῶν ἡμερῶν ἐκείνων.—Part IX, Sect. II, Par. 1, Page 224.

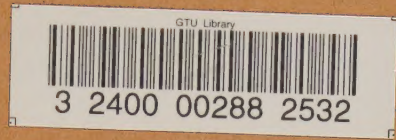
Note of the two disciples' going, on the day of Christ's resurrection, into the country. Mark XVI, v. . . 12.

πορευομένοις εἰς ἀγρόν.—Part XII, Sect. I, Par. 22, Page 331.
also, Luke XXIV. 13 . . . *Καὶ ἰδοὺ δύο ἐξ αὐτῶν.*—Par. 23.

IN THE SYNOPSIS OF THE ARRANGEMENT,

- IN THE INDEX TO THE HARMONY.

- Page 361. At the head of the fourth column Insert, PART V.
SECT. IV.*
- Page 362. In the second column, Between (Matt. XXI.) v. 20 and 22,
 Insert a dash.
 In the sixth column, For (Matt. XXVI.) v. 44—50 . . .
 Read v. 45—50 . . .
- Page 363. In the fifth column, After (Mark III.)
 v . . . 19—21. 73. Par. 6.
 Insert v. 22. 73. Par. 8.
- Page 364. In the seventh column, For (Pages) 196, 197, Read 196—199 ;
 and For (Pages) 197—201, Read 199—201.
- Page 365. In the second column, After (Mark XIV.)
 v. 66—68 . . . 290, 291. Par. 11. Insert
 v . . . 68. 291. Par. 13.
 and For (Mark XIV.) v . . . 68—70 . . . Read v. 69, 70 . . .
 In the fourth column, For Par. 14, Read Par. 13, 14.
 In the sixth column, Transfer (Mark XVI.) v . . . 14. to the
 previous column.
 In the eighth column, After Par. 39—41.* Expunge the asterisk ;
 and After Par. 10—12. Insert an asterisk.
- Page 366. In the fourth column, After Par. 3—5. Insert an asterisk.
- Page 367. In the second column, Transfer to the previous column,
 (Luke X.) v. 1—12.
 v. 13—24. and
 v. 25—37.
 In the fifth column, Transfer (Luke XVIII.) v. 35—43* to the
 following column.
- Page 368. In the sixth column, Transfer v. 34 . . . to the previous column.
 In the seventh column, For (Page) 344, in the last two lines,
 Read 341.
- Page 370. In the fifth column, Above v. 1—18.
 Insert, CHAP. XXI. CHAP. XXI.



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